



**LEGAL AND POLITICAL STRATEGIES FOR REVENGE MURDERS MITIGATION IN  
SOUTH SUDAN: INSIGHTS FROM UNITY STATE**

Dissertation Manuscript

Submitted to Unicaf University in Zambia  
in partial fulfillment of the requirements  
for the degree of

Doctor of Philosophy (Ph.D.) in Law and Politics

By William Sunday Jial

February 2025

## **Approval of the Thesis**

### **LEGAL AND POLITICAL STRATEGIES FOR REVENGE MURDERS MITIGATION IN SOUTH SUDAN: INSIGHTS FROM UNITY STATE**

This Thesis by William Sunday Jial has been approved by the committee members below, who recommend it be accepted by the faculty of Unicaf University in Zambia in partial fulfillment of requirements for the degree of

Doctor of Philosophy (Ph.D.) in Law and Politics

Thesis Committee:

Dr Nathan Musonda, Chair

Prof. Herbert Zirima, Supervisor

Dr Denis Kapyiata, Academic Advisor

Dr Tinashe Rukuni, External Examiner

Dr Stuart Kenneth Maslen, Internal Examiner

## **Abstract**

### **LEGAL AND POLITICAL STRATEGIES FOR REVENGE MURDERS MITIGATION IN SOUTH SUDAN: INSIGHTS FROM UNITY STATE**

William Sunday Jial

Unicaf University in Zambia

The primary objective of this doctoral thesis is to employ methods and strategies grounded in deterrence theory with the aim of eradicating instances of revenge murder in South Sudan. The research study utilized a mixed-methods design, incorporating interviews and questionnaires as the principal techniques for data collection. Participants in the study were relatives of both perpetrators and victims of revenge murder, as well as traditional leaders, civil society, and local authorities. This study presents empirical evidence to substantiate the notion that the adoption of diverse strategies, such as longer periods of imprisonment for individuals involved in acts of retaliatory homicide, expedited apprehension of perpetrators, the establishment of supplementary correctional facilities, and the imposition of appropriate and proportional penalties, play a pivotal role in the eradication of revenge killings. Critical analyses, including regression analysis, reliability tests, and chi-square tests, were performed for quantitative data, whereas thematic analysis was utilized for qualitative data. Furthermore, this study is significant because it has the potential to make valuable contributions to criminal justice reform, provide insights for policy frameworks and law enforcement, augment social awareness on a national scale, aid in conflict

resolution and peacebuilding endeavors, and broaden the existing knowledge base by formulating a theory of peace ritualization based on primary evidence.

Keywords: Revenge, Murder, Strategies, Mitigation, Legal, Political.

## **Declaration**

I declare that this thesis has been composed solely by myself and that it has not been submitted, in whole or in part, in any previous application for a degree. Except where stated otherwise by reference or acknowledgment, the work presented is entirely my own.

## **AI Acknowledgment**

### **Use of AI:**

I acknowledge my use of Quill Bot (<https://quillbot.com/>) to proofread chapter 1, 2, 3, 4 and chapter 5 of my thesis. This action was completed on 26.07.2024.

The prompts used included: Proofread, and correct grammar for the text below.

## **Copyright Page**

I confirm that I retain the intellectual property and copyright of the thesis submitted. I also allow Unicaf University in Zambia to produce and disseminate the contributions of the thesis in all media forms known or to come as per the Creative Commons BY Licence (CC BY).

## **Dedication**

This research is dedicated to the countless people who have endured the catastrophic repercussions of retaliatory murders and to their resilient families who carry the weight of grief. Their fortitude and bravery have served as a catalyst for the quest for comprehension and the prevention of violence. May this work contribute, to some degree, to a society where compassion supplants vengeance, dialogue emerges from conflict, and the cycle of violence is inverted. likewise, this dedication extends to the devoted experts, advocates, and entities relentlessly striving to establish a society where vengeance is replaced by reconciliation. May our combined endeavors lead to the establishment of peace, healing, and a future devoid of the ravages of vengeance. May this endeavor make a modest contribution to the comprehension and deterrence of irrational acts of violence.

Special recognition is also extended to the Civil Affairs Division of the United Nations Mission in South Sudan for their efforts in promoting harmonious coexistence among communities impacted by violent conflict, including acts of retaliatory homicide. This work is not only a tribute to those who have passed away due to cyclical revenge killing but also serves as a recognition of your active work and relentless effort towards achieving peace in South Sudan.

To my small family, this work is also dedicated to you for your invaluable moral, emotional, and spiritual support during my academic endeavors. Your steadfast support during my most difficult periods made this journey possible. Despite encountering obstacles, I confronted them with courage, as I am cognizant of the substantial support, I receive from you.



## Acknowledgments

I would like to express my gratitude to my primary supervisor, Dr. Herbert Zirima, for his unwavering dedication in offering essential guidance throughout all the phases of my dissertation. His valuable counsel and recommendations greatly aided me in the successful completion of my dissertation. I am incredibly thankful to him in this regard. I am grateful for the valuable input of my academic advisor, Dr. Denis Kapyiata, whose insightful guidance significantly influenced the legal trajectory of my thesis.

I am grateful to my family, who showed unflinching belief in me and offered the essential encouragement for me to wholeheartedly dedicate myself to this scientific pursuit. The journey was lengthy, arduous, and demanding and necessitated substantial familial and moral support. I am profoundly appreciative of their provision of crucial moral support, which I was in tremendous need of.

I wish to convey my appreciation to the United Nations Mission in South Sudan (UNMISS), the institution I dedicated over a decade of service to, for granting me complimentary internet service and unrestricted access to remote research sites. Their commendable provision of logistical support for my study during the catastrophic flooding in Unity State is praiseworthy.

Furthermore, the successful conclusion of this study was made easier by the steadfast support of Mr. Simon Both, an unheralded enthusiast and Chairman of the Peace and Drama Club in Unity State. Mr. Both's invaluable contribution during the research, particularly in the data collection phase, is indelible and merits commendation.

## TABLE OF CONTENTS

Approval of the Thesis.....	ii
Declaration .....	v
AI Acknowledgment .....	vi
Copyright Page.....	vii
Dedication.....	viii
Acknowledgments .....	ix
List of Abbreviations .....	xvi
List of Tables .....	xviii
List of Figures .....	xxiii
CHAPTER 1: INTRODUCTION .....	1
Overview.....	1
Background .....	1
Statement of the Problem.....	10
Purpose of the study.....	12
Objectives of the study.....	12
Nature and Significance of the research .....	12
Nature of the study .....	13
Significance of the study.....	14
Research Questions.....	18
Summary .....	19
CHAPTER 2: LITERATURE.....	21
Theoretical Framework.....	22

Revenge killing perspectives .....	30
Global Perspective .....	31
Regional Perspective.....	46
National perspective.....	52
Causes of revenge killings .....	59
Social causes .....	59
Economic causes .....	63
Political causes.....	67
Psychological causes.....	74
Impact of vengeance killings .....	79
Social impact.....	79
Economic impact .....	84
Political impact .....	89
Psychological Impact.....	94
Role of various actors in eradicating revenge killings.....	97
Government.....	97
International organizations.....	101
Civil Society.....	103
Traditional Chiefs .....	106
Spiritual leaders .....	111
The church .....	116
Women .....	121
Youth.....	124

Impact of divine sanction, customary law, and statutory law on revenge murder.....	127
Divine sanction .....	127
Customary law .....	132
Statutory law .....	135
Divergent views on revenge killings.....	142
Summary .....	148
CHAPTER 3: RESEARCH METHOD .....	155
Research Approach and Design .....	155
Mixed methods approach .....	158
Concurrent mixed method.....	163
Triangulation concurrent design .....	164
Convergence Model .....	168
Characteristic of mixed approach .....	171
Strength of mixed approach .....	174
Weaknesses of mixed approach .....	175
Population and Sample of the Research Study .....	177
Purposive sampling .....	180
Benefits of purposive sampling.....	181
Limitations of purposive sampling .....	182
Snowball sampling.....	184
Benefits of snowball sampling.....	185
Limitations of snowball sampling.....	187
Materials/Instrumentation of Research Tools.....	188

Data Collection Tools .....	189
Interviews.....	189
Questionnaires.....	191
Operational Definition of Variables.....	194
Construct/Variable 1. ....	196
Construct/Variable 2. ....	197
Construct/Variable 3. ....	197
Construct/Variable 4. ....	197
Study procedures.....	198
Ethical Assurances .....	199
Data Collection and Analysis.....	213
Data collection process .....	214
Analytic Approaches.....	215
Inductive Analytic Approach.....	216
Deductive Analytic Approach.....	217
Types of data analysis.....	218
Descriptive Analysis .....	219
Thematic Analysis .....	221
Data Analysis software .....	223
Taguette.....	223
SPSS.....	228
Summary .....	231
CHAPTER 4: FINDINGS .....	236

Trustworthiness of Data.....	237
Credibility .....	238
Dependability .....	239
Confirmability .....	240
Transferability .....	242
Authenticity.....	243
Reliability and validity of data.....	244
Reliability.....	244
Validity .....	246
Results /Findings.....	254
Quantitative results .....	254
RQ1: Primary Causes of Revenge Murder .....	254
RQ2: Effects of revenge murder .....	261
RQ3: Perspectives of the community on revenge murder .....	267
RQ4: Effective methods and strategies of revenge murder eradication.....	277
Qualitative Findings.....	284
RQ1: Primary causes of revenge killing .....	284
RQ2: Effects of Revenge murder.....	286
RQ3: Perspectives of the community on revenge murder .....	288
RQ4: Effective methods and strategies of revenge murder eradication.....	290
Challenges facing revenge murder eradication.....	296
Salient Statistical Analyses .....	300
Evaluation of Findings.....	306

Summary .....	309
CHAPTER 5: IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSIONS.....	312
Implications.....	316
Practical implication .....	316
Theoretical Implication .....	320
Peace Ritualization Theory .....	321
Recommendations for application .....	328
Recommendations for future research .....	341
Conclusions.....	344
REFERENCES .....	354
APPENDICES .....	384
Questionnaires.....	384
Semi-Structured Interviews – Part 1 .....	392
Semi-Structured Interviews – Part 2 .....	398
Provisional UREC Approval.....	402
Final UREC Approval.....	403
Informed Consent Form - Part 1 .....	404
Informed Consent Form – Part 2 .....	405
Useful Resources .....	406
Research Location Map .....	407

## List of Abbreviations

ADR	Alternative Dispute Resolution
APA	American Psychological Association
API	Application Programming Interface
ATLAS	Abbreviated Test Language for All Systems
AWS	Amazon Web Services
BER	Business and Economic Research
CAQDAS	Computer-Assisted Qualitative Data Analysis Software
CMC	Computer-Mediated Communication
CSO	Civil Society Organization
DV	Dependent Variable
GAOR	General Assembly Official Records
GCP	Google Cloud Platform
HKSAR	Hong Kong Special Administrative Region
IRB	Institutional Review Board
IQR	Interquartile Range
IV	Independent Variable
LINUX	Lovable Intellect Not Using XP
MRND	Mouvement Révolutionnaire National pour le Développement
NGO	Non-Governmental Organizations
OCR	Optical Character Recognition



QDA	Qualitative Data Analysis
POC	Protection of Civilians Site
PTSD	Post-Traumatic Stress Disorder
RDC	Research Dissertation Committee
RJ	Restorative Justice
RPF	Rwandan Patriotic Front
SACCO	Savings and Credit Cooperatives
SPSS	Statistical Package for the Social Sciences
TAMS	Text Analysis Markup System
UN	United Nations
UNMISS	United Nations Mission in South Sudan
WHO	World Health Organization

## List of Tables

Table 1 .....	188
<i>Tabulation of respondents</i> .....	188
Table 2 .....	231
<i>Data analysis types and analytic software</i> .....	231
Table 3 .....	254
<i>Proliferation of small arms</i> .....	254
Table 4 .....	255
<i>Communalized payment of blood compensation</i> .....	255
Table 5 .....	256
<i>Untimely payment of blood compensation</i> .....	256
Table 6 .....	256
<i>Untimely arrest of perpetrators of revenge killing</i> .....	256
Table 7 .....	257
<i>Lack of accountability for past crimes</i> .....	257
Table 8 .....	258
<i>Lack of Judges to timely try revenge killing cases</i> .....	258
Table 9 .....	258
<i>Untimely release of perpetrators from prison</i> .....	258
Table 10 .....	259
<i>Intercommunal fighting has a potential to cause revenge killing</i> .....	259
Table 11 .....	260

<i>A murder of one person can result in a cycle of revenge.....</i>	260
Table 12 .....	260
<i>Hight rate of illiteracy .....</i>	260
Table 13 .....	261
<i>If my relative is killed, I can allow the government to deal with the issue .....</i>	261
Table 14 .....	262
<i>What is your opinion about the communalized payment of blood compensation .....</i>	262
Table 15 .....	263
<i>If a relative murders someone, should relatives pay blood compensation? .....</i>	263
Table 16 .....	263
<i>When your relatives murder someone, how often do you pay blood compensation? .....</i>	263
Table 17 .....	264
<i>Civilians' freedom is always restricted in vengeance killing areas. ....</i>	264
Table 18 .....	265
<i>Revenge killing causes displacement .....</i>	265
Table 19 .....	266
<i>Revenge killing affects economy .....</i>	266
Table 20 .....	266
<i>Revenge killing harms inter-communal relations .....</i>	266
Table 31 .....	267
<i>Perpetrator should be murdered in return.....</i>	267
Table 22 .....	268
<i>Perpetrator should be imprisoned for a long period of time .....</i>	268

Table 23 .....	269
<i>Perpetrator should be arrested for a short period of time and released .....</i>	<i>269</i>
Table 24 .....	269
<i>Perpetrator should pay blood compensation and be released.....</i>	<i>269</i>
Table 25 .....	270
<i>Perpetrator should pay blood compensation and be arrested.....</i>	<i>270</i>
Table 26 .....	271
<i>Perpetrator should be forgiven .....</i>	<i>271</i>
Table 27 .....	272
<i>Revenge killing perpetrators fear Government.....</i>	<i>272</i>
Table 28 .....	272
<i>Revenge killing perpetrators fear church leaders .....</i>	<i>272</i>
Table 29 .....	273
<i>Is local government's revenge killing response satisfactory? .....</i>	<i>273</i>
Table 30 .....	274
<i>Does blood compensation stop revenge killings? .....</i>	<i>274</i>
Table 31 .....	275
<i>Does disarmament stop revenge killings? .....</i>	<i>275</i>
Table 32 .....	275
<i>How likely or unlikely are perpetrators of revenge killing apprehended? .....</i>	<i>275</i>
Table 33 .....	276
<i>Importance of ritual performance in eradicating revenge killings.....</i>	<i>276</i>
Table 34 .....	277

<i>Impose long term imprisonment on perpetrators of revenge killings</i> .....	277
Table 35 .....	278
<i>Perpetrator must pay blood compensation without relatives contributing</i> .....	278
Table 36 .....	278
<i>Patrol and deploy police in hotspot areas</i> .....	278
Table 37 .....	279
<i>Timely arrest of perpetrators of revenge killings</i> .....	279
Table 38 .....	280
<i>Deploy more judges to timely settle revenge killing cases</i> .....	280
Table 39 .....	280
<i>Do you support arresting families when a perpetrator evade justice?</i> .....	280
Table 40 .....	281
<i>Could construction of more prison facilities mitigate revenge killings?</i> .....	281
Table 41 .....	282
<i>Is threat of curse by spiritual leaders crucial in the mitigation of revenge killings?</i> .....	282
Table 42 .....	282
<i>Do you think the church should play a role in tackling revenge killings?</i> .....	282
Table 43 .....	283
<i>Is traditional leaders' role important in revenge killing eradication?</i> .....	283
Table 44 .....	293
<i>Percentage Distribution of Tag</i> .....	293
Table 45 .....	300
<i>Participants * Age Crosstabulation</i> .....	300

Table 46 .....	300
<i>Participants * Gender Crosstabulation</i> .....	300
Table 47 .....	301
<i>Reliability Test</i> .....	301
Table 48 .....	301
<i>Regression Analysis</i> .....	301
Table 49 .....	302
<i>Chi Square Test</i> .....	302

## List of Figures

Figure 1 .....	30
<i>A Conceptual Framework Illustrating Compliance with the Rule of Law</i> .....	30
Figure 2 .....	788
<i>Causes of revenge murder</i> .....	788
Figure 3 .....	17070
<i>Research Design</i> .....	17070
Figure 4 .....	1766
<i>Steps of Research Design</i> .....	1766
Figure 5 .....	1799
<i>Sample Size Formula</i> .....	1799
Figure 6 .....	1933
<i>Data Collection Tools</i> .....	1933
Figure 7.....	2955
<i>Percentage Distribution of Tag</i> .....	2955
Figure 8 .....	2966
<i>Percentage Distribution of Id</i> .....	2966
Figure 9 .....	303303
<i>Perpetrator should be murdered in return</i> .....	303
Figure 10 .....	303
<i>Perpetrator should be arrested for a long period of time</i> .....	303
Figure 11 .....	304
<i>Perpetrator should be arrested for a short period of time and be released</i> .....	304

Figure 12 .....	304
<i>Perpetrator should pay blood compensation and be arrested</i> .....	304
Figure 13 .....	305
<i>Perpetrators should pay blood compensation and be released</i> .....	3055
Figure 14 .....	3055
<i>Perpetrators should be forgiven</i> .....	3055



## CHAPTER 1: INTRODUCTION

### Overview

Revenge murder is a widespread global occurrence that has caused countless deaths throughout history. For several decades, Unity State, South Sudan, has experienced an enormous loss of human life due to retaliatory killings. The lack of effective methods and strategies to tackle the phenomenon is apparent. This study seeks to explore essential legal and political strategies for reducing revenge killings in Unity State, South Sudan. The thesis consists of five chapters. The opening chapter seeks to elucidate the phenomenon's background, articulate the problem statement, explain the study's nature and significance, present the research questions, and outline the primary research objectives. The second chapter reviews existing literature; the third chapter outlines the methodological design; the fourth chapter presents, analyzes, and evaluates the study's findings; and the fifth and final chapter discusses implications, recommendations, and conclusions.

### Background

Revenge murder is a cyclical phenomenon that has a significant contribution to the global prevalence of violent conflict-related fatalities. The term "revenge," also known as “**ter**” in Nuer, can be traced back to the Latin words "vindicatio," which means "to retaliate" (Taylor, 2023; Huddleston, 2021), or "vindicare," which carries the meanings of "to punish" or "to protect" (Määttänen, 2022). The concept of "revenge killings" or "blood revenge" refers to a distinct form of retribution characterized by a deliberate intention to kill a perpetrator or one of their family members, usually a male, as a response to a serious offense committed against oneself or one's kin

(Souleimanov & Aliyev, 2015). This viewpoint is corroborated by Gollwitzer and Okimoto (2021; Fung et al., 2023), who characterize revenge as a deliberate act of inflicting harm on an individual in retaliation for prior harm they have caused.

Vengeance homicide possesses profound historical origins and has been prevalent across diverse cultures and societies over time. In the annals of history, humanity has witnessed a multitude of horrific tragedies characterized by acts of vengeance killings. According to Jackson, J. C., Choi, V. K., & Gelfand, M. J. (2019), the emergence of retaliatory behavior can be traced back to the Pleistocene Epoch, a period characterized by the onset of the Ice Age and significant anatomical developments in the human species. The practice gained prominence in ancient times, when the ruling elites advocated for the notion of retributive justice. Historical records frequently recount instances of blood feuds, vendettas, and retaliatory actions in ancient societies, typically driven by concepts of honor, justice, or perceived wrongs. Recent occurrences have significantly contributed to the persistent reliance on retribution as a means of attaining justice. This form of retribution has been perceived as an isolated act of malice directed at either the perpetrator or a group connected to the offender through familial ties. Individuals, ethnic groups, or national entities often perpetrate acts of impunity as a means of expressing their anger and emotions through physical violence. In contemporary societies, the persistence and peril of revenge killings persistently undermine global growth and pose a significant threat to humanity.

The subject of revenge has mostly been neglected by scholars over the course of history. When analyzing the situation from an alternate viewpoint, it is essential to understand that individuals who partake in harmful conduct often seek to rationalize their actions, ultimately leading to a retaliatory response. In most cases, feelings of humiliation and injustice often serve as strong motivating factors for individuals engaging in vengeful acts of murder. The feelings of

humiliation and injustice are influenced by three main factors: the direct experience of harm rather than mere potential, an unequal distribution of power where the individual causing the harm holds a higher social status, and the obligation to uphold a sense of dignity by conforming to societal norms that demand an appearance of invincibility (Marie, 2020; Syarif and Nursidah, 2020; Frevert, 2020). Typically, individuals seeking retribution often undergo three cognitive processes. These processes encompass the identification of harm, the slow build-up of anger, and the intentional decision to respond to the perceived aggression.

The phenomenon has a disproportionate impact, mainly on post-conflict societies (Boyle, 2013; Carey et al.2022; Mullet et al.2021; Nilsson & González Marín, 2020). Research frequently regards revenge murder as a significant catalyst for violent conflict among tribal groups, despite being conducted on a limited scale (Souleimanov & Aliyev, 2015). In 2014, the United Nations Security Council, in the immediate aftermath of the South Sudan civil war's eruption, warned that the country was on the verge of an enormous humanitarian catastrophe as a result of the spiraling cycle of revenge killings (United Nations, 2014).

Retaliatory homicides are significantly prevalent globally, occurring on both small and large scales. The Holocaust, the Rwandan Genocide, and the Armenian Genocide serve as prominent illustrations of extensive instances of retaliatory killings. Retaliatory homicides are widespread in regions experiencing armed conflicts and war-ravaged areas. The disintegration of societal structure, the forced displacement of people, and the accessibility of firearms are some of the factors that intensify retaliatory aggression. Most global conflicts are distinguished by acts of warfare that constitute war crimes and crimes against humanity. War crimes and atrocities perpetrated during conflicts have the potential to trigger cycles of retaliation in the aftermath of the war. According to Su's (2011) research, the state of anarchy arises when the established legal

framework guiding social conduct becomes ineffective or severed. This implies that instances of retaliatory homicides arise as a result of the public's discontentment leading them to defy established mechanisms of societal control.

Studies have revealed that cultural and traditional norms have a substantial impact on the formation of attitudes towards revenge to protect societal honor. Some cultures have strong adherence to the principles of honor and a sense of duty to seek retribution for perceived wrongdoings. In certain cultural contexts, revenge killings are a means of acquiring prestige. For instance, during the historical period of the slave trade in the Philippines, particularly among the Agusan Manobo community residing in Mindanao, in the southern region of the Philippines, acts of retribution killing were seen to be indicative of a sense of pride. During that period, the Manobo people engaged in acts of aggression against neighboring villages with the intention of procuring slaves for both personal and commercial purposes. According to Tampos (2016), within the context of prestige killing, a chief warrior would engage in the act of assassinating an individual of high rank from a different tribe with the intention of enhancing his own sociopolitical and economic standing. Besides, the Manobos engage in an armed uprising to challenge the authority of influential individuals, such as the colonial powers, as a manifestation of their cultural identity and collective self-esteem.

The honor protection concept of revenge killing is also embedded in Palestinian culture and used to justify revenge murder. According to Lang (2000), the Palestinian tradition holds that seeking retribution for the killing of a family member is regarded as honorable, whereas neglecting to do so is considered a loss of honor. The perception in question led to the emergence of a culture centered around revenge killings, in which individuals sought to attain prominent social ranks by garnering society's favor through killing.

Likewise, spiritual redemption plays a significant role in justifying revenge killings as a moral or societal necessity. Among the Agnikula Brahmins of Western India, it is thought that a victim cannot access the spiritual world unless retaliation occurs. In this culture, revenge is deliberately exacted to facilitate the departed soul's entry into heaven. This society utilizes blood compensation and informal mediation as effective ways for resolving revenge-related conflicts. In numerous regions of Asia, as in various parts of the globe, enduring the loss of a loved one to homicide is exacerbated by the anticipation of retaliatory murder. Despite employing restitution as a resolution mechanism, the threat of cyclical retaliatory homicide remains significant, resulting in a high fatality rate. This typically occurs when the victim's family perceives a power disparity favoring the perpetrator, particularly when the victim's family is impoverished (CB Roger, 2020). Opponents argue that these informal conflict resolution methods violate international human rights treaty standards, allowing influential individuals to manipulate outcomes in their favor, victimizing the complaint and eroding their confidence, despite their perceived vitality. Informal dispute resolution is crucial not only in India but also in other Asian nations where retaliatory homicides are recurrent. In addition to informal dispute settlement, Asian nations, like all countries globally, employ governmental control techniques, including proportional punishment for offenses, to dissuade criminal activity.

In Latin America, the key mitigating measures are state control and social constraints. In countries such as Brazil and Mexico, the government uses iron fist measures such as severe punishment to compel compliance with the rule of law as well as attempting to dissuade criminality. This tactic aligns with deterrent theory, which emphasizes the significance of legal strategies in law enforcement. Most Latin American states utilize social constraints, such as education. Empirical research links this technique to opportunity literature, which argues that

schools establish and sustain social norms. However, proponents of social control argue that education enhances attachment and commitment among young people identified as perpetrators of homicides (Rivera, M., 2016).

Regionally, blood compensation and reconciliation serve as the principal tactics for minimizing revenge killings. These traditional dispute resolution strategies employed by most countries in Africa are cross-cutting. Numerous government authorities on the continent also play a role in mitigating the phenomenon, though they face a lot of challenges when attempting to implement legal strategies. Traditional dispute resolution processes are predominantly utilized in rural areas, whilst government-controlled methods are implemented in metropolitan settings. Local processes encompass peace reconciliation and reparation. The post-1994 Rwandan Genocide approach to conflict resolution serves as a significant paradigm for demonstration. This establishment of a popular Gacaca traditional court was pivotal in mitigating future occurrences of revenge. Gacaca, a traditional community court system, seeks to restore societal cohesion by enabling survivors to uncover the truth regarding the deaths of their relatives, while allowing perpetrators to confess their offenses and seek forgiveness from the families of their victims and the broader community. A further strategy to alleviate the recurrence of vengeance and enhance traditional methods was the setting up of an International Criminal Tribunal for Rwanda by the United Nations Security Council (UNSC). This court possessed the authority to punish individuals who perpetrated or directed major violations of Article 3 common to the Geneva Conventions of 12 August 1949 concerning the Protection of War Victims and Additional Protocol II of 8 June 1977. It was tasked with prosecuting high-level offenders who are ineligible for justice in Gacaca conventional courts.

Zimbabwe's peace gardening strategy has also emerged as a premier approach regionally for tackling conflict issues arising from politics and elections. Rukuni (2022) asserts that politics and elections are the principal catalysts of conflict in Zimbabwe. These issues are perpetuated by hate speech and party politics, which act as instruments to incite violence. The peace gardening intervention technique, which enhances youth empowerment and cultivates a culture of peace, has demonstrated efficacy in addressing post-conflict challenges. This approach aims to dismantle divisions among polarized youth, who frequently resort to violence in the absence of nonviolent alternatives.

In South Africa, there are two concepts, namely “ukuphilisana and ukusisa”—both originate from Xhosa and Zulu, respectively. Among the Xhosa, the concept of ukuphilisana represents an indigenous approach to healing the inner self. This idea possesses substantial philosophical foundations, illustrating a view of knowledge as dynamic. The concept illustrates the essential function of language in conveying indigenous African epistemologies (Cakata, 2024, p. 143). On the other hand, the concept of Ukusisa as adopted by the Zulu people implies sharing. The idea derives from the ancient African tradition of sharing food, particularly cow's milk. Individuals express care and love for one another through the distribution of limited resources. Both phrases possess profound significance and facilitate societal healing through compromises.

The phenomenon of revenge killings has been deeply ingrained within the cultural fabric of South Sudan for an extensive period of time. Like in the Philippines, people hold the practice in high esteem and consider it prestigious. Individuals who seek retribution for the unlawful killing of their beloved family members are highly esteemed and seen as heroic figures within the societal framework, while those who are unable to exact vengeance upon the perpetrators are deemed dishonorable for having brought shame upon themselves in the eyes of society. During public

gatherings and community assemblies, individuals may be ridiculed for failing to avenge their loved ones. Indeed, the act of failing to seek blood revenge is considered shameful within certain cultural contexts, as it's link to the loss of one's honor (Kamir2023; Lang, 2000; Oral, 2022; Østbø, 2020; Pely, 2016).

In instances where the rule of law is absent, societies perceive revenge killings as a justifiable means to bridge the justice gap. In essence, personal psychological causes such as rage, betrayal, or a strong desire for retribution motivates revenge killings. The need for a perceived notion of fairness or the psychological consequence of trauma contributes to a cycle of violence, wherein individuals or group seek retribution to reclaim a sense of power or restore a perceived equilibrium. Lawless societies uphold the notion that employing the biblical principle of "an eye for an eye," as endorsed by the Mosaic and Hammurabi codes, is a suitable strategy for settling murder cases and addressing the grievances of victims' families, as there has been an enduring inclination among individuals to seek retribution against those who have inflicted harm upon them or their loved ones. The notion of "life for life" or "an eye for an eye" was inherent in the legal systems of many ancient civilizations. Presently, this olden idea is still prevalent in numerous indigenous groups, although some societies don't openly endorse it. Similarly, acts of vengeance frequently intersect with wider societal dynamics, encompassing matters of authority, disparity, and institutional aggression. The existence of social systems that marginalize specific groups or individuals have the potential to ignite a recurring pattern of violence.

Blood compensation has historically been a common strategy for retaliatory homicide resolution. In South Sudan, particularly among Nuer and Dinka communities, there is a customary practice that transfers between eighty and hundred herds of cattle from the offender's family to the victim's family in cases of retaliatory homicides. The practice of blood restitution typically



involves communalization, in which the responsibility for paying reparation extends beyond the individual perpetrator and their immediate family. Under customary law, all relatives of the culprit, whether immediate or extended, are mandated to fulfil their obligation to provide blood compensation. This norm is applicable regardless of their awareness of the retaliatory homicide. The customary framework imposes punitive penalties on persons who decline to contribute remuneration, thereby undermining the significance of consent. To suppress resistance, authorities would impound individuals' livestock or valuable assets to pay off their financial obligations.

Finally, the entire section of the community assumes a shared responsibility to collectively account for an individual's wrongdoing, mobilizing cattle for blood compensation. Such cattle, paid as blood compensation, serve multiple purposes in the settlement of revenge murders. The process of reparation is presided over by traditional chiefs who also act as adjudicators for murder crimes in remote areas. One important role of these cattle is to marry a wife for the homicide victim in the event that he passes away before he could tie the knot. Sometimes, these cattle may not be sufficient to secure a wife for the widow if they are of substantial quality (Pendle, 2018), as most cattle used for blood compensation are often characterized by compromised health conditions. Despite the significant financial obligations associated with marriage within the community, the Nuer highly values maintaining the continuity of familial lineage. Consequently, the failure to acquire adequate livestock for the murder victim's marriage correlates with the recurrence of cyclical revenge killings. Alongside blood compensation, reconciliations are also conducted in some cases between the family of the victim and the family of the perpetrator to restore relations. On the other hand, legal authorities play a very limited role in mitigating revenge murder. Most murders go unaccounted as perpetrators evade justice almost whenever a murder is exacted. Such failure of legal authorities to implement effective legal strategies appears to be blamed on poor

road infrastructure, telecommunication networks, the spread of small firearms, and many other factors. law enforcement

Ultimately, most states globally are prepared to establish effective measures to prevent offenders from evading justice. Nonetheless, the challenge is that legal processes, in most cases, are typically sluggish and more expensive compared to individuals' access to informal mechanisms for dispute resolution (Rivera, M., 2016). Additionally, other impediments include criticism from human rights advocates, who allege that government authorities employ illegal and unnecessarily repressive techniques, thereby infringing upon human rights. Despite these challenges, the search for better strategies to address the phenomenon is critical, given its devastating impact around the world.

### **Statement of the Problem**

Revenge murder has a profound impact on various communities in South Sudan. Among the ten states and three administrative areas that constitute South Sudan, Unity State stands out as one of the country's key hotspots, having endured the brunt of the phenomenon for an extended period. The cyclical pattern of revenge killings has resulted in significantly high mortality rates, population displacement, stunted economic progress, pervasive insecurity, and the disintegration of social cohesion. Recurring acts of vengeance have severely restricted civilian movement in affected areas and turned farmlands into hunting grounds for criminals, thereby limiting food production.

Despite its long-standing existence, the 2013 South Sudan civil war, characterized by socio-political dimensions, has exacerbated the retributive practice. In 2022, Unity State experienced the loss of more than 200 people due to retaliatory killings. Although the

repercussions of the practice affect all individuals, perpetrators predominantly target males as their victims. Within this gender, the avengers typically prioritize the elimination of breadwinners or influential figures within the opposing group, whom they deem as very important persons (VIP). These categories of victims primarily include intellectuals, businessmen, senior government officials, and high-ranking military personnel. As part of these categories, humanitarian workers predominantly bear the consequences of retribution murder owing to their dedication to providing services to communities amid pervasive insecurity. Between 2019 and 2022, a total of eleven humanitarian workers were fatally murdered in acts of vengeance. Such actions obstruct the provision of services to the community that is in dire need of humanitarian assistance.

Multiple dynamics have contributed to the swift escalation of the revenge murder phenomenon. These factors include the prevalence of firearms, communalized blood compensation settlements, deficient law enforcement, a flawed legal system, and unsettled pass-revenge killings. Historical patterns in South Sudan have shown that unresolved disputes and grievances have the potential to resurface during periods of instability as perceptions of previous injustices stimulate a desire for retribution and perpetuation of cycles of violence.

In spite of the significant threat that revenge killings pose to the nation, there is still a lack of systematic efforts to eradicate this phenomenon (Uniacke, 2000). The resolution of revenge murder cases is characterized by political maneuvering (Pendle, 2018). Regrettably, even when law enforcement agencies successfully apprehend the culprits, they sometimes release them without following the due process of law. Such immature release of perpetrators does not only imply injustice to victims' families, but also undermines the legal system's legitimacy. It also encourages the victims' relatives to utilize vigilante justice to seek vengeance and reclaim their dignity. Bar and Heyd (1986) contend that the rationale for seeking vengeance often stems from

the perceived inadequacy of the legal system in providing substantive justice. Considering the persistent threat posed by a culture of vengeance to societal stability, economic development, and a just legal system, the researcher undertakes this study to devise effective legal and political strategies to mitigate the phenomenon's inevitable consequences.

### **Purpose of the study**

The purpose of this study, employing a mixed-methods research design, is to offer methods and strategies aimed at eradicating instances of revenge killings in Unity State, South Sudan.

### **Objectives of the study**

The specific objectives of this research are to:

- Investigate the factors influencing revenge murders in Unity State, South Sudan
- Understand how the relatives of victims and perpetrators are affected by revenge murders.
- Solicit the perspectives of government officials, civil society, traditional authorities and relatives of both victims and perpetrators on revenge murders mitigation.
- Explore the essential legal and political deterrent strategies to mitigate revenge murders.

### **Nature and Significance of the research**

This study aims to comprehend the catalysts behind revenge murder and the community's viewpoints on the phenomenon, with the objective of proposing techniques and strategies to interrupt the propagation of violence. The ultimate goal is to cultivate a society that is both safer

and more compassionate, where conflicts are resolved by effective communication and understanding rather than retaliation.

### ***Nature of the study***

This study utilizes a multifaceted style, integrating criminology, and sociology to illuminate the intricacies of revenge homicides. The process entails a comprehensive analysis of past and present events, taking into account elements such as social, economic, and political circumstances, as well as individual psychological characteristics that lead to the perpetuation of cycles of retribution. This research is vital in fostering an in-depth understanding of revenge murder and its implications for both individuals and the community. It facilitates endeavors to curb such behaviors and enhance the overall well-being and security of communities.

The study adopted a mixed-methods strategy, blending qualitative and quantitative methodologies. The primary aim of this method (mixed-approach) is to gather diverse yet complementary data pertaining to a specific issue (Morse, 1991, p. 122). Qualitative data were obtained through the utilization of face-to-face interviews, and quantitative data were collected through the implementation of self-administered and/or research-administered questionnaires. The study's results were analyzed using the SPSS and Taguette software. By integrating both contextualized qualitative and quantitative data, researchers obtained valuable conceptual and analytical insights during their research studies. The prevailing viewpoint suggests that the benefits associated with blending the two approaches frequently surpass the drawbacks associated with the alternative. The achievement of this objective was facilitated by employment of a triangulation design.

### ***Significance of the study***

The study's key significance is its proposal of a Peace Ritualization Theory. Gaining insight into revenge killings is critical for multiple reasons, as it provides a detailed understanding of the underlying factors that contribute to violence beyond superficial examinations. By identifying crucial triggers and risk variables, it provides prospective opportunities for intervention and prevention. The research seeks to make a valuable contribution to the wider discussion on reforming the criminal justice system, creating policies and laws that engage citizens, promoting initiatives for resolving conflicts and building peace, increasing awareness about revenge killings, improving mental health interventions, expanding the existing knowledge base, and deepening our understanding of the impact of revenge-driven violence on individuals and society in its entirety.

Also, research on retaliatory homicides provides valuable insights into broader societal security concerns. It aids in the identification of trends, patterns, and prospective hotspots where these actions are more likely to occur, facilitating a more proactive approach to upholding peace and security. This research is essential in cultivating a thorough comprehension of the revenge killing phenomenon and its ramifications for individuals and society as a whole. The methods and strategies it revealed could provide guidance for attempts to prevent such behaviors and enhance the overall well-being and safety of communities. The project has the potential to offer substantial benefits to the region that has been plagued by retaliatory homicides. The subsequent domains encompass the expected advantages and significance of the research.

1. **Inform Policy and Law Enforcement:** Research findings will provide guidance for the formulation of policies and strategies that enable law enforcement agencies to effectively address revenge homicides. The study will also offer valuable insights on how the legal and

justice systems might effectively address cases involving revenge, ensuring equitable and efficient outcomes. The findings also have the potential to aid the lawmakers with legal and political strategies that, if adopted, would ensure citizens' compliance with the rule of law. Comprehending the patterns, motivations, and dynamics of revenge killings can assist in developing more knowledgeable and effective methods for investigating and preventing such crimes.

2. **Contribute to Criminal Justice Reform:** Understanding the fundamental causes and dynamics of revenge murders can provide valuable insights that can be used to drive broader initiatives in criminal justice reform. This study aims to elucidate the fundamental reasons and contributing components of cyclical revenge killings. Through the identification of these underlying causes, legal authorities and other stakeholders can formulate focused interventions and preventive actions to effectively tackle them. To effectively prevent vengeance-driven crimes and tackle their underlying causes, policymakers can devise legal and political measures by comprehending the motives and triggers for revenge.
3. **Promote conflict resolution and peacebuilding initiatives:** The findings of this study will benefit the State Ministry of Peacebuilding and Ministry of Local Government and Law Enforcement Agencies, as well as peace partners, civil society, and other entities. The study's results, if applied effectively, could enhance these entities' peacebuilding programmatic activities during both the planning and implementation phases. Understanding legal and political deterrent techniques can inform interventions aimed at reducing crime and violent conflict in society.
4. **Enhance Mental Health Interventions:** Acts of vengeance frequently arise from a recurring pattern of aggression driven by intense wrath, animosity, and a want for retribution. The

research holds the capacity to enlighten mental health practitioners regarding the psychological elements implicated in revenge, hence facilitating the development of more effective interventions for persons grappling with spiteful thoughts or behaviors. Through doing research and increasing public knowledge, these experts can actively contribute to reducing the social stigma around mental health problems and creating a nurturing atmosphere for persons who may be prone to retaliatory violence. This has the potential to enhance mental health treatments and interventions.

5. **Promote Awareness:** The study also seeks to promote awareness of the gravity of retaliatory homicides, thereby stimulating public discussion and initiatives to tackle the problem. Awareness campaigns can draw attention to the human rights violations linked to retaliatory homicides. This has the potential to galvanize human rights groups, activists, and communities to collaborate in tackling these concerns and fostering a culture that upholds the dignity of human life. It is imperative to promote awareness on the eradication of revenge killings due to multiple causes. First and foremost, it is beneficial to enlighten individuals about the catastrophic repercussions of retaliatory homicides, both on a personal and communal scale. By comprehending the enduring consequences of such behaviors, individuals may be more inclined to pursue alternate methods of resolving conflicts. In addition, raising awareness can play a role in disrupting the cycle of violence. A significant number of retaliatory homicides are driven by a recurring pattern of vengeance, in which one act of violence precipitates another. Through the promotion of consciousness, individuals may be motivated to liberate themselves from this detrimental pattern and pursue tranquil and productive methods to resolve disputes.



Additionally, the cultivation of awareness might promote the development of empathy and comprehension. Understanding the underlying factors and intricacies of revenge killings might foster greater empathy towards individuals caught in such circumstances. This capacity for empathy can facilitate the initiation of communication, the resolution of conflicts, and the establishment of a sense of community. Consciousness is a potent instrument for promoting and influencing policy reform. When a substantial portion of the population is made aware of the matter, there is a possibility for collective mobilization to advocate for legislation and programs that tackle the root causes of revenge killings. This include providing support for conflict resolution initiatives, advocating for educational and social welfare institutions, and striving to establish a fair and egalitarian society. Essentially, developing awareness is the initial stage in constructing a culture that prioritizes peace, empathy, and productive conflict resolution rather than retribution and violence. It is crucial to promote awareness about the elimination of revenge killings in order to establish a safer, fairer, and more empathetic society. To achieve positive change, the issue must be approached from several aspects, such as legal, psychological, and cultural, in order to handle it comprehensively.

- 6. Contribute to the body of knowledge:** Conducting research on the eradication of revenge murder is indeed an essential means of broadening our comprehension of the diverse and intricate issues associated with this phenomenon. The study endeavored to ascertain the fundamental elements that contribute to acts of vengeance resulting in homicides. These influences can encompass societal, cultural, economic, and psychological aspects. Moreover, the study contributed to legal and policy discourse by offering insights into the efficacy of current laws and regulations concerning revenge killings. The research has identified legislative deficiencies and proposed modifications to improve the legal framework for

addressing and preventing such activities. The study has proposed “Peace Ritualization Theory” – a model constructed from blending rituals and dialogue as a means of addressing revenge murder-related disputes in society. This theory contends that the incorporation of spiritual punishment in community peace dialogues serves as a supplementary component to the legal system, effectively deterring illicit conduct and fostering enduring peace within the community. The notion posits that the amalgamation of spiritual or divine sanction with the legal framework has a more significant deterrent effect than the application of one method independently. Such an original and valuable addition to the realm of knowledge is a critical contribution to the knowledge base. If applied, this theory can serve as a valuable mechanism for addressing vengeance killings in South Sudan and beyond.

## **Research Questions**

- Q1. What are the primary causes of cyclic revenge murder in Unity State, South Sudan?
- Q2. How does revenge murder affect the relatives of both victims and perpetrators?
- Q3. What are the perspectives of government officials, civil society, traditional authorities and relatives of both victims and perpetrators on revenge murders mitigation?
- Q4. What are the essential legal and political deterrent strategies to mitigate vengeance murders?

## Summary

Chapter one serves as an introductory section, encompassing an overview, background, problem statement, study purpose, specific objectives, significance, nature of the study, and research questions. The overview section delineated the chapter's components, whereas the background section provided literature on the origins of the term "revenge murder," societal perceptions of the phenomenon, and the measures employed by various societies and governments globally to mitigate it.

In the problem statement section, the researcher articulated essential justifications that warranted the study. These include the persistent assassination of prominent figures, including government leaders, legislators, military people, businesses, intellectuals, and graduates. Additional issues encompass inadequate systematic efforts to eliminate revenge killings, ineffective management of revenge murder cases, and a lack of robust measures to reduce revenge murders.

The chapter described the study's objective, which is to investigate legal and political strategies to eliminate cases of revenge killings in Unity State, South Sudan. This chapter also outlined the specific objectives of the study. Such objectives encompass examining the factors that affect revenge homicides in Unity State, South Sudan; assessing the repercussions of these homicides on the families of both victims and perpetrators; gathering insights from government officials, civil society, traditional leaders, and relatives of both victims and perpetrators regarding the prevention of revenge homicides; and investigating critical legal and political deterrent strategies to reduce these homicides.

This chapter also addresses the significance of the study. The primary importance of this study lies in its potential to advance criminal justice reform. The research is valuable for informing

policy and law enforcement, increasing awareness of mental health interventions, enhancing peacebuilding initiatives, promoting conflict resolution, and contributing to the development of peace ritualization theory.

Moreover, chapter one explores the nature of the study, correlating with its importance. The study's broad methodology, incorporating criminology, sociology, and peacebuilding, is essential for elucidating the complexity of revenge murder. This approach entails a comprehensive investigation of historical and contemporary events, considering aspects such as social, economic, and political contexts, as well as individual psychological characteristics that influence cycles of revenge.

Ultimately, the chapter concludes with the presentation of four research questions. The initial inquiry focuses on the elements that precipitate or influence revenge murder, along with the inquiry itself. The second question examines the effect of the retaliatory homicide on the families of both victims and perpetrators. The third question explores the perspectives of diverse stakeholders, including government officials, civil society, traditional authorities, and the families of both victims and perpetrators, concerning the prevention of revenge killings. The final inquiry, which functions as the study's model, examined the essential legal and political deterrent techniques for mitigating revenge killings in South Sudan, with insight from Unity State.

## **CHAPTER 2: LITERATURE**

The primary objective of this research study, employing a mixed-strategies approach, is to investigate the various methods and approaches utilized in the eradication of revenge killings in South Sudan, with a particular focus on Unity State. The chapter provides a comprehensive assessment of the existing literature that is pertinent to the subject matter being examined. In addition to presenting the theoretical foundation and providing a summary, the chapter delved into six distinct themes, each aimed at comprehending the phenomenon of retribution killing. These themes encompass perspectives regarding revenge killings; the underlying causes of revenge killings; the effect of revenge killings; the involvement of various actors in the efforts to eliminate revenge killings; the influence of divine sanction, customary law, and statutory law in addressing revenge killings, along with their respective strengths and weaknesses; and the existence of contrasting viewpoints on the subject of revenge killings.

A comprehensive literature search was conducted to identify a wide range of published, unpublished, and influential peer-reviewed sources related to the six chosen subjects. The search process involved the utilization of a variety of electronic databases and library catalogs, such as ProQuest, APA PsycNet, Wiley, Jstor, Britannica, and Academic Search Complete. The library catalogs utilized in this study included the Unicaf University Online Library, Sage Journals, Emerald Insight, Hein Online, the University of Cambridge Library, and dissertations pertaining to the topic of blood revenge. In order to identify influential publications pertaining to the research topic, some web search engines, such as Google Scholar and Web of Science, were utilized. The

researcher also utilized critical web search engines such as Google, Semantic, Baidu Scholar, and Microsoft Academic.

The search queries encompassed topics related to revenge killing, including blood revenge, various perspectives on revenge killing, the underlying causes of revenge killing, the consequences and impact of revenge killing, as well as the concept of blood recompense. The researcher also utilized a number of search strategies including keywords, citation, subject headings, as well as truncated and wildcard searches. Furthermore, the researcher organized the literature review using a broad-to-specific style.

### **Theoretical Framework**

The utilization of theories serves as a guiding framework for scientific inquiry, and the process of selecting a suitable theory for a study can present certain difficulties. The present study is grounded in deterrence theory, since it is well acknowledged in scholarly literature that deterrence serves as a fundamental framework for upholding the legal system and ensuring the continued existence of society. The author's perspective on cycle vengeance is evident in their theory, which contrasts with alternative criminal justice theories such as restorative justice. Restorative justice places a greater emphasis on achieving reconciliation and reparation, while potentially neglecting the pursuit of justice. However, it is worth noting that these alternative theories may have limited effectiveness or may be unsuccessful in addressing the issue at hand. The theory of deterrence is in accordance with the objective and problem statement of the research, since it offers insights into addressing the research problems.

The theory of deterrence was formulated during the seventeenth century by philosophers who espoused the belief that human behavior is governed by individual's anticipation of receiving

reward or punishment. The notion garnered significant attention within the realm of criminal justice study during the 1960s. The deterrence theory of punishment was pioneered by philosophers Thomas Hobbes (1588-1678), Cesare Beccaria (1738-1794), and Jeremy Bentham (1748-1832), as noted by Barone, P. A. (2019), Hamid, H. A., Yusof, M. M., & Dali, N. M. (2019), and Hamid, H. A., & Dali, N. R. S. M. (2020). While the trio made a significant contribution in their theoretical work, Thomas Hobbes, a prominent 17th-century English thinker and political theorist, is widely recognized as one of the key contributors to deterrence theory. His foundational work in this area stems from his social contract theory, which posits that individuals' moral and political obligations are contingent upon a collective agreement or arrangement to establish the society in which they reside. Cesare Beccaria and Jeremy Bentham subsequently advanced its principles to enhance comprehension of crime and punishment.

The origins of deterrence theory can also be traced back to classical criminology. Historically, scholars have undertaken investigations into various theoretical frameworks with the aim of constructing a comprehensive paradigm that enhances the efficacy of the criminal justice system and the legal apparatus. However, none of these approaches proved to be as efficacious as classical criminology, which has exerted a significant influence on the legal frameworks of numerous nations, particularly the United States and France. The search for a suitable theoretical framework to shape the discipline of criminology was a matter of enormous importance to Enlightenment philosophers. These thinkers emphasized the need for fair and unbiased treatment of individuals accused of criminal offenses, particularly in an era characterized by widespread brutality and capricious punishment that dominated the legal system during the 18th century (Abramovaite, J., Bandyopadhyay, S., Bhattacharya, S., & Cowen, N., 2022). The recognition by classical criminologists of individuals as rational agents who seek to maximize pleasure and

minimize pain allowed scholars to approach the study of crime in a more empirical and scientific manner, departing from the previous perspective that attributed criminal behavior to supernatural influences.

Similar to other theories within the field of criminal justice, deterrence theory was primarily developed as a means to elucidate and maybe mitigate criminal behavior. The primary objective of deterrence is to establish a punitive framework that dissuades offenders from engaging in repeat criminal behavior. This form of punishment functions as a deterrence not just for the individual responsible but also for potential offenders who may contemplate engaging in illegal behavior. The act of imposing punishment upon an offender or issuing a threat of sanction is predicated on the assumption that such measures will serve as a deterrent, therefore dissuading the individual from engaging in the same behavior again. This phenomenon is predicated on the notion that the assurance, promptness, and severity of punishment, when sufficiently surpassing the perceived advantages of engaging in criminal acts, will effectively dissuade individuals from engaging in such behavior in the future. Given these circumstances, the deterrence theory posits that the apprehension of punishment will discourage individuals from engaging in criminal behavior, hence reducing the probability and/or frequency of crime within a society.

The argument further asserts that the system of criminal sanctions has moral legitimacy due to its efficacy in crime prevention. This concept validates the notion of a social contract existing between the state and its citizens, wherein the state assumes the responsibility of upholding the mutually agreed-upon laws. Similarly, due to its inherent connection with the concept of excessive punishment, deterrence theory has led to the prominence of external censure as a significant determinant in the prevention of criminal behavior. The distinguishing feature of deterrence is its classification as a prospective-oriented theory of punishment.



The imposition of punishment provides criminals with the opportunity to make a conscious decision between experiencing pleasure or enduring suffering. Piquero, Paternoster, Pogarsky, and Loughran (2011) assert that crime punishment exerts dual impacts on crime control. Firstly, it serves as a deterrent for the individual undergoing punishment, dissuading them from engaging in further criminal behavior. Secondly, it acts as a deterrent for potential offenders, discouraging them from pursuing criminal activities. Considering the rational self-interest of individuals, it is reasonable to assume that they would refrain from engaging in criminal behavior if the perceived costs of such actions surpass the anticipated benefits. According to Beccaria (1963, p. 8), Barone (2019), and Edeh, Nwoku, & Ugbala (2022), individuals are more likely to participate in criminal behavior if it offers financial benefits. Individuals may exhibit some degree of irrationality; however, they possess a rational comprehension of the possible advantages and disadvantages linked to engaging in illegal behavior. Classical criminology, which is a constituent of the Enlightenment philosophical tradition, posits that individuals possess free will and bear sole responsibility for their actions.

In the context of punishment, it is widely acknowledged that the severity of the penalty should be commensurate with the gravity of the offense committed. The primary objective of punishment is to rectify the wrongdoing rather than subjecting the individual to undue harm or victimization. In this context, excessively harsh penalties are regarded as inequitable, whereas excessively lenient sanctions are perceived to lack the ability to discourage potential offenders. According to Akers, Cornish, and Clarke (2017), there exists a positive correlation between the severity of repercussions and the likelihood of a rational individual refraining from engaging in criminal behavior. Consequently, in order to discourage illegal behavior, penal policy should prioritize the use of punitive measures to incentivize citizens to adhere to legal norms.

Proponents of the deterrence theory have consistently advocated for various measures, including the expansion of correctional facilities, the implementation of proportionate penalties, the enforcement of lengthier incarceration periods, the assurance of legal action, and the augmentation of law enforcement personnel. The utilization of these tactics is perceived as a beneficial approach to managing and mitigating the tendency of previously convicted individuals to reoffend, as well as diminishing the criminal behavior of potential future offenders.

The theory of deterrence can be categorized into two distinct components, namely general deterrence and specialized deterrence. Nevertheless, Stafford and Warr (1993) maintain the perspective that general and particular deterrence should be regarded as an integrated theory. According to this viewpoint, persons' tendencies to engage in criminal behavior are influenced by a combination of their own inclinations and their indirect views of the consequences of punitive measures and the avoidance of punishment. The primary objective of general deterrence is to deter and mitigate instances of misconduct within the broader population. This suggests that the state's imposition of punishment on offenders functions as a preemptive measure for individuals in the broader population who have not yet engaged in criminal behavior. One illustrative instance is the implementation of corporal punishment, which, when employed in a public setting, serves to deter prospective offenders. In contrast, specific deterrence aims to discourage the particular offender from engaging in future transgressions, taking into account the severity of the suggested punishment. Advocates of deterrence theory contend that imposing severe penalties on offenders would effectively dissuade them from engaging in criminal activities in subsequent instances. For instance, the concept of specific deterrence posits that the imposition of a substantial prison term upon an armed robber would decrease the likelihood of their engaging in robbery upon their subsequent release.

The adoption of deterrence theory has prevented a regression to the historical era characterized by acts of brutality and arbitrary penalties, such as flogging, hanging, torture, and mutilation, as evidenced by Sitren (2007). The approach posits that deterrence should be implemented through punishment that is proportional, statutory, swift, certain, public, and essential.

In addition to the legal ramifications associated with deterrence, a substantial body of research suggests that non-legal sanctions can enhance the deterrent impact of legal punishments (Pate & Hamilton, 1992; Sherman, Smith, Schmidt, & Rogan, 1992; Sitren, A. (2007); Zimring & Hawkins, 1971). In their research article entitled "The Utilization of Legal Threats for the Purpose of Facilitating Social Change," Zimring and Hawkins (1971, p. 39) discovered that ancillary outcomes such as personal embarrassment, the dissolution of significant interpersonal connections, or the termination of employment possess the capacity to furnish additional justifications for potential offenders to abstain from engaging in repeat offenses.

Fine and van Rooij (2021) employed the aforementioned theoretical framework within the context of the United States to examine societal attitudes towards compliance with the law. Their study focused on various factors, including police legitimacy, police bias, police procedural justice, impulsivity, police distribution of justice, perception of deterrence, social bond, moral foundation, and the legitimacy of parental and teacher authority. In their research entitled "Legal Socialization: A Comprehensive Analysis of the Obligation to Comply with the Law," the authors reached the conclusion that the duty to adhere to legal norms is influenced not only by individuals' perceptions of law enforcement authorities but also by other contextual factors. Furthermore, in accordance with their research, the personal attributes and nonlegal socialization encounters of individuals play a significant role in influencing their adherence to the law.

The scholarly discourse on legitimacy has also uncovered that individuals comply with the law through either voluntary means or compulsion (Trinkner et al., 2018). In circumstances involving coercion, adherence to legal regulations is achieved by means of imposing penalties and utilizing the established mechanisms and protocols of the criminal justice system. Citizens often adhere to the law through a voluntary agreement, wherein they perceive the obligation to comply as a responsibility inherent to their membership within their own communities and, consequently, the wider society. In the second scenario, the fulfillment of the requirement to comply is not achieved due to the absence of apprehension over potential consequences, as shown in the first scenario (Trinkner et al., 2018). Trinkner et al. (2018) believe that a greater number of individuals exhibit compliance with legal regulations through voluntary means as opposed to compulsion. The challenge encountered by the researchers in their proposition is in the task of fostering compliance among researchers, policymakers, parents, and teachers, wherein they willingly adhere to the prescribed actions based on their personal conviction that it aligns with moral principles. This process is commonly referred to as legal socialization (Trinkner et al., 2018).

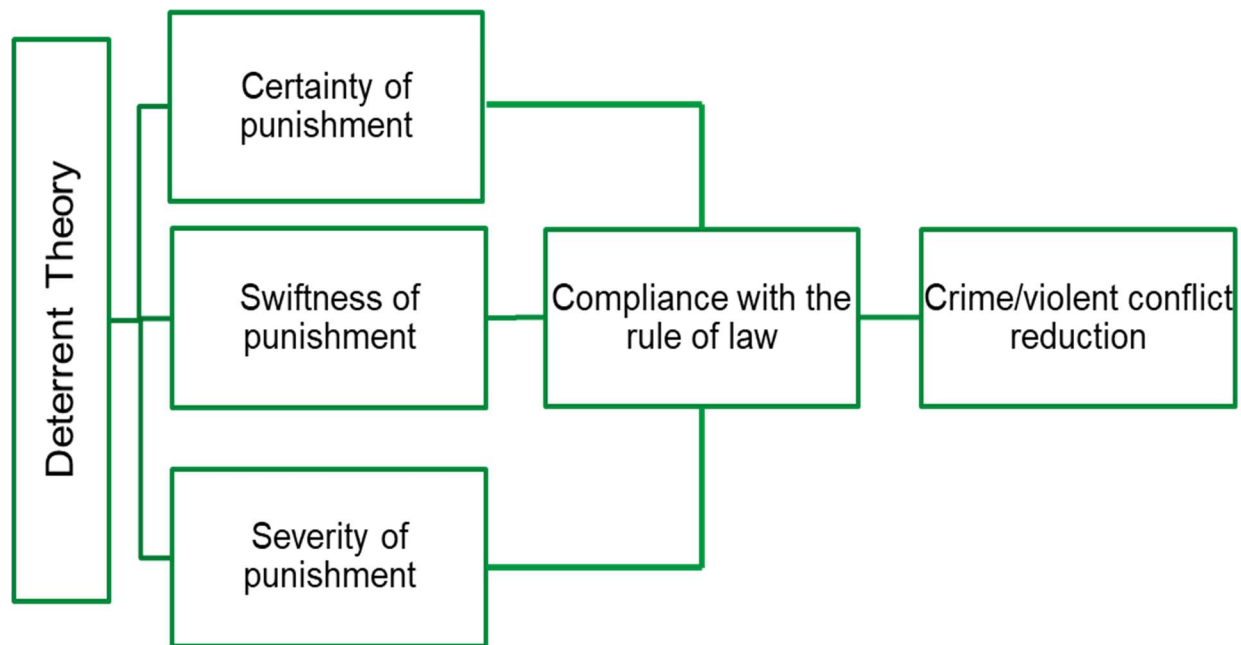
China has historically employed a deterrence strategy to sanction a broad spectrum of transgressions. This phenomenon is exemplified by its incorporation inside a conventional Chinese proverb, as evidenced by the phrase "Kill the chicken and let the monkey watch" (Nestor, P. D., 2007). This demonstrates a firm conviction in the efficacy of severe penalties, which has the potential to dissuade individuals from engaging in criminal behavior in subsequent instances. Numerous countries have employed the concept of deterrence as a strategy to address various criminal activities, including robbery, murder, burglary, and terrorism, among other offenses. The successful application of deterrence theory has led to a decline in crime rates throughout several global locations, eliciting widespread satisfaction among the populace.

The argument of deterrence could be incorporated into the aforementioned discussion. According to Govier (2011), individuals are more inclined to refrain from engaging in unlawful conduct when they actively pursue revenge and prioritize holding wrongdoers accountable for their actions. For example, if individuals who commit sexual assault were to receive proportionate punishment, it is plausible that this may result in a decrease in the prevalence of rape incidents. This is due to the possible fear instilled in abusers, as they would anticipate the spiteful and punitive capacity of the rule of law. In a similar vein, one may argue for the justification of revenge by highlighting its possible deterrent effects. It may be contended that if prospective offenders were to perceive their targets as individuals acting as vigilantes, possessing both the capability and intention to retaliate against them, they would be dissuaded from engaging in criminal activities from the outset. One could argue that this could serve as a plausible justification for seeking retribution. The aforementioned line of reasoning could potentially be employed to rationalize retaliatory actions in response to terrorist acts. The underlying notion is that individuals who possess the potential to engage in acts of crimes may be dissuaded from doing so upon witnessing the immense suffering inflicted by victimized groups.

Merely possessing a means to prevent acts of retaliatory homicides is insufficient on its own. Having a comprehensive understanding of the fundamental problem is vital. Moreover, it is crucial to refrain from exclusively concentrating on the outward manifestations of disorder and criminal conduct within a society, as well as on the blatant offenses that take place in public spaces. For instance, individuals belonging to marginalized communities may exhibit hesitancy in reporting instances of harassment or illegal behavior. In such instances, it is essential for legal authorities to establish trust by implementing and upholding legislation that advances parity, safeguards human rights, guarantees equal opportunities, and promotes access to justice

Figure 1

*A Conceptual Framework Illustrating Compliance with the Rule of Law*



*Adapted from Fine & van Rooij (2021), and modified by the Author*

### **Revenge killing perspectives**

In order to gain a more comprehensive understanding of the phenomenon, the concept of revenge killing was examined through three primary lenses. The perspectives encompassed in this analysis consist of global, regional, and national viewpoints. The global viewpoint in this instance pertains to a comprehensive worldview including several regions, whereas the regional perspective

specifically centers on the African continent. Nevertheless, a thorough investigation was also carried out to uncover the standpoint of the South Sudanese society pertaining to the practice of blood revenge.

### ***Global Perspective***

Reprisal murders have been a pervasive global occurrence, resulting in immeasurable mortality since time immemorial. The cyclical phenomenon has long been recognized as one of the primary worldwide factors contributing to instances of violent conflict throughout history. Regions such as Africa, Asia, and the Caribbean, which are commonly referred to as third-world countries, experience a significant impact from the occurrence of revenge murder. The phenomenon of revenge murder, from a global perspective, has significant consequences across all civilizations. Numerous literary works suggest that this phenomenon has endured for a considerable amount of time. Every nation in the world has encountered this phenomenon after reaching a certain level of socioeconomic development. Throughout the Age, humanity has observed the quest for blood vengeance as a reaction to a grave offense committed against one's loved ones.

Research suggests that vengeance killing is prevalent within tribal civilizations characterized by the absence of a centralized governmental structure. In such contexts, it is employed to maintain and regulate the equilibrium of power. The existence of feuding customs is a defining attribute of early or primitive societies. The rivalry between the two families usually begins with the tragic death of a family member, which then escalates into retaliatory activities leading to the successive elimination of persons from both sides. This creates a familial obligation,

wherein one family is indebted to another, and the sole means of repaying this debt is through the life of an individual from an alternate family. According to Souleimanov & Aliyev (2015), the prevalence of vengeance killings has significantly diminished in numerous modern societies, particularly those that have experienced phenomena such as industrialization, which entails the establishment of centralized governance, consolidation of state authority, and dissolution of tribal or clan structures. Nonetheless, it is crucial to acknowledge that this phenomenon still persists and flourishes in specific global regions.

Vengeance killing remains prevalent among many tribes residing in the Amazon basin, as well as other indigenous hunter-gatherer communities in South and Central America, sub-Saharan Africa, Southeast Asia, and Oceania. Numerous geographical areas, such as the Pakhtun (Pashtun) regions of Afghanistan and Pakistan, Sunni tribal areas in Iraq, certain parts of Yemen, extensive territories in Somalia, southeastern Turkey, as well as the northern Albanians (Ghegs) residing in Albania and Kosovo, Bedouin tribes in North Africa, and the Chechens and Ingush in the northeastern Caucasus, are embroiled in the practice of blood revenge. Certain Asian civilizations that have undergone industrialization and centralization, such as the Albanians during the communist era or the Iraqi tribes, have experienced a resurgence of blood retribution. This phenomenon might be interpreted as a manifestation of the state's diminishing influence subsequent to numerous regime transitions.

Within the ethnographic literature, anthropologists have frequently made reference to entire civilizations as being characterized by a propensity for seeking revenge. This phrase has been utilized by scholars to delineate cross-cultural variations in patterns of conflict and ongoing disputes (Jackson et al., 2019; Heizer et al., 1952, p. 100). This notion is further supported by Freud (1930, p. 102), who in his work "Civilization and Its Discontents" characterized spiteful



animosity as an inherent, autonomous, and instinctive propensity inside human beings. However, it is important to note that these approaches fail to acknowledge the significant variability of human behavior in different contexts and the fact that revenge, similar to other social activities, can be influenced by the surrounding circumstances. An example of a justification for retaliation could be as rudimentary as an individual's physiological condition.

In addition to the paradigm centered around killing, there exists an alternative paradigm that opposes the Hobbesian notion of people as inherently driven by hunting or combat instincts. Within the framework of the non-killing paradigm, humans are commonly perceived as possessing an innate inclination towards peacefulness rather than being intrinsically dangerous. Furthermore, in line with this claim, anthropological theories have been put up to explain the origins of war or violent behaviors as being influenced by external factors rather than being inherent (Ferguson, 1997; Whitehead, 2007). For example, the impact of sociopolitical factors, namely colonial interactions, had a significant role in facilitating widespread warfare. The pursuit of material gains by the parties engaged contributed to the escalation of conflicts (Ferguson, 1997, p. 342). Archaeological evidence in China suggests the presence of violence during the late Neolithic period, which coincided with the rise of governments (Ferguson, 1997, p. 332). This data provides more evidence to corroborate the previously indicated premise.

The analogy of reprisal in the literal sense of vengeance murder is a universal principle across several societies. The Agnikula Brahmins of Western India hold the belief that it is their duty to seek retribution by killing the person who caused the death of their relative. They consider this act of vengeance to be prescribed by the Panchadi deity. This ethnic group maintains the conviction that seeking retribution for a death is important for the deceased's spirit to gain access

to the spiritual realm. Out of the three sub-sects of Agnikula Brahmins, only the Bhargava Agnikula sub-sect engages in the practice of retaliatory killing.

Usually, a small fraction of avengers, referred to as 'syahra,' are the ones executing retribution on behalf of the Agnikula Brahmins, employing tactics such as systematic investigations, deceptive personas, aggressive weaponry, surprise attacks, and the recitation of revengeful hymns known as 'dasmar' or 'pana.' It's evident that the passage of time does not erase passionate dedication in contrast to their community's shared integrity and social equality. Additionally, within the culture, there exist individuals known as syahridars who persistently seek retribution until their desires are satisfied. They engage in 'Pitha sata', a form of retribution that is viewed as a less effective alternative for resolving minor disputes through coercive methods. For them, seeking revenge sometimes is the only option, especially when one is dealing with complex and difficult legal disputes.

During an intergenerational conflict, family members seek vengeance until all parties involved have perished. According to their understanding, blood revenge refers to the act of seeking retribution against an individual who has already caused blood shedding. When an individual suffers harm and sheds blood, their family or social groups seek retribution against the perpetrator, perpetuating a cycle of vengeance that reaches into future generations (Souleimanov and Aliyev, 2015). Those who seek revenge on murderers or criminals earn prestige and admiration within their family, community, and society. The primary driving forces behind revenge killings are the preservation of honor, seeking vengeance, and seeking retribution.

According to Agnikula, the family, kin, or clan of the killer is obligated to offer compensation, restitution, or expiation, in order to restore societal balance and honor. Revenge can also be directed on an innocent person, usually a lady or other relatives of the killers, or, in a

tactless manner, towards someone who has no connection to the violent crime. Despite insults, affronts, or grievances, those who are not part of the original hostility may nevertheless experience injury or become embroiled in a blood feud, engaging in combat even if they were not initially involved in the fight.

In indigenous societies that engage in the practices of rido and pangaeaw such as in Botswana, it is prevalent to hold a belief in the absence of an inherent inclination towards violence. According to Torres (2007, p. 16); Tampos (2016), an infringement or gaffe always happens after a consensus has been reached. In Torres' (2007) study, it is asserted that the Kalahari San Indigenous Community exhibits two prominent characteristics, namely Rido and Pangaeaw, which play a significant role in their conflict resolution strategies. According to Tampos (2016), it has been observed that in the Dobe region of Botswana, the San ethnic community exclusively engages in pangaeaw when all involved parties are prepared to accept the result and exhibit forgiveness. Within this culture, the act of providing in-kind revenge as a kind of payment is seen as inappropriate within customary civilizations and might serve as a legitimate justification for engaging in warfare.

Nevertheless, Dufton (2012) and Pijoan-Mas (2003) contend that this particular custom had a crucial role in the sustenance of ancient societies such as the San, since it served as a preventive measure against more severe disputes that may have potentially escalated into tribal warfare. Klöffel (2004) provides a detailed account of the aforementioned phenomena, elucidating the concept of battimo as an alternative form of justice that deviates from capital punishment. In this practice, individuals who have committed acts of murder, along with their family, express remorse to the affected party by means of drum rites that are conducted in the presence of the entire community. However, it is evident that the reconciliation process in Pangaeaw is characterized by

a high level of complexity, as it relies on the mutual willingness of both parties to grant forgiveness. Moreover, this approach has several benefits in comparison to retributive or capital justice systems.

Retaliation is a multifaceted phenomenon that occurs in various worldwide contexts, when individuals engage in different sorts of retaliatory behaviors based on established social norms. Among the Vikings people of ancient Iceland, the act of seeking vengeance through murder was regarded as a method of attaining justice in the absence of a formal legal framework. In the event a resolution that both parties agree on cannot be achieved, these disputes, which are initially limited in scope, may escalate into a prolonged and broad conflict owing to the Viking principle of retaliation. This principle mandates a response that is proportionate to the offense committed against one's reputation or harm inflicted upon a family member.

Revenge is traditionally not exclusive to Icelandic Vikings; it is an integral aspect of their heritage, originating from Scandinavia, specifically present-day Norway, Denmark, and Sweden, for numerous centuries. In the ninth century, Ragnar Lothbrok, the legendary Viking king of Sweden and Denmark, exacted revenge on his Saxon neighbors in England, following the slaughter of their immigrants who settled in what they referred to as the new world—one of the places they colonized in Europe. Vikings perceive retribution not merely as a symbol of glory and honor but also as a fundamental aspect of life's meaning. A contributing aspect to the Vikings' infamous reputation for seeking retribution without remorse is their belief in an afterlife. They strongly believe that they will enter Valhalla (heaven) and receive a warm welcome from their deities, namely Odin, Thor, and the All-Fathers. They perform notorious rituals, including offering humans as sacrifices.

Iceland exhibits a notable similarity to Japanese blood revenge. Nevertheless, it is important to note that Icelandic and Japanese blood revenge exhibit certain distinctions, primarily stemming from the intricate nature of the former. The control of retaliatory actions in ancient Iceland was achieved by a system of laws that exhibited varying degrees of strength, applicability, and feasibility (Curtis, 2012). In the context of Saga Iceland, the regulation of blood retribution was achieved by a combination of cultural norms and legal mechanisms, notwithstanding occasional instances of discord between the two systems. For example, the legislation aimed to establish a systematized framework for the implementation of blood vengeance, specifying the appropriate circumstances and location for retaliatory actions in accordance with the severity of the transgressor's offense. However, it is important to note that the actual execution of blood vengeance remained within the jurisdiction of the avenger.

The potential advantages of the Icelandic avenger's action, if he were able to obtain legal support for his acts of retribution, may have long-term benefits that surpass those associated with operating outside of the legal system, despite the variable importance of legality in his endeavors. Nevertheless, individuals who feel offended sometime may choose to resort to legal system as a viable way of achieving justice. In situation where the potential perpetrator is able to present compelling evidence of the gravity of the accused's offense in a court of law, the legal system may consider outlawry as the sole viable recourse. Such would lead in a death sentence for the perpetrator, as outlawry entails not only the loss of social standing and possessions, but also confers upon anyone, particularly the prosecuting party, the right to take the accused's life.

Among the Sumarai community of ancient Japan, the act of seeking vengeance through bloodshed, referred to as *kataki-uchi*, was a prevalent custom. Based on their cultural norms, it was traditional for a son to seek retribution for his father by killing the person responsible.

Similarly, this was the case for a younger sibling whose elder sibling met their demise. Seeking retribution, as is customary in various societies, was the sole means of reinstating honor and dignity to the family or society.

There are several words in Japanese that encompass the concept of revenge. According to Curtis (2012), a plethora of new words have emerged in the Japanese language to describe the act of retaliation. These include the words *fukushu* (復讐), *adauchi* (仇討ち), *megatakiuchi* (妻敵討ち), *bureiuchi* (無礼討ち), and *katakiuchi* (敵討ち). These words are not interchangeable as their very existence suggests that they have different meanings. Social theorist Jon Elster discusses the relationship between revenge norms and (purportedly) rational revenge behavior in his article "Norms of Revenge" (Elster, 1990). He argues that because revenge is unpredictable, it poses a threat to society as a whole. However, Conlan (1998) in his book: *State of War: The Violent Order of Fourteenth Century Japan*, countered Elster's finding that views judicial violence as harmful to society, arguing that it was actually violence rather than codified laws that kept order in Japan.

Among Native Americans, participating in revenge attacks requires that individuals undergo divine purity. In his study "Peace Chiefs and Blood Revenge: Patterns of Restraint in Native American Warfare, 1500-1800," Lee (2007) observed:

"The advantage of purification process necessitates a vigorous offensive while also addressing personal conduct during warfare, particularly in relation to offenses such as rape. While the desire for vengeance, a potent and unrestricted motivator in warfare, derives many Native Americans' war fares, they strive to take place within a cultural framework that incorporates specific spiritual expectations. Such prospects restrict the potentially unchecked behaviors that may arise from vengeance-driven warfare.

According to this group, it's a culture that before the fighters could depart for war, the community, leadership, and warriors usually participate in a series of ritual activities designed to ensure the success of their endeavor. The fighters are required to visit the war chief's winter residence and stay for three days and nights while engaging in fasting and consuming potions intended for purification and protection."

Among ancient Native Americans, retribution murder, known as *lex talionis* in Latin, meaning "law of retaliation," was a crucial method for resolving conflicts arising from one individual's murder of another. The practice was fundamental to the legal systems of most Indigenous peoples and central to their social structure at that time. *Lex talionis* is analogous to the Mosaic rule of the Old Testament, which articulates blood vengeance as "an eye for an eye and a tooth for a tooth" (Hudson, 1976). Nevertheless, the principle was significantly more intricate than the biblical doctrine of "an eye for an eye." Native American society rooted the cyclical practice of retribution in clan structure, with homicides primarily occurring in private, particularly between the victim's kin and the offender.

In accordance with this group's custom, the victim's clan possesses the legal and social prerogative to seek retribution against the killer's clan. Concurrently, the killer's family bore a sacred commitment to generate a life in compensation for the original victim and a responsibility to remain indifferent or unresponsive when the victim's household pursued retribution (Reid, 1970). If society followed this idea, the second killing would generally conclude the cycle of retaliation. Blood feuds frequently break out between different clans when this approach fails to take effect. Generally, the retaliatory killing reinstated equilibrium among the feuding clans, a condition that numerous primitive communities strive to maintain (Reid, 1970; Hudson, 1976).

In addition to revenge itself, the *lex talionis* possessed spiritual importance. Certain Native Americans had the belief that the soul of the departed could not transition to the spirit realm until their relatives had avenged their death. Therefore, the relatives of the deceased would take all necessary steps to exact vengeance in order to facilitate their loved one's soul's journey to the spiritual realm. Consequently, society needed to redirect the grief and animosity stemming from a brutal murder into a ritual that, if deeply embedded in the culture, may mitigate the risk of a potentially perilous clan conflict (Richter, 1992; Reid., 1970; Hudson, 1976). Among these Native Americans, the notions of blood vengeance were exceedingly severe and somewhat contradictory. For example, if a non-relative exacted vengeance, clan law deemed this a distinct death necessitating further retaliation. Curiously, the non-homicidal relatives will not absolve the blood debt resulting from the initial attack. A further inconsistency is that the *Lex Talionis* fails to distinguish between an accidental death and a premeditated murder. The distinction between intent and negligence held no significance, as the law viewed murder as murder regardless of intent. There is no reason to determine whether the murder qualifies as a self-defense killing.

Certain Native Americans, such as the Cherokees, extended the notion of vengeance to their hunting practices. This group believes that after a hunter kills a deer, the animal's spirit will follow him back to his community to seek retribution. Therefore, they expect the animal spirit to punish the hunter and his family with misfortune or an incurable illness. To evict this ghost and prevent it from haunting the hunter, the hunter would cast a spell over the animal he had slain. Given the deep ingrained culture of law and justice, the society is acutely aware of the potential for murder to incite perpetual conflict among clans. From an early age, nearly everyone learned to honor the principle of blood vengeance. For example, if one child inadvertently harmed another, the victim might seek an opportunity for retribution. Although vengeance is customary among



Native Americans, there are cases where certain crimes, especially accidental fatalities, remain unpunished. In certain cases of unintentional homicides, the victim's family may choose to take restitution in the form of wampum, fur, or other commodities rather than pursuing the perpetrator.

In revengeful civilizations such as Agusan Manobo of northeastern Mindanao Island in Southern Philippines, a ceremony must be done to please the spirit and provoke the attacker's animalistic and merciless mentality to kill without compassion. This ceremony is known as pangumpaja, meaning "to appease," or panawag-tawag, meaning "to summon," according to the belief that when the tegbusow, a malevolent spirit, possesses the aggressor, he becomes an unstoppable killer devoid of natural inhibitions against murder. Irrespective of whether the blood originates from a brown pig or a red chicken, this culture mandates the spillage of blood over the ground and the anointing of the sharpened edges of weapons to placate this particular demon. Occasionally, one might utilize blood to color the assailant's face scarlet or to inscribe red marks on his cheeks and forehead. In certain cases, tonic wine, referred to locally as Mallorca, derived from candles, money, water, and betel nuts, may be offered to appease the spirit.

Similar to Native Americans and other cultures, the Manobo people believe that several invisible spirits influence human existence. From their viewpoint, this interference comprises human actions that hinder the objectives of the spirits, including their intent to kill. This group similarly holds the concept that spirits have human characteristics. This conviction drives this tribal tribe to engage in ceremonies.

Within the Manobo community, numerous reasons incite the urge for retribution. According to the study, one of the causes is physiological stimulation induced by loud noise. Konecni (1974) and Zillmann, D., Katcher, A. H., & Milavsky, B. (1972) assert that increased physiological arousal from loud noises can lead persons to administer a more intense electric shock

in reaction to a perceived offense. Notwithstanding the psychological ramifications of vengeance, Boon & Yoshimura (2016); Exline et al. (2004); Finkel et al. (2002); and McCullough et al. (1998) assert that individuals in committed relationships with offenders are inclined to exhibit forgiveness and are less predisposed to seek retribution, regardless of the homicide's repercussions.

In addition to physiological stimulation, psychological factors are seen as another contributor to homicide. Researchers including Gray, H. M., Gray, K., and Wegner, D. M. (2007) assert that the mind element is a primary contributor. Humans excel at cognitive processing and subsequently drawing conclusions. If an individual perceives a violation as intentional and premeditated, they will assess the purpose as significantly more ethically objectionable than if they consider the transgression to be unintentional (Ames & Fiske 2013). Conceptualization significantly influences retribution by strengthening perceptions of a wrongdoer's responsibility for their actions, hence making vengeance more likely. In addition to conceptualization, wrath serves a vital mediating role between individuals' perceptions of transgressions and their inclination to seek punishment.

Further, social factors are seen by scholars of revenge murder as essential predictors of homicide. Aristotle's *Nicomachean Ethics* (2012, p. 1126b) articulately demonstrates that virtuous rage must correspond with our feelings, target appropriate individuals, dictate suitable actions, and conform to proper conduct. This indicates that cultural standards concerning appropriate conduct significantly impact the assessment of aggression (Jackson, J. C., Choi, V. K., & Gelfand, M. J., 2019). Fiske and Rai (2014) corroborated this concept in their book "Virtuous Violence," which contends that individuals perceive vengeance as not merely permissible but also as a social and moral imperative that ought to be upheld.

Recent studies indicate that this form of virtuous violence is more predominant in cultures practicing honor, such as those seen in the American South and the Middle East, compared to other places across the globe. Some places not only condemn retaliatory actions but also promote specific types of revenge. This is evidenced in the research by Cohen, D., Nisbett, R. E., Bowdle, B. F., & Schwarz, N. (1996), which asserts that males in the American South who fail to safeguard their honor face condemnation and defamation. This is the same in the Middle East as men and women can quickly lose their honor if they allow themselves to be humiliated or embarrassed publicly without reacting back (Uskul, A. K., & Oishi, S., 2020). These diverse social standards explain several cross-cultural variations in vengeance.

Alongside the aforementioned reasons for revenge, the notions of "self-help" and "flexible justice" further exacerbate retaliation. In his research on security challenges inside an indigenous community in Bolivia, Daniel Goldstein (2005) contends that revenge killings serve as a self-help mechanism in areas where governmental responsibilities are unmet. Such self-help method happens as a result or deficiency of socioeconomic and protection aid from the government, leaving individuals to execute "flexible justice" by adopting personal responsibility for resolving offenses that threaten their security and socioeconomic wellbeing.

Sometimes, offenses that result in retaliatory attacks reflect societal and economic losses. A man's inability to pursue an arranged marriage or refusal to marry a woman he impregnated is an example of a societal injury that can lead to revenge killings. This is considered quite humiliating for the family members of a female whose daughter became pregnant, as they feel worthless after being overlooked (Tamos, S. M.) (2015). Simultaneously, it exposes them to the scrutiny of their neighbors, who may envision a variety of reasons for the refusal.

Revenge has no expiry date for those practicing it. Despite its high costs, people normally see vengeance as worthwhile or even compulsory. This is why some avengers will wait months or years to exact revenge. For instance, after witnessing his father's murder as a child, Alam Khan waited 12 years to kill the man responsible. (Jackson, J. C., Choi, V. K., & Gelfand, M. J., 2019).

While the majority of studies on revenge continues to be undertaken in Western developed civilizations, cross-cultural research reveals significant variations in how vengeance appears around the world (Jackson, J. C., V. K. Choi, and M. J. Gelfand) (2019). For instance, cultures of blood retribution have significantly more permissive standards about revenge than do Western societies (Boehm 1984). The Kung Bushmen in Southern Africa, the Netsilik Eskimo in modern-day Canada, and even modern-day Chechens in Russia (Souleimanov & Aliyev, 2015) have a reputation for exacting blood revenge.

Blood revenge is regarded as necessary among the Chechens. Failure to pursue it could lead to social sanctions that target the person who didn't take action as well as his entire kinship group (Souleimanov & Aliyev, 2015). According to Patricio Asfura-article Heim's on Iraq, a person's "failure to fulfill the obligation of 'thar [blood revenge] badly damages the group's reputation; it is a loss of honor that weakens the group in relation to other groups." Secondly, as discussed in the ethnographic work of Adamson Hoebel and Geoffrey MacCormack, blood vengeance is reciprocal. Modern blood-revenge practices are also based on the reciprocity principle. For instance, it is a part of Albania's Kanun customary code, which permits blood vengeance for blood spilled, The Albanian proverb "Blood is never lost," the Chechen proverb "Chechens never forgive blood," and the Arabic proverb "Blood demands blood" also contain this code.

In Albanian tradition, there is a social code known as the kanun, which is based on the Kanuni I Lek Dukagjinit, which Lek Dukagjin created in the 15th century to establish peace among feuding clans in the mountainous region of modern-day northern Albania (Pratt, S. (2013). The code is a defining characteristic of Albanian culture, symbolizing the regulation of interpersonal interactions and a codified method for preserving cultural traditions. The concept of honor is central to Kanun culture. When an individual's (or his family's or community's) honor is tarnished, the disrespected individual has a moral obligation to engage in retaliatory attacks until his honor is restored. The Kanun states that there is no penalty for a violation of honor. An offense against honor is never forgiven. Blood feuds are a prevalent means of defending and restoring honor. The Kanun contains among its many articles a legal code for the regulation of blood feuds (gjakmarrja). Blood feuds are part of a centuries-old system of honor killings in Albania that serves as a form of self-administered justice that calls for "blood for blood" (gjak pr gjak) to exculpate a loss of individual or family dignity (Pratt, S. (2013).

In honorific cultures, failing to exact bloody vengeance is equivalent to losing one's honor (Souleimanov & Aliyev, 2015). According to Sharon Lang, who describes the Palestinian tradition of exacting vengeance, "to avenge the murder of a close kinsman is honorable; to fail to do so is dishonorable. In many cultures, taking blood revenge is an honor-based practice that is accepted by society. For instance, "in Corsica, the man who has not avenged his father, a murdered relative, or a tricked daughter cannot appear in public." "No one talks to him; he has to keep quiet.

### ***Regional Perspective***

The continent of Africa is not exempt from the global issue of retaliatory homicides. Blood revenge is a prevalent manifestation of retribution within the African continent, originating from an archaic system of retributive justice grounded in familial connections, communal responsibilities, notions of honor, and the utilization of physical coercion as a means to resolve conflicts. Broude (1975) posits that the notion of blood retribution is intricately linked to the concept of "collective responsibility," wherein individuals belonging to the same "blood group," often comprising male and female relatives, have the duty of addressing transgressions committed against any member within their group. According to the scholarly perspective of Fredson Thayer Bowers, the concept of blood retribution encompasses not only the injurer but also their offspring and collateral kindred, hence including both individual and collective dimensions (Krueger, 2010).

The tradition is widely observed in nearly every country on the African continent. Retribution is an inevitable consequence for any nation, as the prevailing approach to resolving inter-group grievances and communal disputes is characterized by a flexible sense of justice. The inaccessibility of modern rule of law institutions to those residing in rural areas may account for this phenomenon. Nevertheless, it is important to acknowledge that urban residents are also capable of participating in abhorrent acts of retaliatory violence.

In Southern Africa, Botswana is one of the countries where revenge killing is commonly practiced. Gat (2006), Otterbein (1965), and Van der Dennen (1990) have collectively argued that retribution killing serves as the primary catalyst for intergroup contact violence within the Ju/'hoansi tribe of Botswana. Similar to any cultural context, the emotions associated with retribution, which are rooted in the principles of self-protection, prevention, and the pursuit of fairness, pose significant challenges in terms of regulation and management. However, the

Ju/'hoansi demonstrated a proficient ability to carry out acts of retribution (Wiessner, P., 2016). It is important to note that within their cultural framework, there is no inherent significance attached to seeking vengeance for homicides or addressing matters related to appeasing the spirits of the deceased. Nevertheless, in instances where violence arises and the environment becomes disorderly, it is expected that individuals will promptly engage in retaliatory actions.

The present study conducted among the Ju/'hoansi tribe aimed to investigate the mechanisms employed by the community in response to acts of vengeance. The findings revealed that a mere 21 percent of retaliatory killings within the sample population occurred immediately following the initial offense. In a significant number of cases, a prevailing inclination towards seeking retribution was expressed. However, in situations where this desire was not promptly acted upon, emotions subsided, individuals distanced themselves from one another, and the issue was subsequently abandoned. Individuals convinced each other that the shedding of blood would not lead to its elimination, but rather result in further anguish. Typically, the act of seeking retribution at a subsequent time was discouraged, unless the initial wrongdoer was perceived as posing a significant threat. Nevertheless, there were occurrences of deferred retribution enacted by a select number of guys who were perceived to possess aggressive tendencies. Multiple stories suggest that despite the infrequent instances of serial murders and persistent efforts to eradicate them, there is a lack of evidence indicating the presence of regular feuding.

Numerous countries possess distinct cultural norms dictating the expected behavior of males when they perceive a threat to their personal interests, immediate family, or group. In the context of the United States, it is commonly perceived that men who possess certain characteristics like as being of Caucasian descent, exhibiting physical strength, and achieving prosperity are regarded as embodying the ideal masculine features. In contrast, within the cultural context of the

Nuer tribe in South Sudan, an individual is regarded as embodying the ideal masculine qualities while displaying aggression towards adversaries and safeguarding the honor of his familial unit (Jejaw, 2011).

In the Ethiopian context, it is observed that the Amhara community upholds the values of assertiveness and a strong military disposition as desirable attributes of masculinity. The concept being discussed is closely linked to the trait of tenacity, and its validity is supported by the process of eliminating potential dangers (Levine, 1966). Amhara men are renowned for their unwavering courage in seeking retribution on behalf of their family, displaying assertiveness in the face of challenges, adeptness in wielding weaponry, and an unwavering commitment to safeguarding their honor. It is common for men to routinely participate in activities that have the potential to be life-threatening, such as seeking retribution through blood vengeance and engaging in competitive endeavors in order to conform to prevailing societal norms and expectations. The persistence of blood-vengeance customs in the Amhara region can be attributed to the prevailing societal constructs of masculinity within local groups, which encompass attributes like as courage, criminality, and a spirit of rivalry (Anteneh, Alamineh, & Denberu, 2021).

Women also play a significant role in planning acts of vengeance killing within the Amhara tradition. In the study conducted by Anteneh et al. (2021), it was observed that in some circumstances, a woman may employ a certain phrase, such as "Kemisen wused surihen setegn ena egedelaalehu" (Take my skirt and give me your underwear, so I can murder our adversary), while communicating with her husband who displays hesitancy towards avenging the loss of a relative. In instances of domestic violence, it is possible for the wife of a man who has experienced a loss due to a vengeance killing inside his family to exert influence on her husband, encouraging him to seek retribution.



In the Amharic language, there exists a proverbial expression that goes: “ያባትህን ገዳይ ትተህ እኔን ትመታለህ),” which can be translated as: “while your father's killer is on the loose, you raise your hands only on me?” In the context of the perpetrator responsible for your father's demise remaining at large, is it solely me at whom you direct your accusations and hostility? According to the study conducted by Anteneh et al. (2021), Certain unmarried ladies had been urging their male acquaintances to engage in blood feuds involving various factions and individuals. Nevertheless, in the event that males possess a perception of being lacking in confidence, they will encounter social stigmatization not only from the broader society but also from women who are anticipated to marry these groups of unmarried men in the future. According to Anteneh et al. (2021), in situations where men attempt to refrain from seeking revenge, women may employ a prevalent derogatory remark, namely "kekemisegiba" (which essentially questions why the individual in question does not conform to traditional masculine behavior and instead suggests they adopt feminine attire).

Similar to many other African nations, witchcraft and sorcery are additional factors contributing to the occurrence of revenge killings within the Amhara region. The presence of witches is a subject of awareness and worry across numerous communities. Despite the existence of many cultural attitudes regarding witchcraft, a prevailing notion persists that witch possess the ability to inflict damage upon individuals and are held accountable for such actions (Eller, 2007). According to Anteneh (2021), blood feuds may arise from various factors such as personal animosity, criminal behavior, long-standing resentments, possession of firearms, and displays of courage.

Ethnic identification is considered a significant aspect commonly employed by individuals seeking retribution, as asserted by Klopp (2002) and Eyoh (1999:273). It is regarded as a prevalent characteristic of personal identity and a vital social bond in Africa, as well as in other regions. The Kenyan election witnessed a scenario when tribal affiliations resorted to engaging in political tribalism subsequent to the occurrence of violent incidents during the 1997 and 2007 elections. Tribal affiliations consistently influence the backing of political leaders, primarily predicated on their ethnic heritage, irrespective of their potential contributions as prominent people within the nation. The concept of leaders serving as representatives of specific tribes consistently fosters a state of everlasting conflict between antagonistic tribes. The 2007 presidential election witnessed a contest between Raila Odinga and Mwai Kibaki, which resulted in a significant divide between the Luo and Kikuyu communities. In the context of Kenya, the post-election violence witnessed a subsequent pattern of retaliatory killings.

In numerous African countries, individuals belonging to a specific ethnic group are interconnected through diverse bonds, encompassing familial relations, a common linguistic framework, similar cultural customs and conventions, as well as religious convictions. The concept of blood links held significant importance as the primary form of familial affiliation in ancient Africa, a notion that continues to persist in many regions of the continent in contemporary times. Individuals who do not belong to the immediate family are consistently perceived as outsiders, and in more extreme cases, as adversaries. The understanding of this concept facilitated the ancient civilization in elucidating the existential significance of existence, which appeared to be dichotomized into two distinct facets during that era. Primitive humans maintained the conviction that the sole meaningful connections were those rooted in familial ties, while disregarding the significance of all other interpersonal relationships. Additionally, it can be observed that they

adhere to the notion that the primary purpose of a society is to foster unity among its constituents and partake in confrontations with external factions, both in an offensive and defensive manner, with the aim of attaining their objectives. Given the apparent presence of this concept, it is widely held among individuals within a community that they bear a moral responsibility to engage in confrontations with those who have caused offense to their fellow society members or their tribal brethren.

Tribal individuals demonstrate a willingness to assume responsibility and accountability for any transgressions done by fellow members of their community. This phenomenon persists notwithstanding the universal need of individuals to safeguard both society as a whole and its constituent members (Davie, 2003). As a result of this, the society holds the expectation that each family assumes accountability for the conduct exhibited by every individual residing within their household. It is crucial for individuals to persist in demonstrating their support for a community member, even being cognizant of their wrongdoing. Given the prevailing societal norms, individuals are inclined to demonstrate a willingness to engage in acts of violence or provide monetary recompense as a form of retribution when they are responsible for taking the life of another individual.

The adherence to the ethical principle of non-killing is evident in various cultural behaviors observed in Africa. Nevertheless, this idea primarily pertains to individuals who are members of a shared collective, rather than individuals who are considered external to that community. The act of taking a person's life within a community is commonly perceived as having a negative impact on the overall unity of that group, rendering it more susceptible to aggression from individuals belonging to other communities (Davie, 2003). Consequently, individuals who perpetrate acts of

homicide within the collective are subject to stringent punitive measures. The progeny of the individual in question frequently finds themselves burdened by a curse.

### ***National perspective***

From a pragmatic perspective, it may be noted that South Sudan exhibits characteristics typically related to a communist state, despite its constitutional categorization as a democracy. However, South Sudan's ideology, while resembling communism, differs in that it is based on voluntary participation and socialization, in contrast to the conventional communism observed in countries like North Korea, China, and elsewhere. The occurrence of communalizing criminal activities leads to the emergence of retaliatory responses. In South Sudanese communities, namely among the Nuer and Dinka ethnic groups, there exists a prevalent association between criminal behavior and collective culpability, whereby the entire community or family is deemed responsible. In situations where an individual commits a homicide and successfully evades justice, it is conceivable for retribution to be inflicted upon any conveniently accessible immediate relative. The judicial system encompasses various components, including the seizure of livestock, the apprehension of relatives, the provision of reparation, and the imposition of financial sanctions. In instances of criminal infractions, it is common practice for disciplinary actions to be imposed onto the closest family members, treating them as if they were the primary offenders. Deal (2010), noted that among the Agaar Dinka community, individuals may face the imposition of flogging as a punitive measure, even in situations where they are proven innocent of the purported transgression. In his opinion, employing brutal punishment against innocent people to foster peace may result in divergent viewpoints that contemporary anthropological discourse cannot reconcile.

Irrespective of the potential outcomes, the inclination towards seeking retribution persists. Motivated by their pursuit of justice, the Avengers occasionally direct their endeavors towards those occupying influential positions within society. The primary demographic consists of individuals who have recently completed their university education, high-ranking members of the military, those in constitutional positions, chiefs, and senior government officials. Individuals occupying influential roles, such as those inside the public domain, upper echelons of authority, or pivotal constitutional roles, are more susceptible to emotional repercussions. When an individual who desires retribution perpetrates the killing of an individual occupying a more elevated social status, they may experience a sense of gratification or enhanced self-worth. The inclination to seek retribution is an inherent attribute of the human species. However, there exists a distinct subset of persons that have a heightened susceptibility to being enticed by the notion of revenge, as it serves as a prominent catalyst in shaping their psychological predisposition. Based on empirical evidence, it has been observed that individuals who display a propensity for retaliatory behaviors towards others frequently manifest three distinct psychological traits: (1) an elevated propensity for anger and aggression; (2) a diminished ability to regulate their own behavior; and (3) a limited adherence to moral principles. In the context of this specific context, revenge can be defined as a strategy utilized to get personal satisfaction by intentionally causing harm to others. According to research findings, a specific group of individuals who commit acts of homicide exhibit a lack of personal accountability, whereas another group experiences persistent sentiments of remorse over an extended period of time.

The potential for revenge to remain inactive for an extended period of time exists, however its eventual manifestation is inevitable. Intermittent disruptions may arise due to inadequate planning or difficulties in precisely identifying the appropriate target, which may be situated at a

considerable distance. Deal's (2010) research, "Torture by Cieng: Ethical Theory Meets Social Practice among the Dinka Agaar of South Sudan," revealed that individuals belonging to the Nyueii section of the Agaar Dinka clan frequently needed to wait approximately eight months after a revenge murder before they could successfully obtain a firearm from a soldier (s) to perpetrate revenge. Subsequently, the Nyueii men, after a thoughtful preparation, will swiftly vanish and carry out a reprisal assault.

In the context of South Sudan, the notion of a lack of motivation to seek retribution is frequently linked to a perceived deficiency in terms of power or strength. Pendle (2018) argues that the lack of a desire to seek retribution for the loss of a family member or any perceived injustice faced by oneself can be construed as a symptom of vulnerability, hence rendering an individual susceptible to potential adversities imposed by others. The equilibrium among groups is maintained through the mechanism of pursuing vengeance. Individuals who demonstrate a tendency to participate in morally questionable behaviors are likely to engage in introspection over the potential consequences that may arise from a different perspective. The effective mitigation of anti-social behavior can be attributed to the apprehension of prospective consequences.

Anthropological research has provided evidence of a correlation between the persistent violence witnessed in South Sudan, characterized by revenge killings, and the nation's long-standing history of internal conflict. Based on their assertions, this phenomenon has exerted an influence on the psychological well-being of individuals. A multitude of scholarly investigations have been undertaken to examine the psychological well-being of individuals originating from South Sudan, taking into account the persistent violence, displacement, and turmoil that have occurred both prior to and during the country's attainment of independence (Deal, 2010). Numerous studies have provided evidence indicating a significant probability of post-traumatic

stress disorder (PTSD) affecting a major proportion of the population (Boniface et al., 2009; Roberts et al., 2009).

The Nuer tribe exhibits a social construct whereby individuals belonging to a specific clan bear a moral responsibility to safeguard and promote the welfare of their fellow clan members. Furthermore, in the regrettable event of a member of the clan's demise, it is anticipated that vengeance will be pursued on behalf of the departed party. According to Martha Tongyik, a Nuer vocalist, the characters portrayed in the literary work titled "Nuer" exhibit a significant level of unity, akin to a collective gathering around a metaphorical fire. This gathering serves as a symbolic manifestation of their shared hardship (Pendle, 2020). The Nuer group has the belief that the expression of profound emotions is a commendable display of behavior. For instance, people perceived the hostilities that arose after December 2013 as a response to the violent acts committed against the Nuer population in the urban region of Juba. The aforementioned event led to the formation of a social group that had characteristics similar to familial relationships, accompanied by corresponding obligations. The cultural identity of the Nuer ethnic group has been influenced by prevailing discourses surrounding moral principles, civic reasoning, and notions of decorum, hence contributing to its establishment. The novel interpretation of the Nuer community in the 1990s advocated that military labor, which had traditionally been viewed as a commodity, should be understood within the framework of kinship and its associated moral responsibilities (Pendle, 2020).

Johnson (1986) posits that the Nuer community's perspective on criminal justice is firmly rooted in concepts of societal obligation and a morally sanctioned framework supported by spiritual beliefs. Instances of convergence can sometimes arise due to the absence of a distinct demarcation between moral and social responsibilities. In many societies, there exists a widely

held anticipation that individuals will fulfill their social responsibilities. Non-compliance with these expectations is typically perceived as a transgression against moral norms, commonly referred to as a "*duër*." Consequently, such non-compliance often leads to a state of "*nueer*," characterized by spiritual impurity, in the majority of instances. Individuals who exhibit spiritual impurities, commonly referred to as "*nueer*," may be vulnerable to the impact of a "*bit*," which can be seen as a manifestation of harmful enchantment. Nevertheless, in cases when the accused person possesses "*cuɔŋ*" (moral right), it is widely thought that a spiritual sanction referred to as a "*bit*" (curse) may have restricted efficacy.

The proclivity to participate in reparative endeavors within Nuer society is frequently grounded in the concept of "*cuɔŋ*," which covers the values of moral uprightness. The obligation for implementing these measures lies with the traditional authority, who possesses the option to employ spiritual or social sanctions as deemed appropriate (Johnson, D. H. 1986). According to Johnson's (1986) research, the British authorities overseeing Sudan made endeavors to build a suitable framework for conflict resolution that would guarantee the implementation of judgments in support of the Nuer community. Nevertheless, the efforts undertaken by the individuals proved to be unsuccessful, as the Nuer community did not perceive their justice system through a comparable lens.

Prior to the demise of Ngundeng in 1906, the Nuer community employed the services of prophetic individuals to effectively handle and reconcile internal issues and conflicts. Notable prophets who participated in collaborative efforts with the British colonial authorities encompass Ngundeng Buong and Deng Laka. Following their demise, they were succeeded by their sons, Guek Ngundeng and Dual Diu, respectively. Following the demise of prophet Ngundeng, the



British-backed Administration made the decision to supplant the role of prophets and institute the chiefdom system. The decision to implement this alteration was driven by the recognition that the frequency of issues requiring resolution exceeded the capacity of “*kuäär-muɔn*” land priests to effectively address.

One possible explanation for this phenomenon might be attributed to the Nuer Nation's descent into a state of blood feuds, rendering it ungovernable despite Guek's attempts to foster peace, unity and stability. It is worth noting that Guek's level of esteem from the British-backed authorities of the Sudan was somewhat lower than that of his father. His relationship with the British-backed government deteriorated, leading to his assassination on February 8, 1929, and the confiscation of his father's relics, including the revered "**daag**" rod. Douglas H. Johnson, a distinguished scholar specializing in Sudan and South Sudanese history, recovered and returned the prophetic rod to Juba on May 16, 2009, two years prior to South Sudan's independence, where it was received by the Nuer Community's political leader and South Sudan's vice president, Dr. Riek Machar, and an enchanting crowd at Juba International Airport.

Vengeance appears to be a customary behavior among the Nilotic tribes of South Sudan, with many individuals, including spiritual leaders, embracing the practice. Deng Lakka, a renowned Nuer prophet from Gawar Nuer who once lived along the Zeraf Valley in what is now Jonglei State, South Sudan, in the mid-nineteenth century, gained his dominance after killing Nuaar Mer, whom he accused of selling his mother and sisters into slavery. At the time, Nuaar Mer was not only dominant, but he was also wealthy and powerful, as he possessed firearms he acquired from Arab slavers. He also possessed magical powers, which many believe he utilized to terrorize his adversaries and those opposed to his Iron Fist rule in Gawar land. Deng Lakka, also

known by his divinity "DIU," proclaimed his seizure by the divinity Diu. He organized a force of other dissatisfied Gawar Nuer sections, defeated and killed Nuaar Mer in 1879, and emerged as the dominant leader of the Gawar Nuer in the Zeraf Valley. Furthermore, he extended his campaign against slavery to neighboring regions. In a fierce fight known as Mut Roal's battle, he engaged and triumphed over Arab slavers and their allies from the Twic area, ultimately killing their commander and taking their firearms (Johnson, 1993).

The characteristics associated with blood revenge in South Sudan exhibit similarities to other manifestations of retaliatory justice. The act that has been observed illustrates a social dimension and is not limited to individual behavior, as it can be performed by any member of the tribal society. This implies that in the absence of the perpetrator, it becomes crucial to focus on targeting the family members or their relatives, as they lack distinctive unique characteristics. Vengeance, viewed as a form of justice, is a communal phenomenon that involves the pursuit of retribution against either a particularly identified wrongdoer or all persons affiliated with the wrongdoer's linked collective. In a considerable proportion of instances, the imposed penalty is not commensurate or sufficient in relation to the offense committed. The pursuit of vengeance is frequently regarded by individuals as a morally defensible and even religious phenomenon that imposes distinct responsibilities on all constituents of a particular society. One incontrovertible principle is that those who engage in the act of homicide consistently possess awareness of the likelihood of encountering repercussions, hence leading to a continuous state of fear. Future generations may pursue retribution. Occasionally, individuals who have not yet been born may engage in this undertaking, even though they have been informed about prior events by their immediate family members. The availability of information is generally determinable, although it is typically treated as confidential.

## **Causes of revenge killings**

Revenge killings, akin to other criminal acts, are widely considered to be influenced by a variety of factors. The causes encompassed in this context may pertain to economic, social, political or psychological factors. These can thereafter be classified into two distinct categories: structural and proximal. The concept of revenge is regarded as having a structural nature, as it is fundamentally ingrained into the societal framework. However, it is possible to classify others as proximal in nature if their paths are brief.

### ***Social causes***

Throughout history, communities have consistently engaged in tribal invasions as a method of exacting retribution for past injustices. This perspective largely regarded punishment for offenses as a manifestation of God's retribution against criminals, encompassing divine anger towards crimes such as murder. Across several eras, civilizations held the prevailing view that seeking revenge might overcome evil by performing acts of kindness or love, even if it involved criticizing those who were not yet capable of behaving morally. This included both legal retribution and divine punishment, whether encountered in the physical world or the spiritual realm. During a specific period in history, there was a significant moment where it appeared that revenge would prevail, bridging the gap between the need for retribution and the pursuit of regular justice. The escalation of vengeance and the decline of conventional means of pursuing retribution were distinct occurrences. Communities, whether stated directly or indirectly, portrayed the

escalation of legal penalties as a deterrent to illegal acts of revenge. The conflict between the desire for retribution and the pursuit of conventional justice is a key aspect that defines Grotius' realism or Hobbes' constructivism in relation to the law of nations (Konstantinos, 2021; Taulbee & Von Glahn, 2022; Tognocchi, 2022). Grotius' political science reached this conclusion by proving that any act of retribution could lead to significant danger for what Hobbes referred to as a collective existence (Dumitrescu, M. 2020; Stone, J.2021).

From a sociological point of view, revenge is a behavioral adaptation that emerged as a result of its effectiveness in addressing significant social challenges, such as exploitation, violence, and hostility, which posed threats to the survival and reproductive success of our ancestors during the early stages of our evolution. Psychologically, it can be understood as a response to the existential dread of being forgotten. Revenge is often fueled by the recollection of previous grievances and losses, exacerbated by the failure of those in positions of authority to acknowledge their wrongdoing and reconcile their conflicting emotions of affection and animosity. Additionally, revenge may be driven by a misguided belief that violence is a means to rectify the perceived injustices and restore order in the world (Sievers, B., & Mersky, R. R., 2006). The inherent hostility and annihilation that it possesses are frequently concealed inside social, political, and economic contexts through a discernible application of objectivity, justice, and competition.

Vengeance killings exhibit a multitude of underlying factors, which can be further compounded by a society's perception of honor and shame. These notions appear to play a pivotal role in shaping the societal standards that dictate the acceptability of certain actions within the affected groups. The occurrence of this phenomenon may be triggered by relatively minor transgressions such as theft and jesting, as well as by more serious offenses like as killing. Ericksen and Horton (1992) claim that marriage contracts have the potential to escalate into blood feuds

when disputes arise around the bride price. Individuals who experience feelings of being assaulted, mistreated, or socially rejected may exhibit retaliatory behaviors towards individuals whom they see as accountable for these adverse encounters. In accordance with the teachings of the Old Testament, the act of seeking retribution through the principle of "an eye for an eye" is perceived to facilitate a process of emotional release and resolution.

The inclination to seek retribution is often seen as an inherent tendency and a typical reaction in the face of personal harm caused by another individual's transgressions. Robert Merton, an eminent American sociologist, posited that although the inclination for revenge may be inherent and instinctual, it is not seen socially acceptable within our contemporary societal framework. According to the individual in question, the inclination towards seeking retribution ought to be repressed within a society that upholds principles of civility, as it fails to provide favorable outcomes and has the potential to engender further acts of aggression. Merton posited that the prevention of individuals from pursuing retribution was in the societal best interest.

Merton's theoretical framework additionally introduced the concept of a "self-fulfilling prophecy" as a means to elucidate the escalating nature of vengeful inclinations. The concept of a self-fulfilling prophecy suggests that individuals, when influenced to accept the veracity of a particular belief, tend to behave in a manner that ultimately brings about the anticipated outcome. Merton exemplified World War I as an illustrative scenario wherein individuals were compelled to pursue retribution against their adversaries, although this pursuit only resulted in escalated devastation and loss of life. The individual posits that the attainment of sustainable peace in the world is contingent upon persuading individuals to abstain from seeking retribution.

The manifestation of a desire for retribution through a blood feud can emerge from a variety of circumstances, encompassing acts of physical aggression, perceived affronts to personal dignity,

conflicts over property ownership, and familial discord, among others. Blood feuds are protracted conflicts spanning multiple generations, characterized by the involvement of individuals who bear no direct responsibility for the original offense or act of violence. Despite their historical longevity, blood feuds continue to exert a detrimental impact on individuals in contemporary society. According to the research conducted by Dagnaw (2018), it was observed that within the Denbia District of the Amhara Region in Ethiopia, various forms of disagreements and conflicts, including but not limited to land conflicts, grudges, alcoholism, women-related issues, monetary disputes, theft, disclosure of confidential information, and other conflicts arising from daily interactions, consistently culminate in acts of blood vengeance killings. Land conflicts have emerged as a prominent issue, exerting a significant toll on human lives and societal well-being. These conflicts have been identified as the primary catalyst for fatalities and devastation, affecting both people and entire communities. Furthermore, they have been found to be the primary instigator of acts of homicide and widespread chaos inside familial units.

Social inequality and its perpetuation continue to be the primary mechanism through which violence manifests, resulting in significant global suffering. In accordance with this viewpoint, a substantial body of data supports the notion that justice can be seen as a concept that is constructed by society. It lacks a tangible existence and is confined solely to the cognitive realm of individuals engaged in continuing interactions, groups, organizations, or societies. Previous research on procedural justice judgments has demonstrated that individuals must have the belief that the decision-making process was conducted in a fair manner in order for justice to have a meaningful impact (Tyler, 2000, pp. 117-118; Stewart, F., Barrón, M., Brown, G., & Hartwell, M., 2006). According to Tyler (2000, pp. 117–121), the perception of fairness is derived from four main sources. These sources include the presence of opportunities for individuals to express their

opinions and provide suggestions, the impartiality demonstrated by the authorities and the forum, the level of trust in the motives of the authorities, and the extent to which all parties involved are treated with respect.

The global accessibility of firearms has also witnessed a rise, thereby facilitating individuals in seeking retribution against those who have caused them harm. The concept of the "wild west" serves as an illustrative instance, wherein the act of shooting an individual is deemed unlawful, while the act of exacting retribution through a killing is not classified as murder, given that the killing is seen justified. As a consequence of the implementation of legislation aimed at deterring such acts, along with the pervasive influence of media, the societal repercussions of this form of retaliatory homicide have diminished over time. While revenge killing is prevalent in many civilizations worldwide, it is important to acknowledge that this conduct is not universally accepted. Implementing legal frameworks aimed at deterring revenge killing is a viable approach to discourage such acts. Contemporary societies have implemented legal frameworks to deter acts of retaliatory homicide. Nevertheless, contemporary civilizations continue to engage in acts of vengeance killings as a result of diverse cultural and theological convictions held by different groups.

### ***Economic causes***

Thus far, our discourse has been limited to the examination of blood revenge or violence in a restricted manner, specifically pertaining to acts of physical aggression. Nevertheless, as the state emerges, novel manifestations of violence come into being, namely the "hidden injuries of class." The categorization of these emerging manifestations of violence as structural violence,

which occurs when deeply rooted inequalities persist, owes much to the contributions of Pierre Bourdieu, who built upon the theories of Marx and Engels. The concept of structural violence, which encompasses economic dimensions, has a lengthy historical trajectory. In contemporary society, it manifests itself through a diverse range of manifestations, including but not limited to minimum wage disparities, inadequate housing provisions, reductions in educational resources, unequal availability of healthcare and critical services, and the pervasive influence of advertising on individual consciousness.

Historical investigations on the origins of violence within societies have traditionally placed significant emphasis on economic adversity and individual grievances. In his work, Gurr (1968) examined the concept of inequality and its potential implications for social unrest. He posited that groups may be inclined to engage in acts of rebellion when they experience dissatisfaction with their current economic conditions in relation to their desired state. This notion has also been explored by Gleditsch and Skrede (2017).

It is contended that economic-related injustice, similar to other perils and vulnerabilities, disproportionately affects individuals based on their placement within the class hierarchy or the global distribution of labor. The act of possessing drugs is subject to legal consequences that disproportionately affect marginalized minority groups, while individuals involved in white-collar crimes operating within corporate settings sometimes evade significant punishment while embezzling substantial sums of money. Despite the lack of explicit acknowledgment, the argument elucidates the underlying rationale behind the tendency of control measures to disproportionately penalize individuals occupying lower positions within the hierarchical structure, as opposed to their counterparts in higher echelons. Due to the relative lack of socioeconomic resources and limited social capital, individuals from lower-income backgrounds are more susceptible to being



apprehended for drug-related offenses and subsequently subjected to stringent legal penalties. The provided explanation serves as an illustrative instance of the differential severity in punishment between individuals occupying lower positions within a hierarchical structure and those occupying higher positions. There exists an unequal distribution of justice among different social classes.

In the United States, there exists a notable disparity in criminal victimization rates among black and Hispanic men. However, when it comes to individuals incarcerated for drug possession offenses, the majority comprises young black women and black men. The factors attributed to the overrepresentation of young black women and men in the prison system can be categorized as follows: limited economic and political agency, lower income levels, membership in a historically marginalized group that has experienced discrimination and subsequent adversities, and residence in urban environments conducive to the proliferation of illicit drug activities. The perceived injustice arises from the unequal distribution of power and influence, favoring individuals occupying higher positions in the hierarchy over those occupying lower positions. Consequently, those occupying lower social positions are subjected to more severe penalties compared to their counterparts in higher social strata.

The phenomenon of idleness among young individuals is frequently attributed as a significant factor contributing to various instances of violence throughout society. There is a contention that in the event that a significant proportion of young men experience unemployment or lack engagement in economic activities to fulfill their fundamental requirements, it is probable that conflict may arise. According to Stewart (2011), the act of mobilizing for conflict is perceived as an appealing choice for those within this particular age demographic, particularly when they have limited other prospects available to them.

Examining the most severe wars in Africa and their potential causes, it is worth noting that certain conflicts also exhibit economic interconnections. The division between Hutus and Tutsis emerged not solely due to religious or cultural distinctions, but also had economic underpinnings. The Hutus were mostly engaged in agricultural activities, cultivating crops, whilst the Tutsis were predominantly involved in livestock management. The majority of the population of Rwanda consisted of individuals belonging to the Hutu ethnic group. Over time, the aforementioned socioeconomic distinctions came to be perceived as racial categorizations.

Moreover, the prevalence of social violence in Africa is mostly attributed to economic stress. Countries characterized by poor socioeconomic status, low average income, sluggish economic growth, and significant income inequality exhibit an elevated propensity for violence. The occurrence of economic and social downturns within a community has been found to be correlated with a heightened prevalence of violence, the creation of violent gangs, and the proliferation of various forms of organized criminal activities. When individuals engage in competition for limited resources, conflicts arise and result in detrimental consequences for all parties involved. These interactions are consistently attributed as the primary cause of wars.

Individuals who participate in battle might be seen as having personal objectives as well as being part of a collective entity. Conflict might confer certain advantages upon specific persons, while simultaneously imposing substantial costs. Scholars in the field of political sociology, such as Keen (1998) and Duffield (1994), as well as economists like Collier and Hoeffler (2004), have emphasized the significance of the private sector or individual motivation as the fundamental cause of conflict. This perspective is grounded in the principles of rational choice economics, positing that individuals are motivated to engage in warfare due to the perceived net economic advantages it offers (Hirshleifer, 1994). This perspective posits that group identities are not perceived as

independent entities, but rather as tools employed by combatants, particularly leaders, to advance their own objectives.

### ***Political causes***

Institutionalized injustice sometimes serves as a prevalent political catalyst for acts of retribution killings. During ancient times, King Hammurabi of Babylon implemented stringent penalties for specific offenses with the intention of maintaining social stability within his kingdom. As it has been reported, the act of bodily mutilation, exemplified by the amputation of a minor's extremities or the excision of a female's mammary glands, was commonly employed as a means of retribution. Indeed, the death penalty constituted an alternative line of action. Regrettably, the offender's socioeconomic background frequently factors into the determination of an appropriate penalty. There exists a potential scenario whereby an individual of high social status may have been obligated to remunerate a sum of money as a consequence of perpetrating an exceptionally abhorrent offense against an individual of lower social standing. If the situation is reversed, the lower-class criminal may face a more stringent sentence.

Strathern and Stewart (2002) argue that the perpetual conflicts and disputes observed are not attributable to the absence of an autonomous state, but rather emerge as a consequence of the presence of such a state. The dynamics of conflict, such as feuding and retribution, are undergoing changes due to their dialectical interplay with changed political settings. According to Strathern and Stewart (2002:12), societies are confronted with the reemergence of recycled ideas, which gain renewed significance in response to changing political climates. Consequently, these concepts undergo fast evolution, leading to their amplification rather than their gradual disappearance.

Protests and instances of usually violent confrontation arise as a consequence of individuals or groups being denied access to political power without any viable means of redress. Horizontal disparities relating to politics are a substantial component of broader societal inequalities. The leaders of political parties possess a significant motivation to mobilize the civilian population in instances where political horizontal inequalities exist, as they face exclusion from positions of authority. This phenomenon also fosters a sense of loyalty among followers, who generally receive fewer benefits from the government when their leaders are ousted from positions of power. Based on empirical study, it has been observed that political horizontal disparities, or the overall exclusion of certain groups from political processes, have a positive correlation with the likelihood of civil wars. The risk of conflict escalation is significantly heightened in situations where there exist simultaneous political and socioeconomic inequalities. This is due to the fact that leaders are motivated to mobilize individuals who experience significant political disparities, while the majority of the population belonging to the marginalized group is more inclined to support any military uprising in the presence of pronounced socioeconomic disparities (Stewart, 2011).

Political competition or power struggles can have devastating consequences, often resulting in violence and retaliatory actions in various regions across the globe. This form of retribution is prevalent in regions characterized by ethnic animosity, where specific ethnic factions perceive themselves as subjugated by influential tribes, particularly those involved in matters of governance. Political leaders who possess authority within their respective tribes typically commence their endeavors by fostering a heightened sense of ethnic consciousness among their constituents, so inciting them to partake in acts of violence. Given the fluid and manufactured nature of ethnic categorizations, the mobilization of individuals based on their ethnic inclinations necessitates the presence of a prominent political figure. The cyclical and passionate nature of

retribution, which encompasses both political and ethical dimensions, might result in the loss of numerous lives among the citizens.

One instance of such retribution was observed in Kenya, as well as numerous other African nations. Following the 2007 election, President Mwai Kibaki was officially declared as the incumbent president. Nevertheless, Raila Odinga, the primary contender, voiced apprehension by alleging electoral manipulation. The occurrence of this conflict resulted in a period of post-election violence, during which a significant number of individuals lost their lives in Kenya as a consequence of clashes between supporters aligned with the two political factions. Kenya experienced a significant elevation in its homicide rate, thus leading to a notable absence of public order inside the nation.

In the context of South Sudan, the armed conflict that emerged in 2013 was initially characterized as a Nuer-Dinka conflict, as both ethnic groups demonstrated steadfast loyalty to their respective leaders on the basis of tribal affiliation. The occurrence of targeted assassinations subsequent to the outbreak of the civil war serves as substantiation for the significant influence of political tribalism in the commission of violence by the conflicting factions. During periods of strife, politicians consistently turn to their own communities in order to garner political support from their fellow tribe members. These mobilizations are undertaken with the objective of securing political backing, relying on the principle of tribal solidarity.

Rwanda serves as an additional illustration of the pernicious consequences of ethnic politics. The Rwanda genocide in 1994 was a consequence of the institutionalization of ethnic politics between Tutsis and Hutus. The Tutsi ethnic minority saw significant loss of life at the hands of their compatriots, the Hutu population. This struggle led to the loss of about one million lives over a period of more than three months. The violence in Rwanda may be traced back to the

Tutsi feudal monarchy that governed the region during the 10th century, a period marked by Belgian colonization. The Tutsis or Hamites were considered to possess more aesthetically pleasing physical features due to their lighter skin complexion. Due to perceived similarities, the Belgians held the belief that Tutsis were superior to Hutus. Consequently, the Tutsis were chosen to assume governance over the Hutus.

In the late nineteenth century, German and Belgian colonial authorities sought to establish a system of social division among the colonized populace in order to facilitate their governance. Consequently, they designated the ethnic classifications of Hutu and Tutsi as a means to achieve this objective. The Belgians asserted that their colonial subjects could be categorized into two distinct groups based on physical attributes, namely the Tutsis and the Hutus. This classification was mostly determined by the perceived differences in nasal structure, facial length, and hair texture, despite the fact that these particular physical traits are not exclusive to either group and are commonly seen across other African populations. In 1894, the Belgian colonial authorities issued an official declaration that granted Tutsis a better social position than Hutus, so establishing a perceived superiority of the former over the latter. Nevertheless, during the latter half of the 1950s, Belgium underwent a shift in its discriminating policy, favoring the Hutu population and establishing 1962 as the designated year for Rwanda's attainment of independence (Magnarella, 2005). The Belgian colonial officials aligned themselves with the Hutu majority, asserting their support under the guise of fostering a democratic revolution, while foreseeing the eventual ascendancy of the Hutu population. The colonists' inclination to legitimize and exert authority over their African people prompted them to seek out ethnic distinctions that were previously absent.

Philip Gourevitch, in his autobiography titled "When the Mountains Tremble," presents evidence to support the notion that ethnic background does not determine these traits, and

highlights the historical occupation of Hutus as herders, similar to Tutsis. The Tutsis were engaged in pastoralism, specifically in the rearing of cattle and sheep, within the regions of Rwanda and Burundi. Conversely, the Hutus were mostly involved in agricultural activities. The dissimilarities observed between the two groups primarily stem from cultural distinctions rather than ethnic variations.

The Belgian authorities implemented a system of identity cards that classified each Rwandan individual as either Hutu or Tutsi, so establishing a formalized basis for Hutus to harbor animosity against Tutsis. Consequently, Hutus made the decision to perceive Tutsis as their ethnic adversary. Upon assuming power, the Hutus implemented a system characterized by vigilant retribution and racial segregation, which relied on the utilization of identity cards inherited from the colonial era. In the guise of a military battle, Hutu extremists initiated a systematic campaign aimed at the complete annihilation of the Tutsi civilian population. The proliferation of violence swiftly permeated the nation's capital and extended to other regions, resulting in the loss of life and the displacement of a significant number of individuals. The utilization of these ethnicity cards, which contributed to the deterioration of relationships between the two ethnic groups, persisted until the 1990s.

In the latter part of 1990, the RPF (Rwandan Patriotic Front) initiated incursions into Rwanda from the adjacent country of Uganda, so initiating a phase characterized by social and political turbulence. Following a period of sporadic violence and discussions, a power-sharing accord was reached between the government and the Rwandan Patriotic Front (RPF). Furthermore, exacerbating the situation, the aircraft carrying President Habyarimana was subjected to hostile fire and subsequently downed on the 6th of April in the year 1994. Subsequently, Rwanda saw a descent into a state of disorder and turmoil. The commencement of the genocide targeting Tutsis,

moderate Hutu individuals, and Hutu officials affiliated with political groups opposing the president's MRND (Mouvement Révolutionnaire National pour le Développement) occurred promptly, with active participation from the military, administration, the Interahamwe militia, and civilians. Simultaneously, hostilities between the Rwandan Army and the Rwandan Patriotic Front (RPF) were reignited.

Political deprivation, specifically the imposition of colonial subjugation or the absence of political rights, has been identified as a motivating factor for the emergence of violence in numerous countries (Anyanwu, 2002). In the immediate aftermath of 1945, a multitude of wars emerged as nations pursued self-determination for their colonial regions. The Sudan civil war, spanning from 1983 to 2005, the Indochina Wars from 1946 to 1975, and the Algerian War of Independence from 1955 to 1962, illustrated the potential for protracted violent operations to successfully challenge and overcome significantly more powerful colonial powers. These conflicts served as catalysts, inspiring and energizing movements in other nations. Numerous heterogeneous ethnic groups engaged in struggles for self-determination within imperial regimes, such as the Soviet Union and Ethiopia.

The available research suggests that societies characterized by a diverse ethnic mix may not necessarily have a higher susceptibility to political violence. The level of systemic exclusion of a particular ethnic minority from political power or the presence of discriminatory practices by the state holds greater significance. According to Anyanwu (2002), the likelihood of violence occurring in countries with a diverse ethnic population can be reduced if certain conditions are met. These conditions include granting autonomy rights to ethnic groups and establishing inclusive institutions. Additionally, it is important to note that the dominance of a particular ethnic group within a state cannot be only determined by its size.



Within authoritarian regimes, the pursuit of enhanced political rights presents an additional backdrop wherein acts of violence may transpire. Autocratic governments commonly curtail individuals' political engagement and suppress demonstrations through the utilization of excessive coercion, hence potentially fostering a reciprocal inclination towards the utilization of force among the affected populace. Similar to the situation observed in South Africa during the Apartheid era, it is evident that demonstrations against autocratic or discriminatory governments have the potential to escalate into violent confrontations, leading to prolonged periods of conflict. Numerous insurgent movements, particularly those that do not promptly construct democratic institutions subsequent to their acquisition of power, employ rhetoric that includes demands for enhanced political rights and freedom.

There is a growing apprehension in certain jurisdictions where political officials exhibit a tendency to amass greater authority for their own benefit rather than prioritizing the welfare and interests of the general populace. According to Stewart (2011), an increased concentration of power within a government enables it to act in a discretionary manner, often aligning with the interests and preferences of the affluent. Consequently, there is a heightened propensity for such a government to engage in military conflicts with other nations, resulting in casualties among its own citizens as well as those abroad. Contrarily, Rummel (1994: 1-2) argues that as the constraints on governmental authority increase, the propensity for hostile actions towards individuals or nations diminishes. The utilization of political authority by a leader not only influences the level of stability or instability inside a nation but also plays a crucial role in determining whether the many factions comprising a country will coexist harmoniously or become embroiled in a recurring pattern of aggression.

### ***Psychological causes***

Throughout history, scholars from various disciplines such as philosophy, religion, and medicine have endeavored to comprehend the complex nature of revenge. These fields have examined revenge from ethical, moral, and emotional standpoints. Therefore, even in previous time periods, we possessed knowledge regarding the factors that determine individuals' and groups' responses to a particular situation involving moral offense or violence, how they develop, elaborate, and carry out plans for retaliatory actions, and the various factors that influence the characteristics of this behavior. Various scientific disciplines delineate negative intentions and acts in a distinct manner. These activities are characterized by a variety of forms of retaliation, which are motivated by irrational influences on those involved in violent acts or those with psychopathological issues who belong to aggressive-motive groups. The phenomena of revenge and aggression have given rise to scientific, social, juridical, and soteriological challenges.

Retaliatory homicide is a complex phenomenon that is often driven by a combination of psychological, social, economic, and political factors that arise within certain individuals and their relationships. This type of violence is considered one of the most severe forms of antisocial behavior (Matias & Soeiro; Fox et al., 2023; Hachtel et al., 2021). From a psychological perspective, revenge crimes are motivated by the ideals of reciprocity, compensation, and restoring balance to the attention given to the emotional response triggered by the initial offense. Retribution is rooted in the notion that violence is a reaction to violence. The person seeking revenge may perceive it as a way to make up for the initial wrongdoing.

Vengeance murders possess distinct attributes. Typically, these traits encompass the deliberate targeting of a particular individual, a motive driven by vengeance or reprisal, and frequently meticulous premeditation by the offender. An analysis and comprehension of the

attributes of revenge homicide are necessary to facilitate the prevention of such offenses in subsequent instances (Hussain, 2022). In their article titled “Revenge: An Analysis of Its Psychological Underpinnings,” Grobbink et al. (2015) argue that the persistent and maladaptive nature of the drive for revenge can be attributed to various factors, including early developmental challenges and unique personality characteristics.

Among the psychological reasons that necessitate the perpetration of revenge murder, the perception of injustice is a notable psychological element that contributes to considerable acts of vengeance killings. Such sentiment may arise from human aggression as a manifestation of vengeance, and it can be attributed to a psychophysiological reaction that has evolved over time to promote survival. At times, people may regard themselves as being subjected to unjust treatment. This is because, at certain stages of our development, insults to our self-worth or excessive self-love are reacted to as if they pose a danger to our existence. From this viewpoint, those who feel they have been treated unfairly or see themselves as victims of unfairness may feel obligated to seek revenge in order to restore what they regard as a balance.

People engage in retaliatory behavior to transform a precarious circumstance into a certain and foreseeable one. Typically, the decision to pursue retribution is influenced by an individual's evaluation of future conditions, such as the likelihood of experiencing victimization once again. Prior studies have effectively demonstrated that seeking revenge against innocent victims can lead to a genuine and powerful psychological reaction rather than being driven by unconscious or strategic factors related to feelings of shame. Nevertheless, the choice to seek revenge or not is contingent upon the development of one's character, the establishment of moral values, a heightened sense of self-awareness, and the utilization of cognitive strategies such as reframing or reappraisal, in conjunction with rational evaluation, to determine the appropriateness of pursuing

retaliation. If done with genuine intent, such actions may collectively delay or lessen the hostile response. Individuals have the ability to manifest feelings of intense anger and a sense of injustice within the context of their familial and social circles.

Everyone has preserved the inherent biological circuitry that can be excessively utilized in circumstances unrelated to physical survival but rather focused on the preservation of one's self-esteem. Our ego's urge for survival can be converted into a pursuit of an eternal awareness of oneself, which is highly regarded within a social context (Knoll, 2010). Our sense of self, or ego, is shaped within the context of social interactions, and it is from others that we derive our cherished identity. An individual with a fragile or broken ego may develop intense and destructive anger against others, which might ultimately lead them to become an avenger.

Still, there are numerous individuals who demonstrate a deficit in their ability to feel compassion, leading to a lack of empathy. These individuals exhibit a lack of remorse for the well-being of others, which hinders their ability to experience empathy towards others. This enables them to harm or kill others without feeling any remorse. Others seek to maintain their dignity and identity. Such frustration arising from the necessity to maintain a stable and distinct identity and dignity is frequently considered the root cause of intense human aggression, as well as the commonplace rage experienced by all individuals who practice the act.

Unfortunately, vindictive wrath sometimes only offers a false sense of strength, as it is simply a response to overwhelming feelings of impotence and humiliation. There is a moment when this false sense of power becomes the last means of protection that the avenger has remaining to prevent the complete destruction of their identity. When the ego of a potential avenger is jeopardized or harmed in a profoundly destructive manner, their only recourse is to steadfastly continue condemning injustice without respite. According to Knoll (2010), some individuals are

determined to continue their "crusade" without any intention of giving up, as they believe it is morally wrong to accept or make the perceived discrimination seem normal.

Mental health issues play a substantial role in prompting individuals to seek destructive revenge. While not all mental health illnesses are linked to revenge killings, certain disorders, like antisocial personality disorder or narcissistic personality disorder, can lead to a reduced ability to feel empathy and an increased tendency to seek revenge.

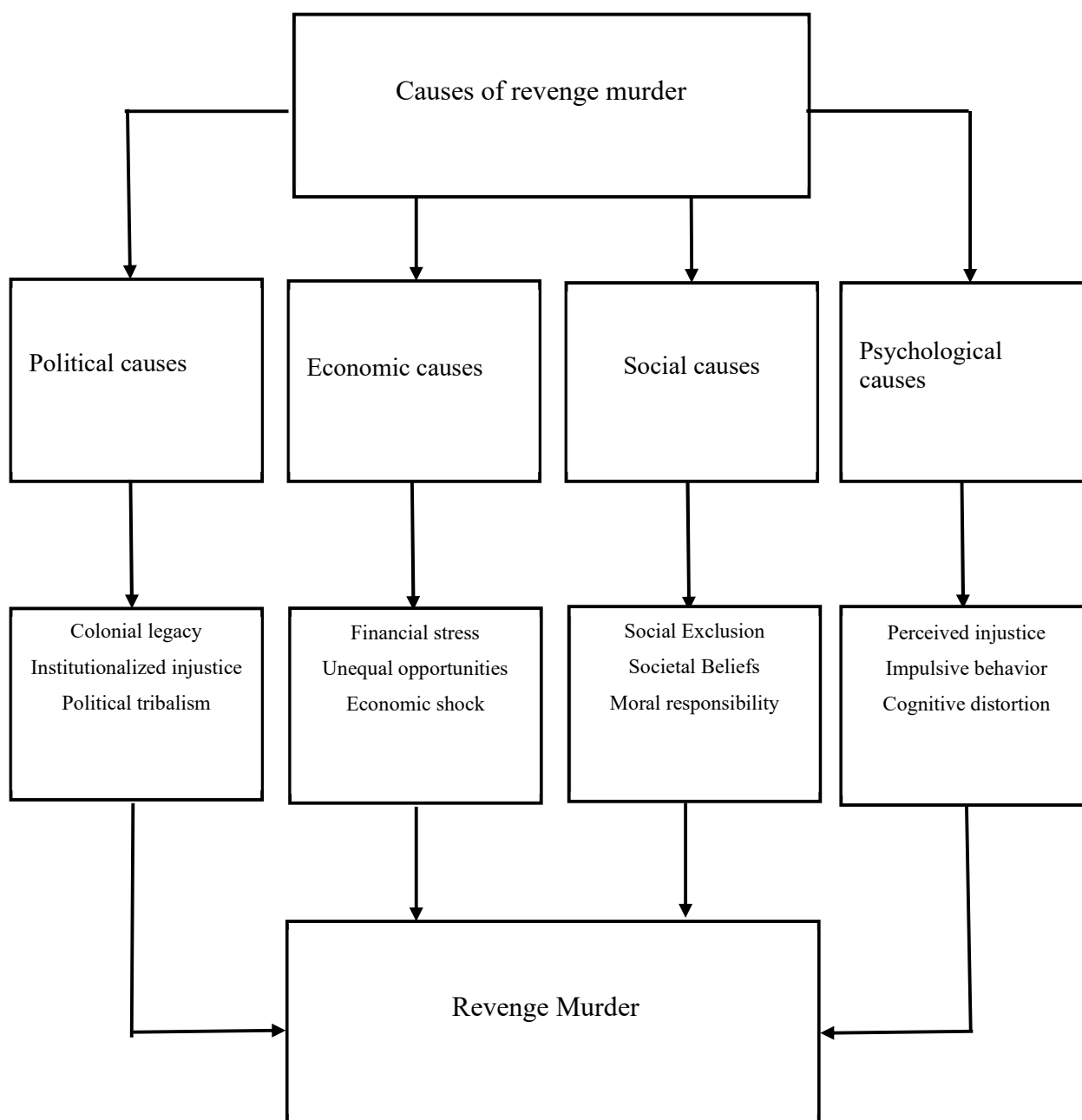
Occasionally, the adoption of certain behaviors might be both detrimental and accountable for the emergence of retaliatory acts of homicide. Individuals who grow up in environments where hostility and violence are deemed typical may be more prone to seeking revenge as a method of resolving conflicts. While revenge killings are often associated with cognitive impairments, distorted cognitive processes, such as exaggerated feelings of being victimized or an excessive sense of entitlement, are believed to have a role in a mindset that justifies seeking revenge as a necessary or suitable response.

Studies have shown that certain acts of retaliatory homicide can be attributed to impulsive behavior. Impulsivity serves as the driving force behind the behaviors exhibited by other criminals. Such individuals may act on their anger or desire for revenge without considering the consequences. Lack of self-discipline as well as inadequate coping mechanisms after the loss of a family member can potentially lead an individual to aggressively seek revenge. Research shows that individuals lacking effective coping mechanisms to handle stress, disappointment, or trauma may turn to revenge as an unproductive means of regaining a sense of control or authority.

Furthermore, it is vital to acknowledge that understanding the unique psychological characteristics of vengeance murder necessitates comprehending its distinctions from other forms of killings. Once a vendetta starts, it becomes facile to carry out due to the absence of a clearly

delineated impetus or rationale. This hinders the ability to intervene and prevent, despite the immense significance of minimizing the probability of future retaliatory killings.

Figure 2  
*Causes of revenge murder*



## **Impact of vengeance killings**

The impacts of retaliatory homicides are far-reaching, exerting influence on individuals, groups, and society across multiple dimensions. The societal ramifications of revenge killings are manifold, analogous to those associated with other forms of criminal activity. The repercussions encompass social, economic, and political aspects, giving rise to an intricate network of challenges as the vengeance killing has significant negative consequences for several aspects of society. Below are some broad consequences linked to retaliatory homicides.

### ***Social impact***

Retaliatory homicides have significant and frequently catastrophic societal consequences, impacting individuals, families, and communities in a profound manner. The social ramifications extend beyond the direct individuals affected and those responsible, exerting an influence on the broader structure of society. The phenomenon of seeking retribution against individuals or groups that have inflicted unwarranted harm onto oneself or one's affiliated community can be characterized as an impetuous, gratifying, merciless, and unquenchable impulse (Sievers & Mersky, 2006). Nevertheless, it is worth noting that in certain instances, the act of seeking retribution might result in the demise of the individual carrying out the vengeful actions while causing harm to others. Despite the prevailing acceptance of revenge killing in contemporary culture, it is imperative to acknowledge the manifold adverse social consequences associated with this practice.

Vengeance killings have been observed to have various societal effects, such as the erosion of social cohesion, restrictions on freedom of movement, a pervasive deterioration in moral values,

diminished trust among individuals, and the emergence of irrational migration patterns due to heightened insecurity. The profound hostilities driven by retaliatory homicides can impede endeavors towards healing. Communities may exhibit reluctance to forgive and progress, so preserving a culture characterized by animosity and suspicion. The endangerment of public safety can also arise from retribution, which is fueled by violent cycles, societal disturbance, and persistent prejudice against the offender's families. Additionally, it is noteworthy that developmental attempts may be impeded as individuals tend to prioritize security measures, disregarding the fundamental issues and societal circumstances that serve as the primary catalysts for criminal activity. In addition to fostering the perpetration of human rights abuses and violations, vengeful circumstances also contribute to an escalation in instances of violent crime, social marginalization, and the displacement of the perpetrator's family. Communities impacted by retaliatory homicides may undergo internal displacement or become refugees, exacerbating the destabilization of social frameworks. Displaced populations frequently encounter difficulties in adjusting to unfamiliar surroundings and may bear the psychological burden of violence.

Additional ramifications encompass the proliferation of cultural stereotypes and heightened sentiments of wrath, frustration, and despair. Communities linked to retaliatory homicides may encounter stigmatization and discrimination. This might lead to social ostracism, rendering it arduous for individuals to reconstruct their life and reintegrate into society. Retaliatory homicides frequently sustain a cycle of violence, as each act of revenge may trigger other reprisals. This recurring pattern might generate an environment of continuous strife, rendering it arduous for societies to recover and progress. The act of seeking vengeance invariably results in detrimental consequences for all parties engaged in a state of hostility. This scenario gives rise to a circumstance wherein the parties involved in the disagreement find themselves unable to resolve



their issue through communicative means due to a loss of trust and confidence in each other. Also, individuals who lack direct awareness of the initial act of homicide or the perpetrator's underlying motives are also subjected to victimization.

In numerous instances, the pursuit of retribution has been observed to incite heightened levels of violent confrontation, leading to the polarization of communities and an escalation in the overall number of fatalities. During instances of cyclical retribution, there is a consistent increase in criminal activity. This phenomenon occurs as a result of other social collectives seeking to exploit retributive measures in order to advance their illicit endeavors. During the periods of sectarian unrest in Iraq in 2012 and the Muslim Brotherhood violence in Egypt from 2013 to 2014, multiple armed organizations and criminal networks were implicated. Various armed factions seek to exploit the escalation of societal unrest in order to leverage vengeance as a means to acquire authority.

Revenge killings frequently result in trauma and psychological distress, which are prevalent social consequences. Those who are directly impacted by acts of revenge killings, as well as those who witness such violence and reside in areas affected by it, may undergo significant trauma and psychological distress. Widespread apprehension and sorrow might result in enduring impacts on one's psychological well-being. Retaliatory homicides can exert a long-lasting influence on subsequent generations. Children raised in violent situations may experience trauma, resulting in a cycle of enduring psychological and social difficulties that continue for generations. Revenge killings may also cause social upheaval in the field of education. It is possible that schools could be compelled to shut down, resulting in disruptions to students' education, which could have lasting effects on both personal and societal progress.

Another significant consequence is the erosion of social solidarity. Retaliatory homicides have the potential to disrupt the cohesion of societal structures. Distrust can undermine relationships between neighbors, acquaintances, and even family members, resulting in heightened social isolation and a deterioration of communal connections. Revenge killings have the potential to strain or destroy families and relationships throughout communities. Fractured social networks might occur due to perceived allegiances or engagement in the conflict, resulting in divisions. Revenge killings can contribute to the normalization of violence and undermine society norms and values. An environment characterized by a desire for revenge and retaliation can overshadow the value placed on human life and the pursuit of peaceful methods for resolving conflicts.

The practice of blood revenge can exert influence on individuals' marital experiences within certain cultural contexts. In the event where a close family member of one spouse is implicated in the homicide of a close family member of the other spouse, the couple may be eligible to pursue a divorce. Nevertheless, in certain cases, this issue can be remedied. In the context of Nuer culture, it is customary for the elders to deliberate upon cases where a close relative of one spouse is slain by a relative of the other spouse. In such situations, the elders possess the authority to determine the continuation or termination of the marriage. This practice is rooted in the belief that allowing a man and a woman to persist in a relationship tainted by bloodshed is deemed as an abhorrent transgression, commonly referred to as "*thoon*." Nevertheless, the continuation of the connection may be allowed subject to specific circumstances. Typically, the slaughter of a cow is required in a ritual procedure aimed at fostering familial unity and preventing the occurrence of an undesirable event. This method is commonly referred to as "*ca cɔa tol*," which denotes the

occurrence of a bone fracture. Consequently, with the occurrence of a bone fracture, the ethereal presence of a deceased family member ceases to afflict the living.

The efficacy of the rule of law is compromised when the existing social order and moral values fail to preserve legal norms. Retaliatory killing has inflicted considerable pain upon individuals and communities under the prevailing societal framework. There exists a subset of individuals who opt to contest the prevailing legal framework, a phenomenon that can impede the progress and harmony of society due to the incongruity or even antagonism between several social values and the law. The adherence to the rule of law, as posited by social contract theory, is not a principle that finds widespread favor among contemporary cultures. In light of the societal consequences associated with acts of retaliatory homicide, it is incumbent upon formal societal institutions to address prevailing social concerns by prioritizing the implementation of enhanced security measures. The primary purpose of establishing states was to ensure the provision of justice and security to the individuals comprising those states. These tasks encompass the augmentation of law enforcement personnel and allocation of budgetary resources to enhance living conditions.

The implementation of stringent penalties for these offenses is perceived as a means to enhance societal integration and ensure public welfare. However, if these penalties surpass the severity of those imposed for other criminal acts, the efficacy of the legal system in achieving its desired objectives may be compromised. The prevailing consensus among philosophers is in favor of the right to self-defense, however certain scholars raise ethical concerns on the permissibility of employing disproportionate force that may result in the killing of an assailant. Furthermore, they express their opposition to a life lacking in justice and assert the imperative for the government to maintain social order by safeguarding the civil liberties of individuals.

To successfully combat the societal consequences of revenge killings, it is necessary to implement a holistic approach that encompasses trauma-informed care, community-based interventions, and activities aimed at fostering reconciliation and social cohesion. Reestablishing confidence and cultivating a feeling of safety are vital measures in reducing the enduring societal repercussions of retaliatory homicides.

### ***Economic impact***

Retaliatory homicides can significantly and negatively impact the financial prosperity of a community or a country. The economic impact is diverse, influencing multiple industries and contributing to enduring issues. The presence of conflict, violence, and ongoing criminal activities can have detrimental effects on the economic stability of a city or town, leading to the departure of citizens and businesses, hence diminishing the income base. According to Adegbam (2013), the occurrence of violence has the potential to significantly impede company operations and weaken financial support, both domestically and internationally. Research has indicated that the presence of terrorism and security concerns might impede the advancement and growth of a nation. Regions impacted by retaliatory homicides may witness a decrease in tourism, which serves as a substantial economic driver for numerous areas. The apprehension of peril and volatility can deter tourists from arriving, thus affecting businesses reliant on the tourism industry.

The significance of security for a nation's progress has been underscored by scholars such as Jelilov, Ozden, and Briggs (2018) and Nwanegbo and Odigbo (2013). Udeh and Ihezue (2013) observed in their study that the presence of insecurity has detrimental effects on the overall well-being of individuals due to its tendency to induce the relocation of enterprises, structures, and

projects. In a study conducted by Jelilov et al. (2018), an investigation was undertaken to examine the correlation between terrorism and economic growth within the Nigerian context over the period spanning from 2009 to 2012. The findings of this study revealed a significant association, whereby an escalation in violent incidents corresponded to a concomitant decline in economic growth. According to Jelilov and Ozden (2018), the findings indicate a negative correlation between high levels of violent extremism and insurgency and the gross domestic product (GDP) of nations. Specifically, countries with elevated crime rates had significantly lower GDPs in comparison to those with minimal instances of violent extremism and insurgency.

Regions characterized by a high prevalence of retribution killings tend to exhibit unfavorable economic performance. This is partly because retaliatory homicides can lead to the depletion of proficient and industrious people who either escape the aggression or become targets themselves. The diminishment of human capital always impedes economic progress and advancement. This phenomenon arises from the circumstance that individuals who possess the potential for productivity have a sense of unease and encounter obstacles that impede their ability to engage in commercial activities without constraints. During the period of post-election violence in Kenya in 2008, individuals affiliated with the proscribed ethnic sect known as Mungiki engaged in acts of intimidation, forced displacement, and lethal violence against members belonging to rival ethnic minority groups. A subset of individuals impacted by the acts of violence encompasses business professionals who actively contribute to the overall economic advancement of the country. During the occurrence of this event, individuals belonging to minority groups temporarily sought refuge until the government implemented measures to guarantee their protection. The aforementioned move led to a significant economic disruption inside the nation, given the crucial role played by these groups in fostering economic development in Kenya.

Continual acts of vengeance might discourage both domestic and international investments. Investors exhibit reluctance in allocating resources to places marked by violence and instability, resulting in a decrease in economic development prospects. They are not accustomed to operating within an uncertain and precarious atmosphere, where the safeguarding of their enterprises cannot be guaranteed. The individual exhibits a preference for an environment characterized by safety and security, when instances of criminal conduct are few or nonexistent. Nevertheless, the absence of the rule of law does not entirely deter investors from opting to engage in business activities in countries or regions. However, they have a tendency to avoid countries in which they are cognizant of the absence of political determination among government officials to take accountability for ensuring adherence to the principles of legal governance for their corporations. This factor could provide difficulties for potential investors seeking entry into specific countries, particularly those categorized as developing nations and regions where governments exhibit limited commitment or financial resources to enforce legal frameworks.

Revenge killings can have a detrimental effect on the economy, leading to the deterioration of infrastructure. The reallocation of resources to address security concerns may lead to the neglect of infrastructure upkeep and development, impeding economic advancement. Authorities may be required to invest a substantial percentage of their financial resources to solve security concerns stemming from retaliatory homicides. The allocation of more funds towards law enforcement and security measures results in a diversion of resources from crucial social services and infrastructure projects.

Retaliatory homicides frequently result in the disintegration of legal systems and the establishment of an atmosphere characterized by apprehension and vulnerability. This interruption might hinder normal economic activity such as trade, commerce, and production. The rule of law

is an essential component for the smooth functioning of business operations, as it encompasses a collection of concepts and practices that promote responsible behavior and adherence to the law and fundamental human rights by a nation's political authority, people, and private citizens. Conducting business in certain nations poses challenges due to a lack of political will and resources among government officials to safeguard firms and preserve the rule of law. This issue is crucial in attracting investors to establish and operate their businesses in certain regions. Fortunately, the World Bank has initiated the practice of annually releasing a comprehensive report that assesses the level of ease associated with conducting business activities. This study serves as a valuable resource for business investors, enabling them to make informed decisions regarding the regions of the world that are less conducive to their investment endeavors.

The annual report on the ease of doing business, published by the World Bank, assesses and ranks countries based on various factors across multiple domains. These factors encompass a wide range of areas and subjects, including the establishment of businesses, acquisition of building permits, access to credit, investor protection, tax compliance, international trade, contract enforcement, and insolvency resolution. Based on the rankings from 2014, the Hong Kong Special Administrative Region (HKSAR), Singapore, New Zealand, the United States of America (USA), Denmark, South Korea, Jordan, Malaysia, Norway, and Thailand were identified as the ten nations with the most favorable business environments. The World Bank's assessment of the ease of conducting business mostly centers around areas that are subject to governmental regulation, wherein public policies have the potential to impact the economy and facilitate foreign investment. Ahmed and Brennan (2019) posited in their research findings that the African Union should prioritize the recognition of violence and insurgency as significant impediments to the attainment of the continent's sustainable development objectives.

In the context of South Sudan, instances of homicide stemming from acts of retribution are consistently redressed by customary practices observed by the Nuer, Dinka, and several other ethnic groups residing inside the nation. All those who possess a familial connection to the perpetrator are obligated to make a proportional contribution towards said restitution. Due to the attribution of collective responsibility, the conventional framework perpetuates the social acceptability of homicide, as it assigns culpability for every given transgression to the entire community. Individuals residing in rural regions do not seem to perceive this phenomenon as a detrimental custom, notwithstanding its imposition of financial burdens on all members of the community, including those who possess no inclination to engage in any illicit activities that may potentially implicate their whole kinship network.

The compounding effect of retaliatory homicides can result in prolonged economic stagnation. Loss of trust in institutions, diminished investor confidence, and the degradation of social and economic systems can impede the process of recovery and limit overall development. Moreover, the confluence of unemployment, disruption of economic operations, and a decrease in investment might lead to an escalation in poverty rates. Families and communities impacted by retaliatory homicides may encounter difficulties in fulfilling fundamental necessities.

Rural regions, which frequently depend on agriculture, can face challenges due to retaliatory homicides that impede farming operations in places of intense conflict. Also, the presence of displaced communities, apprehension regarding violence, and the disruption of supply chains might result in diminished agricultural productivity. Homicide can result in economic disruptions and discourage investment, which in turn might lead to a rise in unemployment. Additionally, companies face challenges in their operations, downsizing, or even complete closure, resulting in a lack of employment possibilities for many individuals.



To efficiently address the economic consequences of revenge killings, it is necessary to not only focus on restoring peace and security, but also to implement comprehensive programs for economic rejuvenation, job generation, and infrastructure reconstruction. The achievement of sustainable economic development is intricately linked with the maintenance of social and political stability. Therefore, any initiatives aimed at eliminating revenge killings should take into account these interrelated aspects.

### ***Political impact***

Retaliatory homicides can exert substantial and extensive political ramifications, affecting the stability, governance, and social structure of a country. Foremost, the deterioration of the rule of law is a significant consequence of revenge killings. Retaliatory homicides are notorious for subverting the principles of legal governance, as individuals or groups assume the role of dispensing justice independently. The process of erosion undermines the fundamental basis of a robust political system and has the potential to result in the collapse of legal and societal structures. Governments may have difficulties in delivering efficient governance in areas characterized by retaliatory homicides. The apprehension of retaliation and the disruption of societal structure might obstruct the execution of policies and initiatives, impeding overall progress. Governments that neglect to address or preempt retaliatory homicides risk losing their credibility in the perception of their constituents. The belief that the state is incapable of safeguarding its citizens can result in a decline in trust and faith in the political leadership.

Also, political instability is an additional repercussion. The frequency of retaliatory homicides leads to an ambiance of apprehension and unpredictability, intensifying political

instability. In such a context, it becomes arduous for governments to uphold authority and enact efficacious policies. Retaliatory homicides can contribute to political instability, potentially leading to the displacement of people inside a country or causing individuals and communities to migrate. Consequently, this can exert pressure on resources, lead to the emergence of refugee crises, and pose extra issues for bordering countries.

The proliferation of retaliatory homicides gives rise to significant apprehensions regarding human rights, particularly when the state is implicated or when there is a neglect in addressing the underlying factors. These actions can result in worldwide disapproval, penalties, or interference, affecting a country's diplomatic status. Countries afflicted by retaliatory homicides may have tense relations with the global community. Diplomatic isolation can result from human rights abuses and political instability, which can in turn impact economic and political relations with other nations.

Vengeance killings have profound and detrimental political ramifications, resulting in severe harm and loss for the general populace, as well as for individuals involved in the planning and execution of such acts. The demise of Osama bin Laden, the leader of al-Qaeda, at the hands of the United States on May 1, 2011, elicited a sense of elation among the American populace (Steele, B. J., 2013). The act was deemed gratifying due to its apparent effectiveness in exacting retribution for the multitude of individuals who fell victim to the terrorist attack on the World Trade Center on September 11, 2001. Nevertheless, despite being perceived as a successful endeavor, the act of killing did not effectively curtail the occurrence of terrorist activities targeting American citizens on a global scale. Despite the demise of Ayman al-Zawahiri, the individual who assumed the mantle of leadership within al-Qa'ida following the passing of Osama bin Laden, subsequent to a meticulously executed counterterrorism endeavor conducted by the United States

in Afghanistan on July 31, 2022, the circumstances pertaining to the United States and its welfare, as well as its citizens residing overseas, persistently exhibit signs of decline.

Al-Zawahiri was widely regarded as one of the key orchestrators behind the September 11, 2001, terrorist attacks on the United States. Moreover, he consistently advocated for his adherents to carry out further assaults against the United States. Following the demise of Al-Zawahiri, the U.S. Embassy and Consulate in Ecuador (2022, para 1) sent a cautionary advisory to American nationals, indicating the potential for individuals sympathetic to al-Qa'eda or its affiliated extremist organizations to engage in hostile actions against U.S. establishments, personnel, or residents. According to the statement, it is highly recommended for individuals from the United States who are traveling internationally to remain vigilant and maintain a heightened degree of attentiveness and situational awareness due to the unpredictable nature of terrorist activities.

Revenge homicide also contributes to social polarization. Vengeance killings frequently exacerbate preexisting societal rifts, fostering a dichotomous mindset of "us versus them." Political actors might take advantage of this polarization, resulting in increased fragmentation and challenges in creating social cohesiveness. Retaliatory homicides frequently continue patterns of violence, posing challenges to the attainment of enduring peace. Every instance of retribution has the potential to incite other reprisals, resulting in an ongoing cycle that impedes political stability and efforts towards reconciliation.

Ethnicity is strategically employed by political actors in various countries, as it offers a distinct advantage in terms of mobilization (Posner, 2005; Bates, 1993; Chandra, 2004). Nevertheless, leaders that endorse their ethnic group members to engage in retaliatory killings against opposing ethnic groups consistently see a decline in support from their respective communities. The aforementioned activities have the potential to incite retaliatory homicides,

hence exacerbating long-lasting tribal enmity and strife. In contrast, politicians who espouse nonviolent approaches to resolving political or tribal conflicts exhibit qualities of statesmanship and expertise.

The utilization of retaliatory actions against individuals belonging to a competing tribal group with the intention of promoting one's own political agenda is often seen as a strategic error in the realm of politics. This situation is further intensified when an individual belonging to an opposing political faction or ethnic group is subjected to assassination due to political motivations. In the realm of politics, the utilization of revenge tends to prioritize the act of eliminating opponents rather than fostering the advancement of political objectives. Engaging in acts of violence or eliminating political opponents or members of competing political parties with the intention of promoting one's own political agenda will ultimately hinder, rather than facilitate, the advancement of political ambitions.

Nations that engage in such retributive practices consistently encounter challenges in the process of reconciliation and recovery. The aforementioned observation can be attributed to the community's perception of the issue as a transgression against the collective community, rather than a mere dispute confined to the engaged politicians. The phenomenon described is a prevalent occurrence observed in numerous regions, wherein politicians, driven by their personal ambitions, engage in acts of violence resulting in the demise of their adversaries or individuals affiliated with opposing political factions. The promotion of political objectives can be significantly facilitated by the implementation of forgiveness and mercy as key strategies within a country's framework.

Throughout the course of history, the phenomenon of vengeance in politics has resulted in the loss of innocent civilian lives, as well as the demise of several political figures. One incident that might be cited is the assassination of President John F. Kennedy, which occurred on November

22, 1963. Emmeline Pankhurst, Thomas D'Arcy McGee, and Sergei Kirov were among the political leaders who fell victim to acts of political assassination driven by motives of vengeance. While it is true that there has not been a comprehensive political assassination in the United States since the assassination of President John F. Kennedy in 1963, it may be contended that political assassinations in America have persisted beyond that event. Nevertheless, it should be noted that not all politicians who partake in retaliatory politics experience defeat, and the ability to anticipate when or how a politician employing violent tactics may reverse their fortunes remains elusive.

Revenge killings in democratic contexts can subvert the democratic process by spreading fear, silencing political dissent, and obstructing the free expression of ideas. Such actions can undermine the fundamental tenets of democracy and impede the progress of inclusive political structures. The deterioration of formal institutions, particularly those safeguarding democracy, occurs when violence becomes institutionalized, and societies become split. In contrast, the incumbent regimes are expected to consolidate their authority, so impeding the exercise of freedom of speech and expression. In the event of such circumstances, the political sphere will experience a reduction in breadth and, in the most extreme circumstances, a complete closure.

The proliferation of retaliatory homicides gives rise to significant apprehensions regarding human rights, particularly when the state is implicated or when there is a neglect in addressing the underlying factors. These actions can result in global disapproval, penalties, or interference, affecting a country's diplomatic status. Countries afflicted by retaliatory homicides may encounter tense relationships with the global community. Diplomatic isolation can result from human rights abuses and political instability, thereby impacting economic and political relations with other nations.

To effectively tackle the political consequences of revenge killings, it is necessary to implement comprehensive policies that encompass measures to enhance the enforcement of legal principles, foster social harmony, and address the underlying factors contributing to acts of violence. Political leaders and international players have a vital role in promoting stability and limiting the escalation of retaliatory killings.

### ***Psychological Impact***

The psychological ramifications of revenge killings are significant and can have far-reaching implications for both the perpetrator and society. To comprehend these impacts, a thorough analysis of several facets is necessary, encompassing the emotional, cognitive, and behavioral dimensions.

Foremost, the majority of those who commit revenge killings are driven by a desire to alleviate their anger for immediate gratification. At first, the wrongdoer may feel a sense of gratification or justification, thinking that they have dealt with a perceived injustice. Nevertheless, with time, this feeling of contentment or justification may transform into remorse. After the initial impact of committing murder diminishes, feelings of regret and remorse may arise, particularly when the seriousness of the act becomes evident. Feelings of guilt can result in inner turmoil, increased stress levels, heightened anxiety, and emotional distress.

Additionally, participating in retaliatory homicide can potentially fuel an ongoing pattern of violence, since retribution from the victim's acquaintances or the justice system might sustain a cycle of revenge. The community may be trapped in a cycle of retaliation, wherein acts of revenge killings provoke additional violence as factions pursue payback for perceived injustices.

Isolation is one of the most detrimental consequences of engaging in revenge killing. Perpetrators of revenge killings may face social isolation as a result of their crimes, as friends and family members may choose to separate themselves from them. Such solitude can exacerbate their mental health and overall well-being. Retaliatory homicide also has the capacity to exacerbate social rifts within a society, engender social fragmentation, nurturing a dichotomous mindset of "us versus them" and resulting in heightened strain and hostility.

When acts of vengeance are widespread and law enforcement is unable to apprehend and arrest the wrongdoers, the community began to inevitably lose faith in the judicial system. In response to such lost of confidence in the rule of law, the community enraged, react insanely by venturing into an eye-for-eye justice as a survival mean in the perceived state of anarchy. Vengeance killings, in some instances, foster an atmosphere characterized by apprehension and vulnerability. In regions characterized by a prevalence of retribution, the community may encounter escalated levels of dread and insecurity, as they become aware of instances of retaliatory homicides. This has the potential to further undermine trust among members of the community.

Vengeance is linked to post-traumatic stress disorder (PTSD) at both the individual and community levels. Engaging in homicide, especially as a form of retribution, can result in the onset of post-traumatic stress disorder (PTSD), characterized by persistent flashbacks, distressing dreams, and increased levels of anxiety. Perpetrators may experience horrific memories and recollections, repeatedly replaying the act of revenge killing and its consequences. In most cases, people who commit retaliatory homicide are aware of the possible legal consequences upon being caught. Recurrent thoughts of accountability can intensify psychological distress, resulting in feelings of hopelessness and a diminished sense of freedom. Such action could additionally warp the person's thought process, strengthening unfavorable cognitive habits and potentially worsening

pre-existing psychological problems. At the level of the community, observing or having knowledge of retaliatory murders can result in communal pain and sorrow. This entails that a single act of revenge murder can have enduring emotional and psychological consequences not only on an individual but also on the community as a whole.

Retaliatory homicides also exert an adverse influence on families and interpersonal connections. Engaging in retaliatory homicide can cause the fragmentation of familial bonds, since the wrongdoer's behavior may bring about feelings of disgrace, exclusion, or legal ramifications that impact their close relations. The psychological impacts might exert pressure on relationships, resulting in challenges in establishing wholesome connections with people.

Overall, the psychological consequences of pursuing retribution by homicide extend beyond the perpetrator and have a profound effect on the entire community, leading to a complex web of emotional distress, fear, and societal upheaval. Gaining insight into the psychological ramifications of retaliatory homicide is essential for formulating approaches to avoid such acts, facilitate rehabilitation, and cultivate a community that prioritizes resolving conflicts through peaceful methods. In order to disrupt this recurring pattern, it is imperative to address the root causes and implement conflict resolution and justice mechanisms that do not perpetuate the cycle of violence. Adopting a healthy approach to retribution can help restore the disrupted psychological equilibrium (Grobbink et al., 2015). Rehabilitation efforts should be given priority, as they not only deal with the immediate effects of revenge killing but also target the underlying psychological reasons that contribute to such extreme acts of violence.



## **Role of various actors in eradicating revenge killings**

Multiple actors assume different responsibilities in the eradication of revenge killings. The key stakeholders involved in resolving blood revenge encompass various actors, such as governmental bodies, civil society groups, international entities, traditional leaders, spiritual figures, religious institutions, and women.

### **Government**

The involvement of government or formal authority in the maintenance of criminal justice has been a longstanding aspect of human society. Upon revisiting the historical record, it becomes evident that the rulers of antiquity constructed robust systems for the governance of their own populations. Prominent frameworks encompass the code of Hammurabi and the Mosaic code. The Mosaic Code, originating from ancient Hebrew law, is founded around the overarching notion of impartial justice. The essence of unwavering justice is pervasive within it, as exemplified by Abraham's initial query, "Should the Judge of all the earth not administer justice?" The reference to Genesis 18:25 and the notable paragraph in Deuteronomy 16:18-20, which concludes with the command to diligently seek justice, are noteworthy examples. The Code, grounded in principles of justice, serves to administer punishment to wrongdoers while simultaneously safeguarding the interests of the economically disadvantaged, the vulnerable, and those facing oppression. The concept of justice is upheld as a fundamental principle in all facets of human existence, encompassing various relationships and interactions.

According to Calisch (1907), within the context of Mosaic law, the crime of murder is subject to a particularly stringent legal framework due to the prevalence of vigilantism in a

community where individuals assume personal responsibility for seeking retribution in cases of harm. The notion that the act of shedding blood should be met with punishment in the form of bloodshed was explicitly mentioned in the book of Genesis, specifically in chapter nine, when Noah was informed, "Whoever takes a human life, by a human shall that person's life be taken" (Calisch, 1907). The primary contention against the act of murder is articulated within the Decalogue, namely in the commandment that states, "You shall not commit murder." The Bible delineates two kinds of manslaughter: willful and involuntary homicide (Calisch, 1907).

The "lex talionis," also known as the law of retribution, is a widely recognized concept of retaliatory justice commonly associated with the phrase "an eye for an eye." One notable instance of its application can be found in Hammurabi's Code. This ancient legal code mandated that if an individual caused harm by breaking the bone of another person of equal status, their own bone would be broken in return (Slanski, 2012). In the event that an individual endeavors to unlawfully enter a residential dwelling by forcibly dismantling one of its structural walls, and subsequently apprehended, the prescribed punitive measure would be confining said individual within the compromised wall, thereby serving as a means of repair. Individuals who engage in physical violence against their maternal figures may face the grave consequence of having their hands amputated.

According to Calisch's (1907) research, it was customary in ancient Greece for offenders to be granted sanctuary within the sacred precincts of the gods' temples. In accordance with mythology, this individual perpetrated a grievous transgression and sought sanctuary within a temple, where his presence remained unchallenged due to the divine safeguard bestowed upon him. However, it was the protagonist's mother who employed a stone to obstruct the entrance of the temple, so impeding any subsequent access. Consequently, as a consequence of his

transgression, the protagonist endured a period of starvation within the confines of the temple. The Greek mother had a heightened perception of justice in comparison to the religious beliefs held by her community. In the Mosaic Code, specifically in X 14, it is stipulated that the murderer should be removed from the altar as a means of ensuring that they face appropriate consequences for their actions.

Numerous contemporary governments have promptly reacted by enhancing their legal and judicial frameworks, augmenting their policing capabilities, and implementing punitive measures. However, it is important to acknowledge that the ramifications of crime extend beyond individual and community well-being, encompassing significant social and economic burdens. The significance of local municipal leaders in community protection is gaining recognition due to their ability to effectively coordinate and inspire coalitions of local stakeholders. There is an increasing body of evidence indicating that treatments targeting risk variables have the potential to be both successful and efficient in mitigating crime and other societal concerns.

The European Court of Human Rights, located in Strasbourg, has developed a body of legal principles that is favorable towards restorative justice and exhibits a growing emphasis on values of restoration. However, the Court's approach to restorative justice has undergone a transformation due to the breakdown of the traditional distinction between public and private sectors, as well as the expansion of criminal and human rights legislation (Doak, 2003). For instance, Gavrielides (2004) highlights notable cases such as *Kostovski v. Netherlands*, *Doorson v. Netherlands*, and *Visser v. Netherlands*, which have called into question the longstanding belief that the principle of orality is an essential aspect of the adversary system. These cases have contributed to a growing recognition that the perception of the criminal trial as a contest, where orality plays a central role, is subject to frequent criticism.

Governments often reinforce customary rules to cater to the interests and welfare of traditional rulers. Chile is among the countries that have adopted this fashion trend. The implementation of Alternative Dispute Resolution (ADR) in the 1990s was a significant aspect of the Chilean state's efforts to democratize and modernize its justice system. This initiative aimed to enhance access to justice, particularly for marginalized individuals, improve the overall quality of justice, and incorporate prosecutorial discretion. These factors, along with the influence of Daz Gude (2010: 16-35), have collectively played a role in the advancement of Restorative Justice (RJ) in Chile. This encompasses the expansion and impact of the victims' movement.

The presence of vendetta is observed in the customary law feuding practices of Serbia and Slovenia. However, the establishment of the state through Dusan's Code aims to regulate and legitimize customary behaviors by providing proper legal measures. The state enforces punitive measures against individuals who commit the act of taking another person's life. Based on Dusan's code, individuals who have committed murder and are identified as the perpetrators of such acts are deemed guilty, regardless of whatever personal conflicts they may have encountered. As per the provisions of the aforementioned legislation pertaining to intentional homicide, the perpetrator is subject to the penalty of amputation of both hands. Conversely, in cases of unintentional homicide, the offender is liable to a fine of 300 perpers, monetary compensation, and further corporal punishment.

According to the constitutional framework of South Sudan, acts of revenge killings are deemed unlawful. Nevertheless, because of society's significant dependence on customary law, it consistently prevails over legal due process. The case in Rumbek, South Sudan serves as a prime example of the limited efficacy of legal procedures. During the judicial proceedings, the presiding judge invoked a specific provision within the Penal Code to substantiate his finding, which states

that "in cases where the closest kin of the deceased choose to pursue customary blood compensation, the Court has the authority to grant such compensation." This observation illustrates that societal priorities tend to prioritize customary law above legal due process. Customary law represents the most closely resembling legal framework within a given civilization.

### ***International organizations***

When analyzing the global development of restorative justice, it is crucial to take into account the United Nations' initiatives in addressing various aspects of international criminal law, specifically those related to the laws governing armed conflict, now commonly known as international humanitarian law. International institutions, such as the UN, are essential in resolving local disputes, notably those associated with reprisal. The UN's mandate is to maintain international peace and security while acknowledging the significance of local conflict resolution alternatives. For several decades, the UN has recognized the importance of regional and national entities in resolving local disputes through localized solutions. Restorative justice has emerged as a viable grassroots dispute resolution method. This technique has typically been employed by peace practitioners, particularly in post-conflict environments, to tackle urgent concerns aimed at promoting accountability, forgiveness and healing. According to Bergseth and Bouffard (2007), the primary aim of restorative justice is to convene the offender, the victim, and community members—each impacted by the criminal act—in a non-adversarial process to promote offender accountability and address the victims' needs to rectify the harms caused by the crime.

In October 2001, the United Nations convened a scholarly gathering to assess the feedback provided by different nations pertaining to Resolution 1999/26, titled "Development and

implementation of mediation and restorative justice measures in criminal justice" (United Nations, 1999). In the year 2000, the Secretary-General disseminated a verbal communication to all member nations, requesting their input on the resolution. The resolution also included a preliminary version of certain fundamental principles related to this matter and indicated that if a substantial number of nations provided their feedback, an Expert Group would be assembled to deliberate on the subject.

Gavrielides (2004) asserts that the Expert Group reached the consensus that the establishment of an international instrument on restorative justice (RJ) would be advantageous, and that the preliminary components outlined in the draft serve as a suitable foundation for this purpose (Expert Group, 2002). In October 2003, the General Assembly acknowledged the report of the Ad Hoc Expert Group and recognized the potential of draft guidelines for mediation and restorative justice measures in enhancing the implementation and effectiveness of restorative justice in criminal justice systems. Consequently, the General Assembly requested the General Assembly Official Records (GAOR) to assess the extent and viability of an international instrument on restorative justice and present a report to the Assembly during its sixty-eighth session (United Nations 2004a).

The development of this framework encompasses the contributions made by international organizations in addressing instances of violent conflict and fostering the promotion of peace. The United Nations recognizes that the promotion of peace serves as the fundamental basis for development. It acknowledges that any intervention lacking in the resolution of the grievances of the populace is an inefficient allocation of resources. The UN has transitioned from interventions to peace-building measures with the aim of promoting stability and fostering sustainable development.

Furthermore, international organizations engage in collaborative efforts with national organizations and civil society across various domains, encompassing the facilitation of grassroots peace initiatives. While explaining the term "peace," Ban Ki-moon, the Secretary General of the United Nations, metaphorically compares it to a three-legged stool, with development as one leg, peacekeeping as another, and mediation as the third.

### ***Civil Society***

Civil society organizations (CSOs) refer to collective entities comprised of individuals who willingly unite with the purpose of pursuing a shared objective. This objective typically involves endeavors aimed at enhancing the well-being of individuals by tackling and resolving societal concerns, or safeguarding essential civil rights such as economic, social, or political independence, as well as cultural distinctiveness. According to Francois (2017), scholars concur on certain attributes, such as being "community-based," having a "nonprofit-oriented" nature, being "independent" from state entities, and serving as "expressions of members' interests and values." Hence, civil society organizations encompass a wide range of entities, including employee associations, professional associations, trade unions, cooperatives, organizations focused on women and young people, community-based organizations, cultural organizations, local non-governmental organizations, and umbrella organizations, among others. Additionally, the list of actors involved encompasses international Non-Governmental Organizations (NGOs), religious organizations, and Savings and Credit Cooperatives commonly referred to as SACCOs.

Given the inherent significance of civil society in fostering social tranquility, it is evident that it plays a pivotal role in the cultivation of communal structure and concord. As an integral

aspect of their professional responsibilities, they engage in community education, disseminate timely alerts and replies, and establish collaborative partnerships with local authorities to effectively mitigate potentially volatile circumstances. They possess a responsibility to facilitate communication between conflicting parties when such intervention becomes essential. Organizations affiliated with civil society constitute a significant and valuable reservoir of information that serves the interests of both citizens and the government. They vigilantly monitor the policies and activities of the government, so ensuring that the government is held responsible and accountable for its decisions and actions. Furthermore, they actively promote the implementation of reforms and put-up alternative strategies for a range of entities, including governmental bodies, private enterprises, and other organizations.

Non-governmental organizations (NGOs), public and private academic institutions, the government (specifically, the Ministry of Justice and Human Rights), the judicial system (recently, the Supreme Court), and the government collectively assume crucial roles in the formulation and implementation of policies aimed at mitigating the prevalence of retributive attitudes within society. Collectively, these individuals engage in dialogue regarding the societal repercussions of seeking retribution, facilitate conversations and educational sessions, seek guidance from religious authorities, disseminate official governmental decisions, and undertake investigations pertaining to the provision of reparations for victims of domestic abuse. The significance of each player varies depending on the stage of policy creation and execution. Scholars who focus on the topic of individual revenge, particularly in the context of educational institutions, are poised to play a crucial role in driving policy reform and its subsequent implementation. Civil society organizations (CSOs) play a significant role in both of these stages. Subsequent to the dissemination of these



research findings, the government initiated a comprehensive endeavor at the national level to explore strategies aimed at mitigating the pervasiveness of retaliatory behavior within society.

The collective efforts of all participants involve engaging in collaborative endeavors to effectively handle the issue of vengeance. This includes engaging in open dialogues and workshops to explore the impact of vengeance on the local community, arranging meetings with religious authorities to seek their guidance, formulating policy resolutions to address the issue, and doing research to identify appropriate methods of providing compensation to victims of familial violence. Various individuals play a crucial role in each stage of the development and execution process. According to UNICEF, numerous non-governmental organizations (NGOs) address issues that are inherently systemic in nature. Due to their relatively lower bureaucratic constraints compared to governmental entities, these NGOs may occasionally exhibit a higher level of effectiveness. After achieving a mutual comprehension, the individuals involved must make a collective decision regarding the selection of appropriate methodologies to bring about desired transformations, and subsequently integrate these methodologies into a cohesive strategic framework.

Nonprofit organizations may provide financial support to initiatives that aim to address crime, instability, and victimization in regions identified as hotspots. Shaw (2001) asserts that organizations have a significant role in allocating financial resources to communities, enabling them to establish partnerships and implement initiatives aimed at preventing retaliatory crimes and other forms of criminal activities. The significance of civil society in enhancing communal awareness among individuals is a crucial aspect. Enhancing understanding of the determinants underlying criminal behavior and violence, acquiring knowledge regarding efficacious

intervention methods, and acquiring the requisite techniques and instruments to mitigate retaliatory homicides constitute a few examples.

### ***Traditional Chiefs***

Traditional authorities play a key part in the resolution of disputes, not just in traditional African societies but also in several other regions across the globe. They achieve this by executing the customary justice that has been delegated to them by both the community and the official authority. The prevailing perception among the general populace is that the responsibility for crime reduction lies primarily with law enforcement agencies and the judicial system. Nevertheless, it is observed that in numerous nations, there exists a lack of trust among the general population towards the criminal justice system (Shaw, 2001). This lack of faith can be attributed to the system's perceived failure in effectively addressing the widespread increase in illegal activities. Consequently, the matter of crime has expanded outside the exclusive jurisdiction of the formal legal system, despite the fact that the general population remains deeply preoccupied with criminal activities. In numerous nations, a significant proportion of individuals have opted to utilize the traditional mechanism of conflict settlement due to a diminished level of confidence in the criminal justice system.

Restorative justice stands out as a prominent component within the realm of traditional dispute resolution approaches. Restorative justice, a contemporary approach to criminal justice, gained prominence during the 1970s and 1980s on a global scale (Ashworth, A., 2017; Bazemore and Schiff, 2001: 25). The aforementioned phenomenon also encompasses a social movement that seeks to modify or supplant the existing criminal justice system prevalent in modern Western

cultures. This system is predominantly grounded in retributive and/or rehabilitative ideologies and objectives. Within the framework of restorative justice, the essential participants are the victims and offenders, who engage in a collective procedure that ideally takes place in person, with the aim of facilitating a dialogue concerning the offense committed and the subsequent steps required to restore harmony. Both the state and the community play crucial roles in this process. The involvement of the community enables several outcomes, such as the incorporation of community "input" into the process, facilitating the reintegration of victims and offenders, getting material or symbolic recompense as an affected party by the offense, and strengthening community bonds. According to Van Ness and Strong (2015: 56-57), it is anticipated that the state will establish the requisite circumstances for restorative justice (RJ) procedures to thrive, while also guaranteeing the preservation of essential due process rights within these procedures.

The social structures within foraging communities, which encompass the established guidelines governing societal interactions, as well as the accompanying norms, exhibit considerable variation. However, it is important to note that the majority of mobile forager cultures possess three social systems that play a crucial role in fostering cooperation and exert a substantial influence on incentives, norms, rewards, and punishments. It is explicitly stated that the responsibility to safeguard one's own interests and the authority to penalize individuals who breach societal norms are assigned to all individuals collectively. The categorization of punishment encompassed four distinct types: (a) pantomime, jesting, or derision; (b) moderate critique and expressions of discontent; (c) severe critique or expressions of discontent; and (d) critique accompanied by acts of violence.

The initial utilization of hilarious insults largely aimed to curb egocentric conduct by accentuating the shortcomings of the wrongdoer. Nevertheless, it was comprehended that further

severe consequences would ensue in the event that the cautionary message was disregarded. During the course of the investigation, two individuals were subjected to disciplinary action due to their recurrent manifestations of arrogance. The inaugural occurrence of leveling took place in a lighthearted manner. In the subsequent days, as a response to the lack of behavioral modification, the punishments were intensified and transformed into a kind of severe criticism. One instance depicted the effect of refusing to share meat with the transgressor, resulting in their temporary dismissal for a few weeks until emotions subsided. In light of the subsequent occurrence, the individual in question proceeded to slaughter one of his limited number of bovines and subsequently distributed the resulting meat extensively in order to assuage the concerned parties.

The subsequent components of punishment encompassed explicit censure, commonly delivered in the immediate vicinity or auditory range of the subject. The tranquility of the evenings was frequently disrupted by the resounding grievances of an individual, piercing through the silence of the night and resonating deeply inside the souls of all those there. The majority of complaints indicate a rupture in interpersonal relationships. The individual who committed the transgression expressed their sentiment by stating, "Jusi wesi!xau mi," which can be interpreted as "I am being rejected or refused by everyone." Prior to the alleviation of their anger, those who expressed severe grievances were unwilling to engage in sharing or provide alternative types of support to the recipient. In the event of prolonged anger, there existed the potential for a faction within the camp to separate and depart for an extended duration of several weeks or months. Any actions or expressions, aside from minor grievances, carried or posed genuine tangible repercussions for the individual being targeted, and on occasion, for those administering the punishment. Hence, it can be observed that the infliction of physical violence, which falls within the fourth category, is not the sole factor contributing to heightened emotional distress.

The Ju/'hoansi people did not have a formalized procedure for reconciliation or compensation payments. Nevertheless, in cases where families were involved in deadly fights, they had the opportunity to come together again at central gathering sites after a time of separation (Wiessner, 2005). In what manner was anger alleviated to facilitate harmonious coexistence among individuals? Two tactics derived from the narratives served to alleviate the consequences of killing and the inclination towards seeking revenge. One potential approach involved framing the episode as an unpleasant occurrence, potentially attributable to the impulsive behavior of youthful individuals or the influence of alcohol. An alternate perspective involved perceiving the aggressor as being unreasonable, posing a threat, and ultimately being easily dismissed.

Restorative justice involves the acknowledgment of responsibility by the party who has caused harm to another, while simultaneously ensuring that the victim receives equal recognition as the perpetrator (Van Ness & Strong, 2014). The core element of restorative justice involves a "public encounter between the perpetrator and victim, which is preceded by the sharing of testimonies, forgiveness, and the potential for amnesty and/or reparation."

Advocates of restorative justice contend that conventional mediation plays a pivotal role in blood feuds by effectively thwarting the potential for the feud's perpetuation through the intervention of other family members who are motivated by the preservation of their personal honor (Pratt, S. (2013). In numerous instances, individuals who perpetrate homicides as part of blood feuds in contemporary times are subject to punitive measures by the governing authorities. The societal background surrounding blood feud murder remains unacknowledged within the framework of institutionalized justice, hence neglecting any efforts to alleviate the potential for future acts of violence. While the government's punitive measures against the perpetrator may be implemented, they fail to adequately address the multifaceted aspects of justice, including the

provision of compensation to the victim's family and the shared sense of dishonor experienced by both the victim's and the offender's families (Pratt, 2013). The government often falls short in its efforts to protect the family of a convicted murderer from retaliatory acts of violence, as well as in its ability to prevent the murder convict from facing harm upon their release from jail during the course of legal proceedings. The government's lack of intervention in addressing the underlying factors contributing to blood feuds and reducing the potential occurrence of blood feud-related homicides is evident.

The importance of multiple social domains in the development of normative rules is particularly evident in African countries, where individuals are categorized based on tribal, cultural, religious affiliations, as well as their rural or urban residence. It might be argued that African states possess the most pluralistic legal systems. The available evidence suggests that this assertion does not hold true in all instances. According to Adelman, a divergence exists between social plurality, the regulations it produces, and constitutional pluralism. The historical account of Mozambique's inability to integrate traditional powers within a pluralistic national framework serves as a valuable lesson for South Sudan and other African nations (Mennen, T., 2012). The prolonged civil conflict in Mozambique was further intensified due to the marginalization of traditional leaders within the governing framework. Following the attainment of independence, the dominant political party in Mozambique, namely Frelimo (Front for the Liberation of Mozambique), endeavored to eliminate traditional authority, perceiving them as remnants of colonial governance.

Traditional rulers were appointed as local administrators during the period of colonial rule. The 1975 Constitution aimed to establish a supra-ethnic state and foster a national culture by replacing local conventional authority with popular courts, base-level party cells, and entities

referred to as "dynamizing groups" or "dynamic groups." The lack of enough resources hindered the implementation of the proposed administrative structures, leading to the perpetuation of traditional authorities in diverse capacities. Notably, many of these traditional authorities assumed roles as judges within the newly established frameworks. The emergence of Renamo (the Mozambican National Resistance) and the subsequent outbreak of the civil war in the 1980s were encouraged by the lack of effective local organizations and the political polarization of the traditional authorities (Mennen, T., 2012).

### ***Spiritual leaders***

Traditional spiritual leaders, such as prophets, land priests /earth lords and spear masters, hold a significant role in mitigating instances of vengeance killings within society. During the early twentieth century, conflicts arising from acts of vengeance were being addressed through the intervention of prophetic figures. Within the Nuer community, two prominent spiritual leaders emerged throughout the specified period: Ngundeng Bong, hailing from the Lou region, and Deng Laka, originating from Gawar. The duo passed down their divinities to their children, Guek and Dual. While the fair possessed unwavering spiritual powers, the prophet Ngundeng garnered profound reverence due to the inherent nature of his divinity, "Deng." The pair expressed opposition to the practice of blood feuds and cattle raiding. The Nuer, in contrast to other tribes in the Upper Nile region, shown resistance to British governance and customary methods of conflict resolution. Nevertheless, the British consented to their utilization of indigenous approaches to address the ongoing feud. A curse served as the ultimate form of retribution for individuals who

engage in morally reprehensible actions. The effectiveness of the penalty is thought to have resulted in the maintenance of peace in the Nuer nation.

Following the demise of its renowned spiritual leader in 1906, the Nuer Nation experienced a period of turmoil and disorder. Numerous instances of blood feuds were observed, and Guek Ngundeng, the son who succeeded the aforementioned individual, did not command the same level of reverence from both the British and the Nuer community as his father Ngundeng had. While both he and Dual Diu (son of Deng Laka) were deemed competent, their effectiveness fell short in comparison to that of their fathers. Consequently, the British implemented the establishment of chiefdoms throughout Nuer territory as a means to address communal conflicts. During the year 1928, tribal leaders were engaged in the resolution of communal conflicts within the Eastern and Western Nuer regions. The individual holding the highest rank, consistently elected, assumed the position of paramount chief, while the individual with the lowest rank was referred to as "*gattugt*" or head man.

In Nuer Land, there exists a diverse array of spiritual leaders. Despite the apprehension surrounding Ngundeng due to his esteemed position as the paramount spiritual leader endowed with limitless powers, there existed other revered spiritual leaders within the Nuer community. Among the individuals who hold a significant role in the society are the land priests, also known as *kuäär-muɔn*. They possess several responsibilities, which encompass the execution of the ritual of cleansing for individuals who have committed acts of homicide. In Nuer culture, individuals who are deemed impure or unclean undergo a process of purification in order to restore their cleanliness.



Every community possesses its own set of norms pertaining to purity. According to Bendlin (2007), within the context of Greek purity rituals, the act of entrance purification serves as a ritualistic means of demarcating the sacred domain, but it is merely one of several conditions that must be met in order to attain communion with the divine. Based on the available literary sources, it is evident that there existed prevalent views regarding the origins of pollution, including births, death, and acts of homicide. Nevertheless, the precise details of purity laws may exhibit variation across different regions or cities, and occasionally even within the confines of a single city.

The *leges sacrae* of ancient Greece, sometimes known as the "sacred laws," include a wealth of information regarding the identification of various sources of ritual impurity, the prescribed period of abstention before a polluted individual may gain access to the sanctuary, and the requisite cleansing rites that must be performed (Bendlin, 2007). Potential sources of exposure can encompass various factors, such as childbirth or direct involvement therein, miscarriage or direct involvement therein, abortion, menstruation, sexual intercourse with one's own partner or someone else's spouse, intake of specific animal-derived foods, contact with a carcass, or exposure to scenes of slaughter. Based on Kohlberg's (1963) theoretical framework on moral development, it is posited that the moral reasoning exhibited during childhood is primarily influenced by bodily experiences and needs, such as the fear of punishment. These inclinations and intuitions are considered to be immature manifestations of moral reasoning, as they are limited by the absence of more advanced cognitive abilities. The aforementioned cultural practice is designed in a manner that makes it difficult for individuals who have reached cognitive maturity to surpass the preconventional stage of moral reasoning. Consequently, they do not progress to the conventional, postconventional, or abstract stages of moral reasoning, which are characterized by the consideration of universal principles like reciprocity and fairness (Zhong & House, 2014).

In the Chikunda civilization of Tanzania, the Angoni spear masters engage in ceremonies aimed at rendering themselves invincible. These rituals serve to showcase their might by successfully spearing live bulls without incurring any harm. However, in certain instances, this authority does not demonstrate itself as possessing extraordinary or unbeatable qualities. Occasionally, certain individuals proficient in the art of spear mastery may assume a detrimental role by engaging in purifying rituals aimed at absolving individuals involved in acts of retaliatory violence (Hames, 2020). On the other hand, it is common practice among spear master's to engage in ritualistic ceremonies as a means of dissuading individuals from seeking retaliatory actions.

In superstitious communities, individuals who transgress the covenant are typically subjected to severe consequences, including the imposition of capital punishment and the compulsory adherence to rituals involving sacrificial bulls. Due to their predominant inclination towards superstition, young individuals exhibit a greater apprehension towards deities that inflict mortal harm in the present existence, as opposed to the subsequent realm, given that a substantial portion of this demographic does not subscribe to the belief in a hereafter. Moreover, contemporary religious leaders, including those within the realms of Christianity and Islam, are held in low esteem by them. Despite individuals possessing knowledge of the severe repercussions associated with breaching a covenant, there will invariably be a subset of individuals who exhibit a propensity to transgress such agreements. This phenomenon might be attributed to various other elements that contribute to their reluctance in acknowledging and embracing objective reality and veracity. One factor contributing to individuals' reluctance in embracing reality and acknowledging the truth is their aversion to acknowledging personal failures or erroneous decision-making.

Fear serves as an additional factor motivating individuals to prefer embracing a belief that remains partially comprehensible to them, rather than embracing a thought that challenges their

existing belief system. This could potentially be attributed to the prioritization of one's worldview over the pursuit of objective truth. Obstinacy represents an additional determinant that hinders individuals from embracing reality and acknowledging the truth. When individuals encounter a particular circumstance or encounter challenges to their belief system, they may encounter difficulties in acknowledging their fallibility and recognizing that their preconceived notions may not align with reality. Rather than embracing veracity, individuals tend to prefer embracing notions that are fictional and without empirical evidence, a phenomenon commonly known as stubbornness.

Within the cultural practices of the Nuer and Dinka communities, it is customary to offer a substantial number of cows as a kind of reparation while seeking retribution for the loss of a life. A multitude of bovines can be employed for the purpose of entering into matrimony with a spouse as a means of seeking retribution. According to Lienhardt (1961:25), cattle had the potential to serve as a replacement for a human being. Hutchinson (2000) similarly observed that among the Nuer people, animals provided the deceased with an opportunity for a renewed existence. The act of reversing death mitigates the desire for retaliation from the relatives of the deceased and the spirit of the deceased, so fostering tranquility in the core regions of conflict. Per Lienhardt (286-288), the achievement of peace was ultimately realized through the ceremonial practice of the peace-making sacrifice, which was orchestrated by a “bäny bith” or spear master, a spiritual guide who is believed to possess the capacity to facilitate communication between God, totems, and human beings. Subsequently, the conflicting families asserted ownership over distinct halves of the bull that had been offered as a sacrifice. The allocation of the animal among family members was determined by their respective kinship ties to the deceased individual. According to Pendle

(2018), after consuming their allotted portion of meat, certain individuals would engage in discussions on the consumption of deceased family members.

Traditional African faiths often utilize restorative justice as a valid method of addressing justice-related matters. This strategy involves facilitating a meeting between the victim and the perpetrator, perhaps involving representatives from the broader community, as one of the solutions to a committed crime. Typically, the objective of the procedure is for both familial units to exchange their respective accounts of the events that transpired. The participants would engage in a deliberation over the individuals affected by the criminal act and the manner in which they were impacted. Furthermore, they would strive to establish a collective agreement on the appropriate measures that the perpetrator could undertake to rectify the harm resulting from the offense, if deemed essential. Consequently, the outcome of this practice entails the disbursement of retribution in the form of bovine livestock, with occasional monetary restitution from the wrongdoer to the aggrieved party. An apology of this nature is typically accompanied by a commitment to prevent the recurrence of such an offense in subsequent instances.

### ***The church***

The church assumes a pivotal role in handling crimes pertaining to homicide and retribution. The biblical passages of Proverbs 24:29, Proverbs 25:20–22, and Romans 12:17–21 advocate against seeking retribution and instead encourage individuals to allow divine justice to prevail. These verses convey the message of refraining from revenge, emphasizing the need to provide space for God's righteous anger. The passages assert that vengeance belongs to the Lord, who will ultimately administer appropriate recompense. Christians have the belief that the divine

being possesses omniscience and has the capacity to enact retribution on behalf of individuals who have been purposefully subjected to wrongdoing or mistreatment. In the book of Romans, chapter 12, the Apostle Paul additionally asserts the need of bestowing blessings upon those who subject individuals to persecution, emphasizing the need to refrain from cursing. It is advised not to reciprocate harm with harm against others. I implore you, esteemed companions, to refrain from seeking retribution, and instead make space for divine retribution, as it is inscribed: "Vengeance is mine; I will repay," proclaims the Lord.

In the African context, the esteemed figure of Desmond Tutu emerges as a prominent exemplar of a genuine advocate for peace and reconciliation. Over the course of numerous decades, Tutu has demonstrated his profound expertise in employing the Christian faith as a means to deter acts of retribution. Following the 1994 election in South Africa, which resulted in the victory of Nelson Mandela, the newly established government diligently endeavored to prevent black South Africans from seeking retribution on the minority white population for the injustices perpetrated by the previous white regime during the apartheid era. Since the mid-1990s, South Africa has been widely seen by the international community as an improbable source for current revenge-based models.

Following the democratic elections in 1994, the government initiated the establishment of the Truth and Reconciliation Commission (TRC). The aforementioned entity was widely regarded as a prominent emblem of forgiveness and reconciliation within the context of a nation recovering from a period of conflict. The commission was entrusted with the leadership of Archbishop Desmond Tutu, who was tasked with the promotion of peace, restorative justice, and the application of "African jurisprudence" commonly referred to as ubuntu. The aforementioned vision of reconciliation portrayed an idyllic rural African society that espoused values such as

reciprocity, reverence for human dignity, communal unity, and solidarity. Consequently, the concept of ubuntu swiftly emerged as a significant political and legal principle during the initial period following the abolition of apartheid. According to Wilson (2001, p. 9) and Hartwell (2006), it has been observed that...

The religious notion of reconciliation encompasses both immediate and enduring dimensions. The religious-redemptive version of reconciliation, which encompasses confession, forgiveness, sacrifice, and redemption, held a notable advantage in the immediate term as it was the sole approach to reconciliation that aimed to transform the prevailing legal and political awareness among the general population. Nevertheless, over an extended period, this endeavor can be deemed problematic due to its efforts to establish a comprehensive dominant theology in the post-apartheid era, which resulted in significant polarization among both proponents and detractors. According to Wilson (2001, pp. 122–3).

The church consistently promotes the pursuit of reconciliation among conflicting factions, deferring matters of justice to a higher power. The primary objective in this context is to attain a state of peace among the conflicting parties or establish reconciliation between the relatives of the deceased and the individuals responsible for their demise. The notion in question is rooted in the belief that every adherent of Christianity bears a responsibility to actively foster harmony, as articulated in Matthew 5:9, which states, "Blessed are those who work towards peace, for they will be recognized as offspring of the divine." It is anticipated that adherents of the Christian faith will relinquish their past and embark into a new phase characterized by tranquility and the mending of relationships, with the ultimate goal of achieving the kingdom of God. Empirical evidence indicates that those who opt for retribution as opposed to forgiveness or release likely to experience heightened negative emotions over an extended period of time. Therefore, it is more advantageous

for individuals who have been impacted to direct their efforts on progressing in a constructive manner rather than seeking retribution.

According to Ignatieff (1998), an effective process of reconciliation should delve into the collective legacy of the democratic principles associated with mortality, in order to impart the inherent futility of engaging in conflicts that seek retribution for individuals who have passed away. It is an indisputable fact that the act of murdering does not possess the capability to resurrect the deceased. In the context of post-conflict transitions, the decision-making process for survivors is not solely limited to the dichotomy of forgiveness vs revenge. Rather, their pursuit of an equitable and tolerable resolution is also motivated by the envisioned benefits and contentment associated with a tranquil existence (Hartwell, 2006).

The Christian approach differs slightly from the traditional approach in that, while both advocate for reconciliation following harm, the traditional method requires the payment of blood compensation, whereas the Christian method disregards this requirement and places the responsibility for justice in the hands of God. The aforementioned approach stands in stark contrast to the rule of law paradigm, as it prioritizes the pursuit of justice while neglecting the crucial element of reconciliation in the process of resolving disputes. During the medieval period, the Catholic Church wielded significant influence in advocating for the practice of seeking retribution for a death by means of offering recompense, as a means to mitigate the perpetuation of retaliatory acts. Despite the occurrence of favorable outcomes in regions like England where this particular model underwent testing, the phenomenon of blood feuds persisted and intensified until the period subsequent to the Norman Conquest in 1066.

The act of forgiving others has been found to have positive effects on one's physical, emotional, and mental well-being, in addition to contributing to one's personal growth and

maturity. There exists a common misconception among certain individuals that retaining feelings of wrath and resentment is a beneficial approach to the grieving process. The act of relinquishing the inclination for retribution has the potential to enhance one's moral character. Empirical evidence from scientific investigations has demonstrated that the act of nurturing feelings of resentment and anger can have detrimental effects on an individual's overall well-being, both in the immediate and extended periods. Persistent anger has been identified as a potential contributing factor to the development of various adverse health outcomes, including but not limited to high blood pressure, heart disease, depression, and headaches.

Certain experts have established a correlation between persistent anger and a heightened susceptibility to cardiovascular ailments, such as heart disease and stroke, particularly among individuals with a preexisting cardiovascular condition. In a study conducted by researchers at the University of Utah, it was shown that heart patients who expressed their anger exhibited a significantly elevated likelihood of experiencing another heart attack or mortality compared to individuals who managed their emotions effectively. Another study has also demonstrated that an increase of one hour per day in the experience of anger and resentment is associated with a roughly 50 percent higher likelihood of recurrent heart attacks or mortality among those with heart conditions. Maintaining a state of composure is of reduced importance, and it incurs lower costs. Ultimately, happiness exhibits a contagious nature, permeating and disseminating among individuals.



## **Women**

The passage of the U.N. Resolution on Women, Peace, and Security in October 2000, which acknowledged the crucial involvement of women in conflict prevention and resolution and underscored the significance of their complete and equitable engagement, constituted a triumph for women (Cohn, C., Kinsella, H., & Gibbings, S., 2004). Resolution 1325 and its subsequent iterations prioritize the advancement and equitable treatment of women (Kirby, P., & Shepherd, L. J., 2016). According to a study conducted by U.N. Women, prior to the enactment of the U.N. Women's Peace and Security Act, an analysis of 664 peace accords spanning from 1990 to 2000 indicated that a mere 11% of these agreements made explicit references to women's security and participation. During the period spanning from 1992 to 2011, the representation of females among signings was merely 4%, while the proportion of female negotiators was less than 10%. Positive developments are currently being achieved. In the year 2015, seven out of the ten peace accords that were signed incorporated measures pertaining to the security and inclusion of women.

The incorporation of women is imperative and can manifest in various ways, notably in the endeavor to tackle the rising worldwide violent conflict that has transpired within nation-states subsequent to the conclusion of the Cold War. These conflicts, characterized by armed insurgencies or civil wars, have inflicted severe damage upon nations, causing them to disintegrate. The resolution of these conflicts cannot be achieved solely by a peace process that is hierarchically structured, with only armed factions as participants in the negotiation. Instead, it is imperative to adopt a more comprehensive approach that incorporates the active participation of women in both grassroots and high-level efforts to establish peace. This approach should involve engaging various stakeholders in the peacebuilding process.

Women often find themselves compelled to form organized groups in response to conflicts, with the aim of safeguarding their fundamental needs and facilitating various endeavors, including education and healthcare provision. These actions play a significant role in the promotion and maintenance of enduring peace, necessitating the active involvement of women in pivotal peace negotiations at all levels, a responsibility that governments must prioritize. Women in the workplace not only introduce a competitive element, but also contribute to the facilitation of idea cooperation and effective teamwork. Their contribution is in their ability to bring forth a perspective that places importance on an open economy and a modern social structure. Across all countries, women assume the predominant role as caregivers for both children and the elderly. Research findings suggest that in instances where there are shifts in a society's economy and political framework, women tend to proactively engage in supporting their families to navigate and adjust to the emerging circumstances and associated difficulties.

There exists empirical evidence indicating that women who engage in peace processes tend to prioritize matters such as reconciliation, economic growth, education, and transitional justice, which are widely acknowledged as fundamental components for the establishment of enduring peace. Moreover, they consistently champion the cause of marginalized communities and emphasize the imperative of addressing the underlying factors contributing to conflicts. They played a crucial role in ensuring that the interests and grievances of those affected by the war were duly incorporated into the final agreement's frameworks for achieving reconciliation and establishing responsibility. By means of matrimonial ties and familial relationships, individuals actively contribute to the advancement and cultivation of social capital. Throughout history, the process of integrating diverse and geographically disparate clans has often been facilitated by the institution of marriage, with women playing a central role in this process.

Overall, the findings suggest that women tend to exhibit conflict resolution techniques that are significantly more accommodating compared to men. In general, males tend to exhibit lower levels of accommodation and higher levels of competitiveness compared to females. Both men and women exhibit comparable levels of hostility and cooperation. In domestic settings, women tend to exhibit a high degree of adaptability and willingness to accommodate others, whereas men tend to have a strong inclination towards competitiveness. In conflict and post-conflict settings, women encounter various substantial challenges, including limited access to justice, unequal participation in peacebuilding efforts, economic prospects that are lacking for women in post-conflict scenarios, and the prevalence of violence.

In the context of retributive violence, women may choose to withhold their culinary services from individuals involved in acts of aggression. In certain contexts, individuals who typically engage in acts of vengeance may choose to conceal themselves under foliage for extended periods of time prior to executing their retaliatory actions. In the wilderness, women assume the responsibility of fulfilling the essential requirements of individuals, notably in terms of sustenance. Nevertheless, when women express their refusal, they are unable to endure residing in the wilderness. The arrangement would be cancelled, and the individuals would proceed to return to their place of residence. In other contexts, women may decline to provide moral encouragement to young individuals, so dissuading them from seeking retribution. In medieval society, moral support is primarily conveyed through the practice of ululating. The act of ululating and the performance of war songs serve to invigorate combatants, fostering increased motivation to engage in battle.

**Youth**

Young people play dual roles as instigators of conflict and facilitators of peace within any given culture. Youth, being the main participants in most disputes, have a more significant influence when they actively advocate for peace rather than violence. Their role as peace ambassadors has been extensively acknowledged, as seen by the inclusion of their efforts in UN Security Council Resolution 2250 on Youth, Peace, and Security. Research has shown that they provide a substantial contribution to the prevention of conflicts, the management of conflicts, and the healing of societies. In South Sudan and other areas, the efforts made by young people to prevent conflicts in response to peace and security concerns have been effective. The Peace Drama Group in Unity State, South Sudan focuses on fostering peaceful coexistence among internally displaced people by conducting capacity building and sensitization activities. These activities revolve around promoting reconciliation, forgiveness, and the utilization of alternative dispute resolution (ADR) mechanisms to effectively address conflicts. The group proactively involves community leaders of internally displaced persons (IDPs) and the Community Watch Group by supplying them with timely information regarding possible or impending threats.

In addition, they engage in partnerships with peacebuilding organizations to identify and address concerns, thereby guaranteeing the security of civilians in the IDPs site. The group also stages theatrical productions addressing peace and human rights concerns in order to increase public awareness and foster sensitivity towards topics such as revenge killing, cattle raids among others. Occasionally, they employ radio talk shows as a means to interact with the community and address several topics pertaining to peace and reconciliation. The communities that have witnessed the effects of the group's endeavors to restore peace and harmony have openly lauded their operations on radio and other media platforms, acknowledging them as very efficacious entities.

In the mid-1990s, the recognition of 'new wars' prompted international practitioners to take an interest in child soldiers and other children affected by war, especially in recently decolonized countries in Africa, Latin America, and post-Cold War Eastern and Central Europe (Machel 1996; Haer, 2019). By around the 2000s, researchers had shifted their attention not only to young people's involvement in armed conflict as perpetrators or victims, but also to their roles and experiences in the aftermath of civil wars. In the contemporary world, youth are perceived as essential actors of a "post-conflict" setting who can be engaged actively in peace processes, post-war reconstruction, development, and reconciliation, amongst others (Schnabel and Tabyshalieva, 2013; McEvoy-Levy, 2006; Kemper, 2005; and McEvoy-Levy, 2001).

It is important to mention that certain studies on young individuals affected by war have drawn upon the psychology and education literature pertaining to Israel, Northern Ireland, and South Africa from the 1970s and 1980s. These studies have also taken into account earlier research on the psychological well-being of children following the two world wars (Cairns, 1996). This literature acknowledged young individuals as both victims and actors of armed conflict, acknowledging their requirement for safeguarding, their entitlements, and their ability to recover from adversity.

Subsequently, radicals forcefully assumed a prominent position, insisting for greater focus on the involvement of young people in the process of establishing peace. The Africa Union has identified that the actions of violent extremist organizations in Africa are a significant cause of destabilization in societal relations. Recent studies have revealed the emergence of new organizations espousing extreme beliefs that are linked to religion and race. This has led to a troubling trend of heightened violence among pre-existing groups in the continent. Due to the susceptibility of young people to radicalization, a significant number of them, either deliberately

or as a means of finding sanctuary from the challenges that they face in their everyday lives, frequently participate in such activities.

Individuals are adopting extremist jihadist views and resorting to acts of violence. Nevertheless, emerging young organizations are organizing themselves with the objective of preventing and mitigating the dissemination of such phenomena. Youth Organizations strive to accomplish this objective by the utilization of diverse strategies, such as arts and music, to discourage the engagement of young individuals in violent extremism and foster a culture of peace. For instance, the Agents of Peace in Kenya offer several avenues for candid and transparent dialogues regarding the factors that contribute to radical ideology and motivations for adolescent involvement in violent extremism (Union, A. (2020). Additionally, they coordinate large-scale street campaigns to advocate for non-violent behaviors and foster unity and tolerance.

South Sudan hosts a multitude of groups dedicated to actively involving the youth in order to bring about significant transformations within the nation. These organizations, including Hope Restoration South Sudan (HRSS), South Sudan Youth for Peace, Development Organization (SSYPADO), and Ana Taban, are among the examples. The aforementioned national organizations actively engage in efforts centered around the empowerment of girls, education, food security, communal reconciliations, and peacebuilding, among various other endeavors. In general, young people possess a distinct capacity to organize communities and generate constructive transformation. They can utilize this capability to facilitate intercultural and religious discourse and establish connections amongst diverse socioeconomic factions. By engaging in such actions, individuals can contribute to the mitigation of tensions and the prevention of conflicts.

## **Impact of divine sanction, customary law, and statutory law on revenge murder**

The implementation of a comprehensive range of tactics is necessary to effectively address the issue of retaliatory homicides, while relying on a singular strategy is insufficient. This phenomenon can be attributed to the multifaceted nature of revenge, which often arises from a combination of factors rather than a singular source. Once again, it is worth noting that the worldviews of the Avengers may vary. Therefore, it is imperative to examine the three main models that have been periodically employed in Unity State and other regions.

### ***Divine sanction***

One approach to eliminating revenge killings involves the utilization of ritualization as a means of heavenly endorsement. The observed ritual entails the execution of ceremonial practices by a spiritual intermediary, encompassing the purification of wrongdoers, pacification of the wrathful spirit, and the invocation of a curse against the offender. When someone who has committed murder seeks the assistance of spiritualists, they undergo a process of purification. In the context of the Nuer tribe residing in Unity State, there exists a prevailing apprehension regarding those who have perpetrated acts of homicide and have not undergone the necessary purification rituals, as they are believed to be susceptible to spiritual defilement, commonly referred to as "*nueer*." Typically, spiritual practitioners commonly receive offerings in the form of cattle and other items in order to conduct their ceremonial practices. In contemporary society, the representation of value can manifest in several forms, such as a goat, a cow, or even currency.

The ceremony is performed with the intention of attaining healing and fostering harmony within the community by addressing the avenging spirit. In the context of traditional African

societies, the act of taking someone's life is widely regarded as a grave transgression against the spiritual beliefs and practices prevalent within these communities. There is a prevailing concern that the act of homicide committed by a family or community member may give rise to an unfavorable omen within the familial or communal context. The repercussions will be borne by the entire family or community. This sort of punishment may manifest as a sudden discharge of atmospheric electricity or another lethal means of demise. Instances of family victimization can occur irrespective of the familial bond shared with the offender. In order to mitigate this occurrence, it is imperative for the community to engage in a ceremonial practice facilitated by a spirit medium. This ritual aims to pacify the vengeful spirit, so enabling the acceptance of a blood recompense as a means to restore harmony and well-being within the community.

In accordance with Zimbabwean traditional belief, it is postulated that the spirit of a deceased individual invariably returns and seeks retribution from the family of the criminal, in pursuit of justice. Within the context of the Shona tribe, the corresponding term for this particular notion is referred to as "ngozi," whilst in the Ndebele culture, it is denoted as "uzimu." In certain instances, the relatives of the perpetrator may choose to evade the responsibility of providing monetary compensation for the loss of life. Nevertheless, in instances where individuals are plagued by unsettling encounters or misfortune attributed to the restless spirit of a deceased individual, it is customary for them to proactively seek out the deceased person's family members. This prompts the performance of a ritual called "kuripa ngozi" in the Shona culture. Prior to the execution of such a ceremony, individuals will consent to providing blood recompense. The ceremony serves as a means for the perpetrator's family to seek absolution for the act of murder, so alleviating any lingering uncertainty surrounding the incident. The process is reciprocal, as the bereaved family also experiences healing from their loss through the provision of blood



compensation. Significantly, the ceremony serves as a means to resolve the conflicts between the two families. It is customary to ensure that distant relatives are duly apprised of the resolution of a longstanding conflict between two families, in order to prevent any further acts of retaliatory vengeance.

African communities hold a deep apprehension towards avenging spirits, attributing to the belief that these entities possess the potential to inflict harm upon entire families, extending to subsequent generations, in the absence of appropriate intervention. The rationale behind providing compensation to the family of a murder victim is rooted in the cultural acceptance of such a practice by the affected community. The act of providing blood compensation for the death of an individual might be interpreted as an acknowledgment of responsibility for the error that led to their demise. Conversely, the willingness of the deceased's relatives to accept compensation might be interpreted as an indication of forgiveness and a commitment to refrain from seeking retribution. In certain instances, the resolution of a feud may be achieved through the provision of monetary compensation by the perpetrator or their kin to the family of the deceased, thereby obviating the need for further acts of violence. Nevertheless, there are situations where compensation may be provided; however, it is important to note that the family members of the deceased may seek retribution, and the same livestock may be utilized as a means to fulfill the blood compensation.

The South Sudanese government has historically demonstrated less regard for divine sanction as a framework to address the issue of revenge killings, despite its presence since time immemorial. The aforementioned phenomenon can be ascribed to the advent of contemporary legal frameworks, which have supplanted the reliance on supernatural authority with the implementation of deterrence mechanisms. The proliferation of contemporary religions, such as Christianity and Islam, appears to be an additional influential element in this observed reduction.

Throughout history, the British colonizers in Sudan had periodic conflicts with prophets who employed religious authority to address issues such as blood feuds, cattle raiding, and various forms of criminal behavior. The region known as Nuer land, previously referred to as Nuer country during the period of British colonial rule, experienced a state of tranquility due to the successful application of this particular approach. Individuals would traverse the Nile River, specifically from Unity State to the Lou Nuer Region, with the purpose of seeking resolution for their societal concerns, as this region had historical significance as the previous residence of Prophet Ngundeng.

Despite achieving success in establishing control over the Shilluk and Dinka communities residing in the Upper Nile region, the British encountered repeated failures in their endeavors to subject the Nuer population to their governance. The government made many attempts, employing strategies such as the utilization of force and the deliberate destruction of Nuer communities, with a special focus on the Lou Nuer region. However, these endeavors proved to be highly unsuccessful. Consequently, Ngundeng was granted permission to persist in his heavenly authorization, while also urging individuals who generally express discontent with the governance to pursue legal recourse.

Individuals who engage in wrongful actions are deemed deserving of divine retribution, as per the principles of divine sanction. As previously stated, it is anticipated that these individuals will experience *nueer* (spiritual contamination), which is believed to be connected to the concepts of "*bit*" (curse) and "*liḡh*" (death). In order to ensure their survival, an individual who has committed a transgression must actively seek clemency from a revered figure known as a "*gok*" prophet or a "*kuär-muḡn*" (land priest or earth lord). These esteemed individuals are responsible for conducting a purification ritual, also referred to as a "*biir*," which is intended to absolve the

offender of their misdeeds. In the course of this treatment, a segment of dermal tissue is excised from the distal portion of the right thumb to facilitate unobstructed circulation of blood. The significant loss of blood and the intense pain experienced during the act of cutting are believed to potentially elicit mercy from the ancestors towards the wrongdoer, leading to their forgiveness and subsequent preservation from "*nuer* " or spiritual defilement. The term "*duër*," which denotes moral wrongdoing, was associated with various criminal activities during that era, including homicide, clan feuds, and cattle raiding.

As per the stipulations outlined in the covenant, the individual responsible for the transgression would face capital punishment, irrespective of whether the prophet had issued any additional penalties at the moment of the offense. The knowledge of this sacred commandment permeated the entire region, and its consequences were widely recognized by everybody. When an individual who is perceived to have engaged in immoral behavior experiences an adverse event, the community tends to ascribe it to their acts. In this particular case, a causal relationship was seen, wherein the cause was an act such as homicide, and the effect was the demise of the perpetrator or a member of their immediate kin. According to Douglas (1986), Ngundeng's effort resulted in the establishment of peace within the Nuer region. Notwithstanding his achievements, as demonstrated by his level of engagement, he had adversaries who have the ability to challenge his decisions by appealing to the governing body led by the British. The Nuer's belief in the equality of all individuals stems from their assumption that all men are created equal by their Creator (Duany, W., 1992). This posed challenges in the implementation of legal measures against those within the community who departed from established societal norms. In the absence of a supreme monarch, the absence of a singular individual or collective entity accountable for law enforcement becomes evident.

In contemporary Nuer society, spiritual leaders, also known as *Jikuthni* (singular *guankuṯh*), continue to resolve social crimes through the utilization of spiritual sanctions, apart from conducting ceremonies or rites. This action is prompted by the absence of a viable and effective criminal justice system. According to the available evidence, rural areas generally lack or have an insufficient criminal justice system. Even in the presence of a formal or informal justice system, it often lacks the required instruments to reach an acceptable conclusion. In such a situation, society would resort to available means of justice that they believe would bridge the gap. In Unity State of South Sudan, where this study took place, Nyachuol in Mayiandit and Tiling in Leer counties are widely recognized for their significant contributions in resolving intricate social issues that surpass the capacity of the local administration to address. These encompass offenses such as theft, homicide, and other societal transgressions.

The spiritual sanction is not without its imperfections. Despite the extensive historical accomplishments of this entity in Nuer Land and other regions, evaluating its efficacy proves challenging due to the correlation between engaging in immoral behavior and experiencing physical discomfort or illness, which can afflict individuals irrespective of their overall health status. Moreover, the task of differentiating between an authentic prophet or land priest and a deceitful one has an equal level of difficulty.

### ***Customary law***

Following the demise of prominent Nuer prophets, most notably Ngundeng Bong, the Nuer community embraced the implementation of traditional courts as a means of alternative dispute resolution inside their territory. Nevertheless, the introduction of these methods faced opposition

due to their divergence from the traditional dispute resolution practices prevalent among the indigenous community. The Anglo-Egyptian government employed deceptive tactics in order to gain acceptance from the Nuer. Following multiple endeavors to convince the Nuer community that their submission to authority was inevitable, they eventually granted permission for the utilization of divine sanction. Following the demise of the prophet and the subsequent deterioration of the Nuer country into a state of conflict, the community sought the intervention of specific traditional chiefs to arbitrate disputes, granting them the authority to make independent judgments in these matters. Additionally, the Nuer Customary Law was used as the primary legal framework for resolving conflicts between various tribes residing in the Upper Nile region, a decision that proved to be effective. Upon receiving news of the Nuer's acceptance of the old judicial system, the authorities promptly proceeded to designate salaried government executive leaders. It is posited that the presence of a substantial Nuer representation within governmental roles may potentially foster a greater inclination among the broader Nuer populace to adhere to the authority and governance of the state.

Tribal societies subsequently embraced customary law due to its propensity for fostering social equilibrium within tribal communities, as its primary objective is not punitive but rather the resolution of problems (Fadlalla, M. (2009)). Another element that has led communities to adopt it is its tendency to integrate civil and criminal issues. Since achieving independence in 2011, South Sudan has persistently employed customary rules as a prevalent mechanism for resolving disputes inside the nation. According to Hessbruegge (2012), the development of South Sudanese customary law can be seen as a contradictory outcome that simultaneously represents the liberation from two centuries of external control. The majority of individuals residing in the world's most

recent state mostly rely on local authorities and customary laws as opposed to other state bodies and statute law for the resolution of conflicts.

Besides, in the adjacent country of Sudan, the utilization of Ajaweed, who often hold significant tribe leadership positions and possess wisdom, is prevalent as a means of mediating and resolving intertribal conflicts. Similarly, the resurgence of the North-South identity struggle has sparked renewed attention towards customary law in the southern region as a means of promoting constitutionalism, enacting laws, and facilitating government, in addition to its traditional role in the dispensation of justice (Deng, F. M., 2016).

The efficacy of traditional leaders and institutions in conflict resolution has been compromised as a result of their diminishing power and influence, alongside the militarization of society resulting from prolonged conflicts (Deng, F. M., 2016). Moreover, it is important to note that this phenomenon is applicable to a relatively limited segment of the populace, as opposed to the contemporary legal framework, which governs a significantly broader demographic and exhibits considerably more complex and multifaceted organizational arrangements.

Furthermore, it is imperative to address the existing human rights deficiencies within customary systems in order to ensure their compatibility with the constitutional framework of South Sudan (Hessbruegge, J. A., 2012). As an illustration, in accordance with Article 2 of Nuer customary law, which pertains to retaliatory homicides:

“(1) If murder occurs after settlement of a previous murder or killing that has resulted in blood feud, the perpetrator shall be punishable by: (a) either death by firing squad or hanging till death; or (b) compensating the deceased with 70 head of cattle, imposing cattle fine on the offender, and 10 years imprisonment if the death sentence is commuted. (2) If the murder involves vengeance (blood feud)

before the settlement of a previous murder, the criminal shall be punished by compensating the deceased with 60 heads of cattle, fining the offender with 10 heads of cattle, and imprisoning him for 5 years. The concept of capital punishment as stipulated in customary law contradicts both South Sudanese statutory law and international human rights law, both of which prohibit capital punishment.”

One significant concern associated with customary law pertains to the lack of law enforcement and crime prevention institutions. Due to the absence of law enforcement organizations or judicial institutions inside the tribal group, the punitive measures for various criminal offenses are constrained. According to Fadlalla (2009), customary law exhibits a lack of explicit differentiation between criminal and civil matters, as certain regulations are applicable to both domains. For instance, reparation can be provided for both cases of homicide and sexual assaults.

Despite its crucial significance in bolstering stability in regions lacking a contemporary legal framework, certain institutions persist in undermining its efficacy. In the context of Sudan, it can be observed that the prevailing Northern authorities perceived customary law as antiquated, regressive, and notably incongruent with their Islamic vision for the country. The desired goal and the current methods of attaining it, nevertheless, continue to be significantly distant.

### ***Statutory law***

Statutory law refers to a collection of authoritative rulings established by the legislative branch of a nation and given to the executive branch of government for implementation. Its rulings

are more binding than the decisions made by judges or administrative tribunals within the legal system. 'Law' is associated with various terms, including 'statute', 'rule', 'regulation', 'code', 'norm', and 'principle', among others. These terms signify the customary manner in which lawmakers establish legal regulations to govern human conduct (Walton et al., 2021).

The specific subject matter under governance serves as the criterion for distinguishing legal entities handling comparable situations. In any society, the primary function of positive law is to establish rules that govern human behavior. These rules enable the collective to regulate and oversee the actions of individuals and organizations, with the aim of fostering a peaceful and harmonious coexistence among members of society (Teubner, 2022). Besides, it consistently functions as a primary mean of governing by limiting and overseeing the conduct of government officials (Tobia et al., 2022). Moreover, the statutory law strives to formulate comprehensive and conceptual definitions of the subjects under regulation. The formula solution refers to the specific groups of individuals that the legislator summons to achieve a desired outcome through the execution of a certain action, with the aim of shaping the corresponding connection triad (Vermeule, 2022).

The rule of law principle forms the foundation of legal systems. Practically speaking, not all legal norms can restrict every individual, so legal regimes employ various approaches to ensure their adherence. However, statutory law is of utmost importance in contemporary legal systems since it serves as the definitive standard that courts must adhere to when interpreting other laws. People often understand statutory law as the specific law of a particular society.

Statutory law – the formal system of law, plays a crucial role in the mitigation of cyclic retaliatory killings. Retaliatory murdering is generally discouraged and prohibited by statutory law, as it operates beyond the purview of established legal justice systems. The purpose of the legal



system in the majority of jurisdictions is to resolve disputes, administer justice, and ensure that those accused of offenses receive a fair trial. Assassinations motivated by vengeance undermine the values of due process and the rule of law. As a form of vigilantism, vengeance killing is deemed unlawful and carries the potential for criminal prosecution. In order to resolve wrongdoing, society depends on well-established legal mechanisms that guarantee an unbiased and equitable assessment of evidence and facilitate suitable penalties or rehabilitation. Although people may feel strongly motivated to exact retribution when they perceive injustice, this behavior not only endangers personal safety but also undermines the fundamental principles of a civilized society that respects the rule of law.

In contrast to customary law, statutory law entails the implementation of rigorous criminal justice measures. In the present scenario, deterrence is considered to be of utmost importance. Numerous scholarly investigations have focused on the methodologies and stated aims of the criminal justice system (Feeley, 2019). While there is no consensus or standardized technique among authors employing the rational-goal approach, their primary focus is on formal rules. One approach employed in this particular field of study involves the systematic examination of the interconnections among the various principles governing criminal procedure. This strategy enables researchers to identify and address potential concerns related to ambiguity, fairness, and discretion.

These investigations exhibit similarities to the analysis of formal organizational schemas and the continuous process of improvement. This approach also utilizes empirical descriptions of justice administration practices, which are subsequently juxtaposed with the official regulations and aims of the system in order to identify and measure disparities between actuality and the desired state.

Max Weber, according to Feeley (2019), is a notable proponent of the view that the Western system of justice serves as a paradigm of rational organization. Weber's emphasis on the significance of appropriate objectives and regulations positions him as a very eloquent conceptual advocate for this preoccupation. According to Weber (1954), there has been a discernible trajectory in Western history characterized by a growing dependence on rational forms of organization, leadership, and cognitive frameworks.

The second paradigm, known as the functional-systems model, has a distinct conceptualization of organization. There is a notable emphasis on a distinct set of activities, accompanied by a heightened interest in elucidating the behavior of the individuals involved, rather than only highlighting its differences. Nevertheless, a significant portion of them exhibit a range of unique and notably prevalent characteristics and assumptions. When examining and formulating explanations for human behavior and discussing the success of organizations, scholars often perceive the administration of criminal justice as a structured system that largely operates through cooperation, exchange, and adaptability. The aforementioned considerations are given greater importance compared to strict adherence to formal regulations and prescribed "roles" (Feeley, 2019). The prominence of formal norms and disinterested professionalism is not regarded as the primary focus, but rather as one among several elements that shape and govern individuals' choices, potentially lacking in utmost importance.

Certain countries continue to depend on punitive laws from other nations. The adoption of penal laws from other jurisdictions is a common practice in Latin America. The utilization of penal justice systems from other countries is influenced by two significant discoveries in the existing body of literature on comparative criminal justice systems. Primarily, it is important to acknowledge the intricacy of criminal justice systems, and the challenges associated with the

cross-cultural translation of concepts and institutions. Consequently, the transfer of criminal justice policies and practices carries inherent hazards (Tonry, 2015: 512). Furthermore, it is important to note that the dynamics between exporting and importing nations may exhibit variations, thereby resulting in the imported law being rendered inapplicable and ineffectual.

It is widely recognized that minority populations may face disadvantages resulting from the underrepresentation of these groups within the legal system, which can be reflected in penal codes. The Mabo case, which occurred on May 20, 1982, served as a catalyst for parliamentary response in the form of the Native Title Act following an extended period of judicial processes. This case exemplifies a form of disenfranchisement. The Meriam people, who are the indigenous inhabitants of the Murray Islands encompassing Mer, Dauer, and Waier islands in the Torres Strait, achieved the recognition of their land rights through a significant court proceeding in Australia referred to as the Mabo Case, which took place on June 3, 1992. The recognition by the High Court of Australia that Indigenous Australians' legal claims to the land they had inhabited for thousands of years were valid under Australian law effectively refuted the notion of "terra nullius," which asserted that the land was unowned at the time of colonization.

The criminal justice system in South Sudan exhibits a combination of achievements and shortcomings. This can be attributed, at least in part, to their lack of endorsement from the community. Once more, it is evident that a lack of an efficient dissemination method exists, hence hindering the general public's access to those resources. This is the rationale behind certain groups' adherence to traditional dispute resolution mechanisms. Within the context of the Nuer tribe, it is notable that reparative measures are prioritized, whereas the imposition of severe punitive measures onto the perpetrator is disregarded by the community. The Nuer community shown minimal concern over the apprehension of the culprit. The proponents of this viewpoint

predominantly advocate for a form of compensation that is jointly borne by the families of the individual responsible for the harm.

Generally, vengeance murdering is prohibited in most jurisdictions. To preserve social order and provide a structure for resolving disputes and dispensing justice, legal systems are established. Generally regarded as a form of vigilante justice, revenge murder is condemned by legal systems. The authority to terminate an individual's life is typically vested in the state via lawful channels, such as the criminal justice system, in the majority of societies. Those who partake in acts of vengeance killing are substantially exposed to grave legal ramifications, which may encompass allegations of murder or manslaughter. It is critical to acknowledge that legal viewpoints regarding vengeful killings may differ among jurisdictions, and that approaches within legal systems may possess subtleties. In order to promote a fair and impartial administration of justice and deter individuals from taking the law into their own hands, legal frameworks are, in general, intended to deter such behavior.

Furthermore, the necessity for new ambitious efforts to alter the legal system can arise as a result of cultural, social, or economic transformations. Notwithstanding, law-making is a significant undertaking in contemporary, extensive communities. The development of governance structures, which encompass the ability to create, enforce, and implement legislative decisions, should be based on functional considerations and in conjunction with other social structures. Statutory law is commonly selected as the ultimate standard to restrict all individual acts through legal means, ensuring that basic normative standards are universally applicable and validating all types of governance. Describing the primary purposes that statutes serve in regulation, as commonly assigned by legal theory specialists, is a difficult undertaking. Substantive legal standards have the purpose of penalizing failure to comply and provide direction, so making the

concept of "ought" a sophisticated mechanism for assigning duties (Catanzariti and Micklitz, 2021).

Although statute law effectively establishes specific standards and criteria for assessing behavior and resolving disputes, it nonetheless encounters challenges in its application. The issue of statutory law challenges has been a topic of debate and divergence throughout the entire evolution of democracy. Plato and Aristotle criticized codified law, viewing it as an obstacle to advancement and lacking in the capacity to distinguish between individuals of varying social status (Zygmuntowicz, 2021). This perspective aligns with the Nozickian approach. The Nozickian approach proposes that the minimalist state should incorporate entitlements, obligations, and limits by means of codification. According to Nozick, those who acquire their assets by these means claim a moral entitlement to them. Similarly, libertarian and Austrian economists argue against laws that impose restrictions, instead advocating for a system where judges make decisions based on established rules (Schwöbel 2020). The "entitlement" theory of justice asserts that a community's resource distribution is fair only when each individual has a right to their own possessions.

Discussions over the codification of laws and the allocation of administrative and judicial power in response to an overburdened legislature have been ongoing for a considerable duration. In the 12th century Renaissance of Roman Law, the publishing of *Corpus Juris Civilis* had a profound impact on the concept of basing legal systems on written laws and regulations, especially in continental Europe. In the late 19th and 20th centuries, there was a rejection of the notion of constituent authority and a shift towards emphasizing the concept of parliamentary sovereignty. This change has made statutory law more vulnerable to legal uncertainty and skepticism (Loughlin, 2022). Historically, discussions within the Benthamite framework have predominantly centered

around matters such as ethics, confidentiality, inefficiency, adherence to legal principles, as well as contentious subjects like unrestricted commerce and Islamic finance. It is essential to acknowledge that the difficulties posed by statutory laws have had a positive impact on the prominent schools of Western philosophy, notably Thomism. Thomism utilizes theological concepts to formulate prescriptive doctrines that can be applied to various legal circumstances (Walsh 2024).

### **Divergent views on revenge killings**

Similar to other matters, retribution garners support and opposition from many individuals. Both parties typically provide justifications for the necessity of seeking retribution or refraining from doing so. Supporters of this argument engage in a discourse centered on the principles of human dignity and the inherent inclination towards seeking retribution. This collective argues that in instances of harm inflicted upon an individual, it is invariably accompanied by the sensation of pain and suffering. According to their perspective, these particular emotions are inherently interconnected with sensations of shame, exacerbating the negative experience for the individual. To establish their agency and seek solace from the anguish and degradation resulting from being subjected to damage or injustice, individuals are compelled to partake in acts of retribution (Govier, 2011). Engaging in this behavior assists the individual in managing their anger and experiencing a sense of well-being, as it allows them to regain their sense of self-worth and integrity. According to the advocates, this represents the fundamental essence of the notion of engaging in retaliatory killing. This sentiment is mirrored by McCullough (2008), who draws a parallel between the inclination to seek retribution and a manifestation of psychological disorder. As per his assertion, vindictiveness is a characteristic observed in numerous mental diseases.

According to McCullough (2008), psychiatrists commonly classify revenge as a personality disorder.

During the medieval period, various European states exhibited comparable patterns of engaging in retaliatory killings against their own populace. In cases when one individual has been unjustly killed by another, it is commonly understood that the closest familial relation bears the principal duty of seeking retribution against the perpetrator. The aforementioned duty was contingent upon specific legal and customary regulations pertaining to the allowed forms of retribution, the limitations on the amount of restitution that might be demanded, the designated place for the restitution, and the conditions in which restitution was deemed unnecessary. In certain circumstances, the endorsement of a blood feud was withheld if the victim had a criminal record as a thief, or if the perpetrator of the homicide acted in defense of their feudal lord or a closely related female individual. During this historical epoch, the notion of incarcerating an individual convicted of homicide was non-existent.

The utilization of violence for the sake of protecting one's identity can be perceived as justifiable and reasonably sound. Consequently, it has evolved into a tool for legitimate retribution. In the present scenario, the concept of "belonging" serves as both a rationale for engaging in acts of violence and a significant catalyst for possible conflicts. The latter functions based on a perceived and experientially generated connection. A relationship characterized by the capacity to construct barriers, identify adversaries, and impede the process of negotiation. The tumultuous ethnic conflicts that afflicted Africa and Europe in the late twentieth century served as a compelling backdrop for the exploration of the capacity for amplification, the dynamics of identity-based authority, and the persuasive strategies of inclusion. In the context of blood feuds, rhetorical

identification holds greater significance due to its association with a sacred duty to absolve any potential biases arising from one's own group's lineage.

In an endeavor to rationalize the concept of seeking retribution, Shakespeare, within one of his literary works, penned the following inquiry: "If you prick us, do we not bleed?" If one were to engage in the act of tickling us, would we not emit laughter as a response? If one were to administer poison to us, would we not succumb to death? Moreover, in the event that you commit an injustice against us, should we not seek retribution?" Given the content of his written work, it may be argued that seeking retribution may appear to be a rational or even unavoidable response. There may be individuals who hold the belief that engaging in harmful behavior can alleviate their physical or emotional distress or bring a sense of gratification. Nevertheless, this assertion may not hold true as those who have been wronged may retaliate against their offender, so engaging in a cycle of retribution. This perpetuates the cycle indefinitely. It is vital to ensure that one does not become trapped in a repetitive cycle. This action will simply exacerbate their emotional distress and suffering. It is advisable to steer clear of negativity and those who have exerted a detrimental influence on one's well-being in the past, as their presence and interactions are not deserving of one's valuable time and energy.

The Code of Hammurabi, discovered in 1901 by the acclaimed French archaeologist Jean-Vincent Scheil, remains a topic of much debate and contention. This code comprised a compilation of 282 regulations inscribed in cuneiform script, characterized by its wedge-shaped impressions on clay tablets. These tablets are currently exhibited at the Louvre Museum located in Paris. In addition to including the principle of *lex talionis*, which advocates for retributive justice in the form of "an eye for an eye," the code also prescribed similar punitive measures for offenses involving eyes and teeth. In the event that an individual engages in the act of poking another person



in the eye, it can result in the loss of vision in the affected eye. The phenomenon was observed to be consistent in both dental and skeletal structures. Despite its seeming peculiarity to contemporary sensibilities, Hammurabi regarded this as quite rational and justifiable. The legal code established by Hammurabi was characterized by its outstanding clarity and logical structure, effectively fulfilling its intended objectives.

Advocates of his legislation contended that he instituted a structural system that facilitated harmonious coexistence and economic well-being among the populace of Mesopotamia. As per the assertions of his proponents, he resided at a historical epoch characterized by governmental stability and societal harmony. Hammurabi's empire and the city-state of Babylon exhibited notable resemblances to Rome, the Byzantine Empire, and China in several aspects. Hammurabi's legal code exhibits notable similarities to the legislative frameworks established by other prominent statesmen, including Augustus Caesar, Theodosius I, Justinian I, and Napoleon Bonaparte. Hammurabi establishes his significance in world history by consistently drawing comparisons between himself and esteemed kings of the past throughout several domains of his reign. In the event of unearthing a clay tablet adorned with cuneiform script in the twenty-first century, it would be reasonable to surmise that the individual responsible for its creation had a position of significance, potentially as a monarch or ruler, inside a prominent realm.

Another aspect of contention, specifically advocated by proponents of retribution, is to the principles outlined in Mosaic law. The legal principle referred to as the *lex talionis*, sometimes known as the rule of retribution, is exemplified in two narratives found within the book of Judges. In both instances, an individual who has suffered harm endeavors to obtain retributive justice. This assertion finds support in a phrase from the book of Leviticus which states, "If a man causes injury to his fellow countryman, a reciprocal retribution shall be enacted: a fracture in response to a

fracture, an eye in response to an eye, and a tooth in response to a tooth." He will sustain an injury in a manner similar to that which he has inflicted upon another individual. According to Leviticus 24:19–21, certain actions are deemed punishable offenses.

Research findings indicate that the act of pursuing revenge does not possess the ability to reverse or rectify the actions committed by the individual who has caused harm to the victim. Therefore, it is more advisable to prioritize ethical conduct above seeking retribution against individuals who may appear socially mature. Over time, individuals will experience a sense of contentment as a result of making morally sound decisions, even if they do not instantly recognize this satisfaction. The pursuit of vengeance does not possess the capacity to reverse the deeds committed by the individual who has caused harm to us.

In accordance with the perspective of Mahatma Gandhi, the act of retaliating with equal harm, commonly expressed as "an eye for an eye," ultimately results in a collective loss of sight for humanity as a whole. A significant number of individuals who have taken note of this counsel possess a comprehensive understanding of the potential repercussions of their behaviors, as they may find themselves entangled in difficulties while pursuing retribution. It is advisable for individuals to prioritize their own well-being by refraining from seeking revenge, as the pursuit of vengeance often leads to detrimental effects on one's emotional and psychological state. The individual's overall well-being, encompassing both their physical and emotional states, is adversely affected due to their fruitless endeavors in seeking retribution for perceived acts of injustice. The pursuit of revenge is an ineffective approach to resolving problems, as it invariably leads to adverse outcomes for those that engage in it. Nevertheless, a significant number of individuals contemplating the pursuit of retribution encounter difficulties in managing their

responses, leading them to actively seek avenues for seeking revenge even prior to achieving stability in their circumstances.

According to Confucianism, the practice of blood vengeance is considered a moral imperative aimed at both crime prevention and the rehabilitation of the offender in situations where a legitimate authority is absent (Cordeiro-Rodrigues & Lee, 2022). The proposition posits that seeking retribution for the injustices committed against one's immediate family members is deemed permissible and even commendable, particularly in situations when compensation has not been provided and if the pursuit of justice remains unfulfilled. Nevertheless, after the implementation of legislation aimed at prohibiting retaliatory actions, Confucianism does not propose a comprehensive framework for blood revenge (Cordeiro-Rodrigues & Lee, 2022).

The Tutuist approach to addressing misconduct exhibits compatibility and complementarity with Confucian ethics, which prioritizes the formation of virtues and promotes moral education as opposed to punitive measures. In accordance with the principles of Tutuism, it is argued that the pursuit of retribution is inherently unjustifiable due to its propensity to cultivate detrimental and impulsive emotions that undermine moral excellence, and its potential to yield unforeseen outcomes such as heightened levels of violence or the unjust suffering of individuals who are innocent.

Tutu primarily employs the concept of forgiveness in his approach to addressing retribution, whilst detractors advocate for a form of forgiveness that is willingly granted by the wrongdoer. According to this group, it is seen irrational to partake in unconditional forgiveness that fails to consider the wrongdoer's expression of remorse, apology, or efforts towards atonement. Nevertheless, proponents argue that for mankind to transcend the constraints of national sovereignty, the concept of forgiveness must be deemed unattainable. Forgiveness, when

granted unconditionally and without requirements such as apology, remorse, or atonement, poses a challenge to the authority of the state, which operates on principles of negotiation and calculation (Josephides, 2022).

## **Summary**

This section pertaining to the literature review encompasses a total of six distinct themes. This chapter delved into the examination of revenge killings from multiple perspectives, exploring the causes behind such acts, the consequential impact they have, and the involvement of different actors in efforts to eliminate them. Furthermore, it analyzed the effectiveness of divine sanction, customary law, and statutory law in mitigating revenge killings, highlighting their respective strengths and weaknesses. Lastly, the chapter explored the existence of divergent viewpoints on the subject matter. The initial theme explores three distinct viewpoints about the phenomenon of vengeance killing, encompassing global, regional, and national perspectives. This study aims to explore the diverse perspectives on vengeance killing held by different countries, ethnic and cultural groupings, and numerous players within their unique contexts. The study also examined the varying cultural perspectives on revenge killing in different countries, as well as the corresponding emotions and approaches employed to address this phenomenon. The concept of retribution appears to be widely endorsed by societies throughout numerous countries. Illustrative instances are derived from several nations across the globe. Certain civilizations, notably in the Philippines, have been known to engage in pre-formation rituals with the intention of stimulating a sense of revenge among those who lack the inclination to seek retribution. In addition to this, Conlan (1998) argues that the maintenance of order in Japan was primarily achieved through violence, rather than through the establishment of codified laws. This perspective challenges the

conclusion put out by Elster (1990) that retribution offers a significant threat to society as a whole, mostly due to its unpredictable character.

The Nuer and Dinka communities in South Sudan perceive vengeance as an indicator of strength and view it as a duty of men to safeguard the dignity of their respective communities. Consequently, individuals who are incapable of seeking retribution are subject to social disapproval. The prevailing viewpoint among many nations is that the principle of retributive justice, commonly known as "an eye for an eye," is a justifiable approach. Certain ethnic groups, such as the Amhara community in Ethiopia, hold the belief that the act of seeking retribution is of utmost importance. Within this cultural context, it is observed that men who fail to avenge the killings of their family members are subject to ridicule by women. The prevailing global viewpoint on revenge indicates that the majority of nations do not perceive it as a viable substitute for formal justice, even when it offers comparable expediency for individuals who choose swift resolution over the time-consuming processes of legal enforcement.

The second theme explored the diverse elements contributing to individuals' inclination to seek retribution against others. The discussion encompassed three distinct explanations, namely political, economic, and social factors. Certain causes can be attributed to structural factors, which are deeply ingrained within the governing system or the cultural fabric of society. Additionally, certain plant species were intentionally introduced by colonial powers prior to the granting of independence to their respective colonies. The primary economic factor attributed to the majority of instances of retaliatory homicide is economic disparity, sometimes referred to as economic imbalance or inequality. A significant concern that elicits apprehension is the deprivation of young individuals from the chance to participate in constructive endeavors that enhance their well-being. Vengeance killings have been attributed to several political issues, among which is the perceived

marginalization of individuals or groups from the political decision-making process. There is a contention that the accumulation of complaints is an inevitable consequence when specific groups or individuals, such as political leaders representing ethnic minorities or citizens, are excluded or denied political involvement. The initiation of violent conflict can be prompted by even minor triggers, hence creating the possibility for its replication. According to Dagnaw (2018), revenge killings can be attributed to various socioeconomic causes, such as the revelation of confidential information, conflicts driven by women, and disputes over land.

Theme three explored the multifaceted consequences of vengeance killings on several aspects of society, including politics, the economics, and social life. A comprehensive analysis was conducted on all of these facets. Illustrative instances were selected from nations that encountered these effects. The study revealed that security serves as the fundamental basis for business and investment in terms of its economic implications. The survival of businesses and investors is contingent upon the presence of security and stability. Business entities tend to withdraw, or investors choose to relocate to secure areas in instances when a pattern of retaliatory homicides prevails, as they are unable to ensure the protection of their commercial ventures or financial assets inside an unstable milieu. It is widely believed that economic disparity can lead to instances of revolt, particularly when a particular segment of society perceives themselves as being disadvantaged or discontented with their present economic conditions in relation to their desired outcomes (Gurr, 1968; Gleditsch and Skrede, 2017). The phenomenon of cyclic vengeance killing has been found to impede political space or political freedom, as it perpetuates a cycle of violence without offering any resolution. When there is a reduction in political space, activists advocating for political and civil rights express apprehension for their personal safety and security. Occasionally, individuals exhibit a proclivity for engaging in actions that support and promote the

realms of civic and political participation. Vengeance has the potential to undermine the social cohesion within communities, leading to intercommunal conflicts.

Theme four centered on the examination of the diverse actors' involvement in the eradication of revenge killings. The actors involved in this context encompass a range of entities, such as international organizations, civil society groups, governmental bodies, traditional chiefs, spear masters, and religious institutions. This study examines the roles fulfilled by a range of institutions and organizations, including as governments, international organizations, civil society, spiritual leaders, and traditional authorities, in tackling the issue of revenge killing. The international organization is tasked with the responsibility of providing assistance to formal institutions and local civil society organizations (CSOs) across several domains, such as peacebuilding and conflict reduction. These endeavors are focused on mitigating violent disputes that possess the capacity to engender animosity amongst communities, resulting in a recurring pattern of retaliatory killings. The duty of Civil Society in this context is to function as a vigilant entity, assessing the efficacy of judicial mechanisms in delivering fair outcomes to mitigate the persistent conflict.

The issue also explores the involvement of traditional chiefs in addressing persistent instances of violent conflict within society. The scope of their jurisdiction mostly includes offenses having a societal dimension; however, they may occasionally involve themselves in instances of homicide, particularly in regions where the conventional legal framework is deficient due to various factors. One of the responsibilities inherent to their position involves the facilitation of blood compensation payments in accordance with the customary practices and cultural norms prevalent in rural communities. Within the context of this subject matter, it is evident that the governmental authorities have the ability to impose punitive measures upon those who have

engaged in criminal activities. However, it is noteworthy that such actions do not adequately address the imperative aspects of justice, restitution for the victim's family, or the shared sense of dishonor experienced by both the victim's and the offender's families (Pratt, 2013). Furthermore, it has been noted that the government often neglects to provide adequate protection for the family members of individuals convicted of murder, leaving them vulnerable to retaliatory acts of violence. Additionally, the government fails to effectively address the issue of post-release retribution, as murderers are not adequately safeguarded from potential harm upon their release from jail while ongoing legal proceedings. The themes additionally delineate their function as the guardians of restorative justice.

Furthermore, this theme delves into the examination of the roles played by spiritual leaders, traditional faith leaders, and speech masters. The aforementioned group plays a pivotal role in fostering societal healing through the practice of ritualization. Rituals are conducted with the purpose of purifying the individuals responsible for the offense, while ceremonies are carried out to pacify the vengeful entities. The utilization of their services is consistently in demand, particularly among individuals who engage in harmful actions towards others and subsequently experience the presence of vengeful spirits.

The topic also underscores the church's essential role in fostering peace and reconciliation across society. The proposed approach facilitates a dialogue between individuals who have experienced harm and those responsible for causing it, with the aim of collectively exploring strategies for emotional and psychological recovery. The initiative aims to foster peace and reconciliation among both the victims and perpetrators, aligning with the principles outlined in biblical teachings.



The municipal government, specifically, plays a crucial role in ensuring the provision of contemporary legal justice through its rule of law mechanisms. It is anticipated that this organization will deliver equitable and prompt dispensation of justice to individuals who have fallen victim to acts of retaliatory homicide. The topic also recognized the challenges faced in accessing the formal justice system in rural areas due to a range of factors.

The sixth theme examined the advantages and disadvantages of various approaches to mitigating revenge, including divine sanction, customary law, and statute law. The Nuer people were found to exhibit a significant dependence on prophets as a means of resolving conflicts, both prior to the arrival of the British and during the initial stages of British colonization in Nuer territory. This action was undertaken based on the belief in divine approval. According to Douglas (1986), the demise of the renowned Nuer prophets Ngundeng and Diu Lakka resulted in significant intercommunal conflict among the Nuer society, notably in the Eastern region. As a consequence, the British authorities opted to institute conventional courts that would be overseen by traditional chiefs. Subsequently, the establishment of statutory courts ensued due to the ineffectiveness of the Nuer criminal justice system's compensation plan in deterring perpetrators.

Ultimately, the sixth and final issue of discussion was to the contrasting perspectives held by different scholars regarding the act of vengeance killing. The objective of this study is to comprehend the core perspective of advocates and adversaries of retaliatory homicides in order to assess the moral justification of revenge killings. Instances are referenced from many countries throughout different historical periods to illustrate societies that engaged in the activity without facing consequences. During the Middle Ages, several countries in Europe adopted a deliberate policy of refraining from apprehending those suspected of having committed homicide against a criminal, as this act was perceived as a kind of dispensing justice. This study examines perspectives

from multiple researchers. One such example is William Shakespeare, who made an endeavor to rationalize the concept of retribution through his literary works. Confucius, a notable advocate of revenge killings, says that the act of seeking retribution serves as a moral imperative in deterring criminal behavior and facilitating the reformation of the wrongdoer when a fair governing authority is absent (Cordeiro-Rodrigues & Lee, 2022).

Nevertheless, numerous prominent global leaders throughout human history have strongly condemned acts of retaliatory violence and the various rationales that accompany them. One of the leaders included in this group is Mahatma Gandhi, who vehemently condemned the aforementioned behavior. According to Gandhi, the pursuit of justice should not involve perpetuating harm, as this would merely perpetuate a circle of harm. The author's assertion is substantiated by the biblical proverb which posits that the reciprocal act of inflicting harm onto another in response to an initial transgression ultimately leads to a collective state of visual impairment. Desmond Tutu, a renowned South African Archbishop, assumed the position of head of the Truth and Reconciliation Commission after to the democratic elections of 1994. In addition to this duty, Tutu spoke against the pursuit of vengeance. The theme also encompasses a discussion of his efforts in encouraging peace and fostering healing within post-apartheid South Africa.

### **CHAPTER 3: RESEARCH METHOD**

The core objective of this study is to propose a feasible framework of legal and political strategies to effectively tackle the phenomenon of revenge murder in Unity State, South Sudan. This study employs a mixed research methodology and is grounded in a pragmatic philosophical paradigm. The data collection methods utilized in this study consist of interviews and questionnaires.

This chapter delves into various subjects related to research methods. Each of these subjects offers an in-depth description of diverse aspects pertaining to research strategy and design, characteristics of mixed methods, population and sampling, research instruments, definitions of operational variables, study procedures, ethical considerations, and data collection and analysis.

#### **Research Approach and Design**

The term "research approach" refers to the specific methodology, instrument, or technique used in a research inquiry to gather, analyze, and interpret data in order to address a particular issue. There exist three distinct research methodologies: quantitative, qualitative, and a hybrid approach that integrates elements from each. However, this study employs a mixed methods approach and adopts a concurrent triangulation methodology. Each study endeavor necessitates an own approach to research, method, and set of techniques. The design and execution of research are contingent upon the selection of research philosophy and approach, which subsequently influences the choice of research methodologies and procedures. The research approach

encompasses the research plan and comprises the research philosophy, research strategy, research method(s), data collection tool, sampling method, data analysis method, the role and awareness level of the researchers, and ethical considerations (Al-Ababneh, 2020; Tamminen and Poucher, 2020; Islam and Aldaihani, 2022). The research approach has a crucial role in deciding the main study design, such as whether it will be carried out as an experiment or a case study.

In contrast, a research design, however, refers to the comprehensive approach chosen by the researcher to systematically and coherently integrate all components of the investigation, with the aim of effectively addressing the research question. Precisely, it functions as a framework for the systematic collection of data, the establishment of measurement procedures, and the subsequent analysis of gathered information. The data collection approach determines the manner in which the data will be utilized to accomplish the research objectives. The choice of research methodology and study design has a substantial impact on the findings and plays a crucial role in advancing knowledge and understanding.

The research approach involves the development and evaluation of research philosophy, research strategy, and research methodologies. In order to tackle this problem, the researcher must possess an extensive understanding and elucidate their own standpoint. Philosophy investigates the essential essence of reality and truth by employing diverse modalities of observation. Research can be carried out by adopting either a positivist or a constructivist epistemological viewpoint. The selection of an ontological perspective influences the approach to study (Al-Ababneh, 2020; Otoo, 2020; Ugwu et al., 2021). Research strategy involves formulating the structure and execution plan for a study. This entails clearly defining the research issue, identifying the sources of data, and conducting a comprehensive analysis of the merits and drawbacks of various methodologies. The selection of these options is contingent upon the philosophical standing, the characteristics of the

chosen subject, and supplementary pragmatic factors (Biesta, 2021; Benton & Craib, 2023; Rabetino et al., 2021).

Social science comprises various fundamental research paradigms, such as positivism, interpretivism, criticalism, post-structuralism, and pragmatics (Ismaeel, 2021; Tshabangu et al., 2020). The noteworthy technique entails the simultaneous application of various research philosophies, including critical realism (which combines interpretivism and positivism) and pluralism (a framework for integrating diverse research philosophies). This is primarily attributed to the increasing complexity of contemporary societal issues. The alignment between the research philosophy and paradigm is crucial, as they both reciprocally enhance the research process. The study design must be consistent with the research philosophy and selected paradigm.

For successful research, it is essential to choose from a wide array of different research methodologies. Each researcher formulates a plan or strategy to tackle a particular subject they have chosen for inquiry in their study. The researcher's choice of a plan determines the approach to conducting the investigation. Essentially, one must inculcate the capacity to actively pursue the resolution or examination. This technique implements a distinctive and systematic way for doing research, guaranteeing a thorough and rational evaluation process. Different researchers utilize different methodologies that result in separate but comparable study protocols. By juxtaposing our findings with the research conducted by other specialists, one can get a more holistic comprehension of the problem under investigation. Researchers employ the research technique to gather and examine data.

Research involves a wide range of necessary knowledge requirements. These circumstances can be categorized using descriptive, explanatory, and predictive models. Descriptive models are frequently utilized in several fields such as physics, economics, history,

and educational psychology to organize information about the environment when there is a lack of precise and specific knowledge. These models facilitate comprehension in particular areas of study. Consequently, they also function as a repository of knowledge. Diverse perspectives can emerge from the different methodologies employed to obtain and evaluate data. Qualitative techniques involve analyzing patterns, major events, or connections in order to gain understanding of individuals or circumstances. Using a quantitative approach demonstrates progress in developing widely recognized patterns and correlations. Each of these approaches necessitates distinct types of investigation. The selected approach will unquestionably exert a substantial influence on the research and its results.

### **Mixed methods approach**

This research employed a mixed-methods approach. Nevertheless, the quantitative component of the method was more dominant particularly during data analysis, rendering the approach predominantly quantitative rather than mixed method. The emergence of mixed methods studies may be traced back to a long-standing history of researchers who, starting from the second half of the 20th century, have expressed varying degrees of criticism towards the underlying paradigm they are built upon (Tashakkori et al., 2020; Biesta, 2021; Strijker et al., 2020). The critique mostly focused on the challenges that arise from the context-specific nature of the findings derived from qualitative and quantitative studies. Within a span of a few decades, specifically the latter part of the 20th century, the inherent issues of each approach started to surface, confirming the discontent of influential figures in qualitative research. In order to make progress, it was important to adopt a new method that combines qualitative and quantitative viewpoints to uncover

the true nature of social reality. The convergence of qualitative and quantitative methodologies to accurately and validly describe and understand a studied phenomenon has intensified, marked by various notable instances.

The techniques utilized to harness this data are continuously adapting in accordance with the dynamic nature of information technology. The aforementioned transition has resulted in an increase in the prevalence of research investigations that employ mixed-methods approaches. According to Johnson, Onwuegbuzie, and Turner (2007), mixed methods research refers to a type of study in which a researcher or a group of investigators integrates elements of both quantitative and qualitative approaches. This integration involves the application of qualitative and quantitative perspectives, as well as the utilization of various methods for gathering information, conducting analysis, and employing inferential tools. The primary purpose of employing mixed methods research is to achieve a comprehensive and comprehensive understanding of the research topic, while also seeking corroboration of findings through the convergence of multiple data sources and analytical techniques. The primary objective of a mixed-methods investigation, or a sequence of investigations, is to systematically gather, assess, and integrate both qualitative and quantitative data. The fundamental proposition of this study is that the integration of quantitative and qualitative methodologies in addressing research inquiries results in more comprehensive and profound understandings compared to using either methodology in isolation.

The enhanced comprehension can be ascribed to the notion that blended methods offer advantages that compensate for the limitations associated with only depending on either quantitative or qualitative methodologies. The acquisition of additional evidence is stimulated by this phenomenon, prompting researchers to address research quandaries. Furthermore, it aids researchers in resolving inquiries that cannot be adequately addressed by the exclusive utilization

of either quantitative or qualitative methodologies. The approach represents a recently developed research methodology that integrates qualitative and quantitative research methods in order to enhance the robustness and validity of research outcomes. Instead, than exclusively depending on either quantitative or qualitative methodologies, this inquiry employed a blended approach. The concept of "mixed methods" pertains to a research methodology that integrates both quantitative and qualitative techniques.

In the context of scholarly discourse surrounding research paradigms in the domains of education and the social sciences, the concept of mixed methods gained prominence throughout the 1980s as a recognized and valid research design (Johnson and Onwuegbuzie, 2004; Tashakkori and Teddlie, 2010; Treagust et al., 2014). The primary objective of employing a mixed-methods research design is to get a comprehensive understanding of a research problem by integrating the advantageous aspects of quantitative and qualitative methodologies within a singular study, encompassing data collection, analysis, and the process of combining the two.

The contemporary period necessitates the utilization of mixed-methods research due to the intricate nature of the problems that want resolution, the growing prevalence of qualitative research, and the need to collect diverse information to cater to different audiences. This methodology allows researchers to effectively integrate qualitative research methods with qualitative data, both in terms of conceptualization and analysis. The concept of "mixed methods research" refers to a research approach that involves the integration of many data sources. By integrating many datasets, researchers are able to enhance their understanding of the subject at hand, surpassing the level of knowledge that could have been achieved by relying on a single dataset alone. The amalgamation, integration, or fusion of two datasets, wherein one dataset is constructed based on the other, or the assimilation of one dataset into another, resulting in a



mutually beneficial relationship between the different types of data, exemplify several ways in which datasets can be combined.

In conclusion, it is imperative to integrate qualitative and quantitative data in order to have a comprehensive understanding, as simply collecting and assessing both types of data in isolation is insufficient. The integration of quantitative and qualitative approaches is a fundamental objective and primary rationale of mixed methods research, since it enhances comprehension of study difficulties and intricate phenomena (Creswell & Plano Clark, 2007). Incorporating both qualitative and quantitative methodologies in research contributes to the current body of literature, resulting in conclusions that are more nuanced and thorough. In contrast to the traditional association of some paradigms with quantitative investigations and others with qualitative inquiries, mixed methods research advocates for the incorporation of many worldviews, encompassing various beliefs and values. The emergence of mixed techniques has rendered the conventional practice of employing separate qualitative and quantitative approaches obsolete. Furthermore, it has facilitated the convergence of proponents and students from two disparate schools of thought, previously engaged in conflict due to their fervent support for their own techniques. According to Jason and Glenwick (2016), a notable benefit of employing a hybrid technique is its ability to yield research findings that are perceived as more dependable compared to those derived solely from quantitative or subjective approaches. Nevertheless, it would be unjust to attribute a below-average outcome to a mixed methodology, regardless of whether qualitative or quantitative approaches were employed. Nevertheless, the integration of these forms of inquiry allows the analyst to explore more intricate viewpoints, akin to the interconnections between individuals and society. This was previously inconceivable due to the instruction given to advocates on both sides to confine themselves to their respective domains of competence. Both

camps made concerted efforts to minimize or, at the absolute least, downplay the merits of the opposing strategy in order to uphold their own stance. This posed a challenge in accurately identifying the specific areas that need improvement.

The discourse surrounding the comparative effectiveness of qualitative and quantitative research methods has likewise diminished in significance. The central inquiry, as articulated by Malina et al. (2011), pertains not to the accuracy of the two established conventional ways in representing a reality, but rather to the plausibility of the underlying and undiscovered concepts as portrayals of said phenomenon.

The utilization of mixed approaches enables a greater degree of flexibility in the process of data collection. Researchers have the choice to gather data either concurrently or sequentially, based on their specific requirements and personal preferences. There are those who claim that the hybrid character of this phenomenon enables it to reconcile survey results that may appear to be contradictory. Kelly (2006) asserts that future mixed-methods researchers will possess a plethora of choices when it comes to elucidating their study methodologies. methods research has been widely employed. Researchers have shown that the integration of qualitative and quantitative approaches can provide a more comprehensive understanding of complex phenomena. By combining the strengths of both methods, researchers are able to gather rich, in-depth data while also obtaining statistical evidence to support their findings. This approach allows for a more robust analysis and enhances.

***Concurrent mixed method***

This study utilized a concurrent design of mixed research methods for both data collecting and data analysis. According to a literature study conducted by Cresswell et al. (2003), there are three main mixed methods approaches that are specifically applicable to research in the field of Business and Economic Research (BER): sequential, concurrent, and data transformation. The complexity and sophistication of these fundamental designs can be enhanced in response to the requirements posed by the phenomena under study.

Although there are other models that can be utilized in mixed-approaches research, the triangulation design is commonly acknowledged as the predominant and most frequently employed approach for integrating multiple methods (Creswell, Plano Clark, et al., 2003). The objective of this approach is to obtain diverse yet complementary material pertaining to the same topic (Morse, 1991, p. 122), with the aim of comprehensively addressing the research question.

Concurrent mixed-methods study involves the simultaneous gathering of both quantitative and qualitative data. The phase of data gathering in the research process is separate and distinguishable from the subsequent phase of data processing. Concurrent designs are generally regarded as the most efficient kind of mixed-methods design due to their shorter time frame and the distinctive nature of the research involved. The concurrent designs exhibit two notable deficiencies. The simultaneous method of data collecting prevents the exploration of any intriguing or perplexing issues that may arise during the analysis. The potential difficulties in data integration may arise when the conclusions are uncertain or conflicting.

The primary objective of this methodology is to obtain a more profound or thorough comprehension of the topic under investigation. As a result, it is feasible to gather data from the same participants or comparable target audiences. The main aim is to gather data that is both

diverse and complimentary in order to corroborate the overarching conclusions. Concurrent mixed-methods research is a methodology that integrates qualitative and quantitative data in order to establish more precise relationships among variables of interest.

### ***Triangulation concurrent design***

Triangulation refers to the method used by researchers to enhance the validity of their data interpretation (Santos et al., 2020; Arias Valencia, 2022; Hammerton & Munafò, 2021). The rationale behind employing a qualitative-quantitative research technique is rooted in the notion that combining these two approaches, which include distinct advantages and disadvantages, is more likely to yield a more accurate understanding of reality compared to relying solely on each approach exclusively. Proponents argue that using multiple tools to collect and analyze data, and obtaining consistent results from each tool, increases the likelihood of findings aligning with the true state of affairs, compared to relying on a single approach.

The concurrent triangulation design is a widely utilized approach in studies related to Business and Environmental Research (BER), aiming to validate and reinforce study findings through the integration of quantitative and qualitative research methods. The technique of triangulation involves the analysis of data collected from multiple sources within the same study, serving three main purposes: strengthening the validity of the findings, providing a more comprehensive understanding of the research topic, and exploring alternative interpretations of the research problem.

Concurrent triangulation relates to the concurrent collection of both quantitative and qualitative data by a researcher, followed by a comparison of the two datasets to ascertain the

presence of convergence, distinction, or a combination thereof. As previously mentioned, certain academics utilize the terms "confirmation," "cross-validation," or "corroboration" to describe this juxtaposition. Quantitative and qualitative data gathering methods are distinct and operate autonomously, with no mutual influence between the two types of data. The process of data collection and analysis is often carried out as distinct and independent stages prior to their integration.

Furthermore, the incorporation of alternative designs is a laborious process, in addition to concurrent triangulation. There exist various design methodologies, including concurrent embedded design, concurrent transformative design, sequential explanatory design, sequential explorative design, and sequential transformative design, among other approaches.

Similar to concurrent triangulation, the concurrent embedding approach of mixed methods is characterized by its use of a single data collection phase in which qualitative and quantitative data are collected simultaneously. In contrast to concurrent triangulation, which employs two distinct phases of data collecting. By employing this methodology, an entity is inserted into another entity. The main goal of the concurrent embedded method is to obtain a more comprehensive perspective compared to solely utilizing the prevailing data gathering strategy. Furthermore, it is employed to offer solutions to a diverse array of research inquiries and to gather data from a wide variety of organizational entities and hierarchies. This methodology enables the researcher to concurrently gather two distinct types of data, so optimizing the advantages that can be derived from both methodologies. In this design, the prioritization is placed on the primary strategy for data collecting above the nested strategy, and the merging of data occurs during the analytical portion of the project. The design may be influenced by a theoretical perspective. Nevertheless, this technique is fraught with several issues: In the process of analysis, it is necessary to undertake

data transformation to facilitate its assimilation, while potentially complicating the resolution of contradictions that may arise among different types of information. The existing body of literature in this particular topic is limited, hence offering researchers less guidance.

Furthermore, the author's utilization of a distinct theoretical framework and the simultaneous gathering of qualitative and quantitative data serve as driving forces behind the concurrent transformative approach. This perspective may be rooted on critical theory, advocacy, participatory research, a conceptual framework, or a mix thereof. It is conceivable that the design may incorporate a nested approach, enabling all stakeholders engaged in organizational change to actively participate and provide their perspectives. To effectively consolidate information and substantiate an organization's inequitable policies, it may be imperative to employ a triangulation approach, incorporating both quantitative and qualitative data. One potential issue associated with concurrent transformational models is their potential tendency to incorporate the design elements of either a triangulation or embedding strategy. This issue arises due to the inherent flaws and limitations associated with these particular tactics. Consequently, the process of merging, linking, or embedding data becomes necessary in the context of data mixing. The present transformational design exhibits notable similarities with triangulation and embedding approaches, thereby inheriting the advantages and disadvantages connected with these respective methodologies.

In addition to concurrent designs, the three sequential designs mentioned below are considered inappropriate for the current study: In an explanatory sequential mixed methods design, data is gathered in two consecutive phases that occur chronologically. The researcher begins by gathering and examining quantitative data. During the subsequent phase of the investigation, qualitative data is collected and subsequently linked to the quantitative findings obtained during the initial stage. The fundamental limitation of this strategy pertains to the duration necessary for

data collection in two separate phases. This issue becomes more difficult when equal importance is assigned to both stages.

The aforementioned pattern is similarly observed in the exploratory sequential mixed methods approach, wherein qualitative data is gathered to examine a phenomenon, preceded by quantitative data to elucidate the linkages identified within the qualitative information. In this particular design, the initial phase involves the collection and analysis of qualitative data, which is subsequently followed by the acquisition and examination of quantitative data. Both the sequential exploratory approach and the sequential explanatory model exhibit some favorable attributes in their respective designs. Due to its dual-phase structure, the execution, depiction, and documentation of this approach are comparatively straightforward. This method can be advantageous for researchers seeking to examine an event and further develop qualitative findings. Both the sequential explanatory technique and the sequential exploratory model necessitate a substantial time investment to complete both stages of data gathering, which may provide challenges in specific research contexts. The sequential exploratory model bears resemblance to the sequential explanatory technique in this aspect. Furthermore, it is imperative for the researcher to make a determination regarding the qualitative findings that will assume a central role in the subsequent quantitative phase. That is to say, the research encompasses three main aspects: the examination of a single issue, the analysis of comparisons between other groups, and the exploration of many themes.

Another approach within the same category is sequential transformational design. This design aims to impart tone to diverse viewpoints, enhance the advocacy for respondents, or achieve a more profound comprehension of a dynamic event or process through the study. In relation to the aforementioned initial two tactics, this particular approach involves the sequential collection

of data in two distinct phases. In this particular design, the researcher has the option to utilize either approach during the preliminary phase of the investigation, and the allocation of weight can be awarded to either technique individually or distributed evenly across both stages.

One notable limitation of the method lies in the absence of clear direction pertaining to the appropriate implementation of the transformative vision to effectively inform the techniques employed. This deficiency can be attributed to the scarcity of literature available on this strategy up to now. Before proceeding to the subsequent stage of a sequential plan, it is important to ascertain the specific findings obtained in the initial phase that will form the foundation for the subsequent phase's endeavors.

When analyzing the comprehensive and combined results, researchers commonly seek patterns of data convergence, divergence, conflicts, or any other connections that emerge from the various data analysis. There are multiple approaches to achieve this objective, one of which involves conducting a comparative analysis that elucidates how the study outcomes of one dataset corroborate or refute the findings of the other dataset. In the concurrent triangulation approach, either the qualitative or quantitative method may be given priority over the other.

### ***Convergence Model***

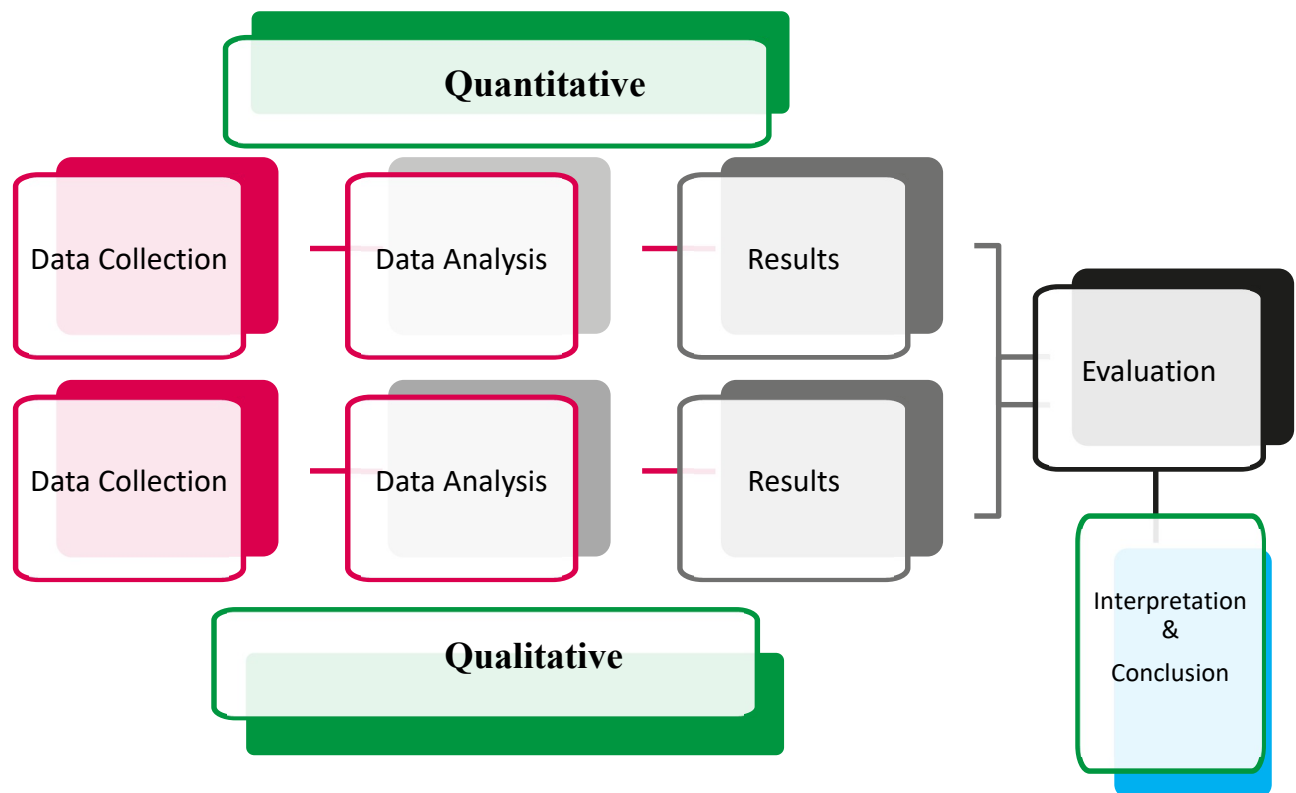
The convergence model holds a prominent position within the realm of mixed-method research, being acknowledged as one of the three fundamental designs, alongside explanatory and exploratory designs. The process of convergence involves the systematic gathering of both quantitative and qualitative data, which are subsequently analyzed and combined during the interpretation phase. This scenario can be compared to a fusion of two favorable elements,



specifically, the capability to attain accurate quantitative measures and the aptitude to explore qualitative complexities.

The convergence model, as described by Croswell (1999), is a widely accepted mixed-methods model. In order to collect and analyze data inside a triangulation design, the researcher will utilize a mixed methods approach, specifically employing a convergent model-type. The convergence model of triangulation design involves the concurrent collection and analysis of both quantitative and qualitative research data by the investigator. After doing an analysis, the findings are synthesized or juxtaposed in order to arrive at a definitive conclusion. This particular paradigm is employed by researchers seeking to conduct a comparative analysis, validation, or autonomous verification of quantitative outcomes in conjunction with qualitative discoveries. The primary aim of the model is to get a sound and substantiated inference pertaining to a singular phenomenon.

Figure 3  
*Research Design*



*Mixed method research design approach*

### **Characteristic of mixed approach**

The mixed-methods approach possesses several distinctive characteristics. This research methodology encompasses the utilization of both quantitative and qualitative information in analysis. This involves collecting open-ended and closed-ended data, which pertain to both quantitative and qualitative aspects, through survey questions. The methodology is employed to provide a broader understanding of a research problem by leveraging the strengths of both qualitative and quantitative methodologies.

The mixed-methods approach is distinguished by numerous fundamental characteristics. These include the integration of qualitative and quantitative data, the utilization of either sequential or concurrent design, a pragmatic approach to research, the exploration of complex research questions, the use of complementary data sources, the application of triangulation techniques, the incorporation of flexibility in the research process, the pursuit of both depth and breadth in data analysis, the development of appropriate research instruments, the adoption of an emerging design, the reporting of complex findings, the reliance on researcher expertise, and the attainment of a holistic understanding of the research topic.

Complex research questions are characterized by the need for a thorough and detailed investigation into a certain subject or matter. These inquiries explore the intricacies and subtleties of the topic, frequently incorporating supplementary data. Triangulation is a research technique that involves the utilization of many approaches or sources of data in order to augment the credibility and dependability of research outcomes. The incorporation of multiple views and methodologies facilitates a thorough and nuanced comprehension of the research subject matter. The incorporation of flexibility in the research design permits the implementation of modifications

and alterations during the course of the study, ensuring that the research effectively meets the research questions and objectives.

Also among the characteristics is the concept of depth and breadth in research, which pertains to the meticulousness and inclusiveness of the inquiry, embracing both the meticulous analysis of certain facets and the contemplation of a broad array of components and variables. Part of the characteristics is also the process of instrument development, which includes the generation and enhancement of various tools, such as surveys or questionnaires, with the aim of systematically and uniformly gathering data. Adaptive design, also known as emergent design, pertains to a versatile and dynamic approach in the field of design.

The present study used a mixed-methods methodology, incorporating both qualitative and quantitative methods for data collection and analysis. This methodology enhances the depth of understanding of the research problem by examining it from multiple perspectives. In the field of research, it is common to utilize a sequential design, which involves the systematic gathering and examination of data, whether qualitative or quantitative, in a series of distinct phases, with each phase following the previous one. In contrast, a concurrent design involves the concurrent acquisition and examination of data from both categories. The adoption of a mixed-approach approach is often considered pragmatic since it allows researchers to utilize the most appropriate methods for investigating a certain research question. This methodology is especially well-suited for research inquiries that cannot be fully addressed just through the use of either qualitative or quantitative methodologies.

The integration of qualitative and quantitative data simultaneously contributes to the enrichment and thoroughness of the research investigation, enabling a more nuanced comprehension of the fundamental issue being studied. Of importance is also the application of

several techniques that are employed to validate research findings by comparing results collected from various sources or approaches—a generally recognized practice known as triangulation. Researchers have the capacity to exercise discretion in deciding the time, order, and significance of qualitative and quantitative elements, considering the subject of the study and contextual considerations. Qualitative techniques offer a full comprehension of a phenomenon by exploring its complexities and offering a detailed contextual framework. Conversely, the utilization of quantitative methodologies allows for a more comprehensive exploration of the topic at hand, thereby permitting the formulation of findings that may be applied to a wider context. Researchers possess the ability to construct or adapt instruments and methodologies originating from both qualitative and quantitative paradigms to ensure a comprehensive process of data collection. The capacity to incorporate early data facilitates the application of adjustments and revisions to the research plan over the course of the investigation. Moreover, the main aim of this study is to provide a thorough understanding of the research problem by examining multiple perspectives and employing distinct approaches. It is a prevalent practice for researchers who possess expertise in both qualitative and quantitative approaches, or for researchers who have a range of methodological skills, to participate in collaborative endeavors.

The incorporation of multiple approaches in research investigations might result in heightened intricacy when presenting outcomes, in contrast to studies that apply a singular methodology. Consequently, it is imperative to provide a comprehensive elucidation and amalgamation of the findings. The utilization of mixed-methods research has experienced a growing prevalence across several academic disciplines, particularly in fields where a comprehensive understanding of complex phenomena is crucial. Researchers often use this

approach when they have the assumption that combining qualitative and quantitative approaches will lead to a study that is more complete and insightful.

To ensure the reliability and validity of the findings, rigorous processes are employed for both quantitative and qualitative techniques. The synthesis of these two data references is achieved through blending, linking, or integrating them. A specific mixed-methods approach can be adopted, which involves either concurrent or sequential use of these methods. A mixed-methods design is commonly referred to as a research strategy that is rooted in philosophical principles.

### ***Strength of mixed approach***

There are benefits and drawbacks to using a blended approach. The primary advantage of the mixed approach lies in its ability to integrate diverse data sources, which offer unique insights based on their distinct properties or the research methods employed. The data obtained from qualitative and quantitative studies and methodologies can mutually enhance and augment one another. The results of mixed-methods studies are more transferable compared to other options. Using a mixed approach, researchers can bolster the validity of their findings by combining and corroborating them. Explorers have the potential to add new layers of understanding to a study that would otherwise go unnoticed if only a single research strategy were employed. In addition to answering more questions, the researcher gains flexibility by not being tied to a specific methodology. And just as numbers can add precision to words and stories, words, images, and stories can add significance to numbers. Qualitative and quantitative study strengths are integrated in this approach. Finally, combining qualitative and quantitative research results in the more comprehensive knowledge required to inform theory and practice.

### ***Weaknesses of mixed approach***

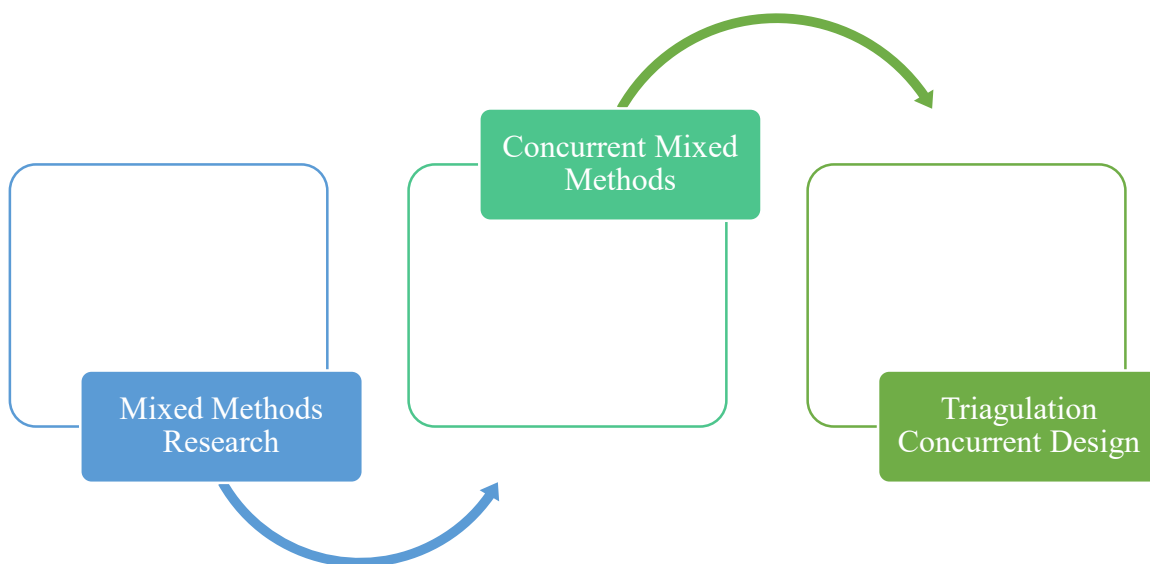
Over the last thirty-three years, there has been a growing body of Common Criteria publications that consistently present a combination of study findings, portraying mixed approach as a temporary and restricted substitute for purely qualitative and quantitative investigations (Dawadi et al., 2021; Do et al., 2021; Young et al., 2021). Although possessing a wide range of applications, every superhero has vulnerabilities, sometimes referred to as their "kryptonite." One limitation of mixed methods research is the possibility of experiencing an excessive burden of complexity. The simultaneous integration of qualitative and quantitative data might be likened to the complex endeavor of performing a tango dance while engaging in the art of spinning. This multifaceted task requires a high level of skill and expertise, yet it can also pose significant challenges and become burdensome.

A further problem pertains to the potential risk of inadequate integration between the two methodologies. The situation can be likened to possessing a puzzle comprising of pieces that exhibit a lack of complete compatibility. The integration of qualitative and quantitative data is of utmost importance, and if not executed with careful consideration, it may resemble a contrived union rather than a cohesive collaboration.

The preference for employing mixed research methods, as opposed to exclusively selecting a single methodology such as qualitative or quantitative, presents a formidable undertaking due to the substantial amount of effort it necessitates. In order to mitigate potential instances of social discomfort, researchers must acquire a diverse range of methodologies and strategies, while also developing a comprehensive understanding of their effective integration. Moreover, the

simultaneous utilization of many methodologies in both sorts of investigations can provide challenges for a solitary investigator, hence necessitating the involvement of a research team. Regrettably, an extended duration is necessary for the completion of mixed-methods investigations. In order to mitigate these issues, several proponents of methodological rigor contend that researchers ought to adhere strictly to either the qualitative or quantitative research paradigm.

Figure 4  
*Steps of Research Design*





## **Population and Sample of the Research Study**

Research populations refer to distinct groupings of humans or items that possess identifiable similarities. The term "population" encompasses the entirety of persons within a certain context, such as the South Sudanese population. On the other hand, the term "target population" pertains to a distinct subset of individuals possessing specific demographic and clinical characteristics. For instance, this may include females aged 25 to 75, exhibiting blood pressure levels ranging from 120 mmHg systolic to 100 mmHg diastolic. On the other hand, a sample refers to a smaller portion of a larger population that is chosen for the purpose of conducting statistical analysis. It is also regarded as a distinct subset within the broader study group. According to Usmonov (2021), the author posits that conducting a comprehensive survey of a large population is not feasible and suggests the alternative approach of randomly picking a smaller portion of the population for research purposes. Hence, a sample size refers to a subset or proportion that effectively represents the entirety.

It is necessary for research samples to possess a high degree of representativeness in order to enable the generalization of findings to the full population. Determining the optimum sample size is a critical stage in the preparation of scientific study. Incorporating all individuals into a study of this nature would be both unfeasible and unattainable. Hence, it is crucial to select a sample from the population that possesses a manageable size yet is sufficiently large to enable the derivation of relevant inferences regarding the entire population.

In this context, the term "sample size" refers to the aggregate number of individuals comprising a certain sample. To mitigate the risk of drawing inaccurate inferences from clinical trial outcomes, it is imperative to determine the sample size in advance based on a fundamental statistical concept. If the sample size of a study is insufficient to provide an accurate representation

of the sample group's size, it is not possible to generalize the findings to the full population. Moreover, it is possible that the study may lack the ability to effectively distinguish between the various test groups, hence raising ethical concerns.

The participants in this study encompass a diverse range of individuals, including government officials, representatives of civil society, traditional chiefs, close relatives of the deceased, and families of individuals involved in revenge killings. The participants involved in this study encompassed a wide age range, spanning from 20 to 80 years of age. Individuals who do not belong to any of these five categories will be excluded from the study. The aforementioned statement also applies to populations that are considered vulnerable, such as children. This study aims to ensure that individuals with disabilities are not subjected to discriminatory practices, as it is important to recognize that disability does not inherently indicate vulnerability.

The total number of participants in the study was 128. Based on the projected population census data for the year 2023, it is estimated that the population of Unity State amounts to around 824,700 individuals. The selected sample size is indicative of the characteristics and attributes of the larger population. The calculation of the figure incorporates a margin of error of 5%, a confidence level of 95%, and a response distribution of 95%. The age range spanned from twenty to eighty. The subsequent methodologies were employed to determine the sample size: Firstly, it is important to note that the p-value is a statistical measure that enjoys extensive respect within the academic community. Prior to initiating a research study, researchers must determine an appropriate value for p, sometimes referred to as the "level of significance." For example, in cases where a p value of 0.05 is considered significant, it indicates that a 5 percent probability of the observed outcome being primarily due to chance is judged acceptable, as opposed to being attributed to the intervention under investigation. In the event when a distinction is observed in

just five instances out of a hundred, it can be inferred that no such distinction exists (referred to as a "false positive" outcome). In the past, a significance level of 5% ( $p = 0.05$ ) or 1% ( $p = 0.01$ ) has been conventionally deemed as acceptable, indicating a 5% (or 1%, respectively) probability of erroneously reporting a significant finding.

Figure 5  
*Sample Size Formula*

$$n' = \frac{n}{1 + \left( \frac{z^2 \times p(1-p)}{e^2 N} \right)}$$

Where:

- $n$  is the sample size
- $z$  is the z-score
- $p$  is the population proportion
- $e$  is the margin of error
- $N$  is the population size

The researcher employed a purposive sample technique to recruit research participants, placing a significant emphasis on the utilization of questionnaires. The study utilized the snowball sampling approach to choose participants for the interviews. The individuals who were questioned were inquired about their ability to provide the researcher with a recommendation for the subsequent individual whom they perceive to be a relative of either the victim or perpetrator

involved in acts of revenge killings. Notifications were delivered through various means, including physical approaches, email correspondence, and telephone calls. In order to uphold the principle of confidentiality, the acquisition of contacts was limited exclusively to the family and traditional leaders responsible for making the recommendation, rather than soliciting information from the wider public.

Sampling is a fundamental concept in research, wherein individuals are selected from a larger population to participate in a study. The researcher utilized nonprobability sampling methodology for the current experiment. Nonprobability sampling methods encompass those in which the probability of an individual or event being chosen as a sample member is unknown. Out of the four various nonprobability sampling approaches, the researcher will utilize solely two methods that are considered extremely pertinent to the research context, specifically with regards to the objective of this particular study. The two sample approaches utilized in this study are purposive sampling and snowball sampling.

### ***Purposive sampling***

The present study employed purposive sampling, as previously mentioned. In the framework of research studies utilizing these methodologies, scholars consistently strive to obtain comprehensive data from a wide range of participants within a specific setting. To mitigate the risk of excluding specific individuals within a society or overlooking essential aspects of their social existence, a researcher must conduct interviews with representatives from each of the five segments when studying the effects of intercommunal violence on a divided community. Furthermore, it is imperative for the researcher to guarantee the inclusion of various community

entities, including but not limited to youth, women, elders, traditional chiefs, religious organizations, and individuals with specific requirements, in the aforementioned selections. The outcomes of the research will be insufficient if only individuals belonging to a specific group or certain social constructions are excluded.

By employing this methodology, the researcher was able to ascertain the suitable government authorities to be involved in the research investigation. In the course of data gathering, a similar pattern was observed in the recruitment of certain traditional leaders and individuals from civil society.

### ***Benefits of purposive sampling***

Purposive sampling entails the intentional selection of participants according to preset criteria, like the process of curating an optimal research team. This approach is correlated with a multitude of benefits. The initial step of this methodology enables a thorough investigation of the research topic by intentionally selecting individuals who possess expertise or have unique perspectives that are relevant to the study. This phenomenon possesses the capacity to generate more complete and sophisticated understandings.

Purposive sampling offers notable advantages in terms of its ability to optimize time and resource utilization. Rather of adopting a comprehensive method, you are precisely discerning the particular folks needed. The comparison can be drawn between employing a targeted search and conducting a concentrated inquiry, in contrast to the arduous process of looking through a haystack to find a solitary needle.

Moreover, it exhibits a significant level of adaptability. Individuals possess the capacity to iteratively adjust their criteria, refining their selection approach in light of emerging patterns or new knowledge. The fundamental factor contributing to the achievement of fruitful research lies in the application of meticulousness and attention, thereby elevating the attempt from a casual pursuit to a purposeful exploration aimed at uncovering substantial findings.

### ***Limitations of purposive sampling***

Purposive sampling, despite being a valuable and strategic research technique, is not immune to inherent constraints, similar to other methods used in the field. There exist a number of potential limitations that are related with the present investigation. One potential concern is the potential for bias in the selection of research participants, which has the potential to impact the overall representativeness of the sample. Moreover, it is important to acknowledge that the findings of this study may have limited generalizability, as their applicability to wider populations or circumstances may be questionable. Moreover, the inclusion of a diverse range of individuals within the sample can potentially create further intricacies and difficulties in the process of analyzing and interpreting the data. The replication of the study may provide challenges, including resource limitations and logistical complexities. Additionally, the potential subjectivity in the study process may arise from the subjective aspect of selecting respondents. Ethical considerations may also emerge, particularly with regards to the preservation of privacy and confidentiality of participants. Also, the task of determining appropriate criteria for analysis and interpretation may provide difficulties, hence contributing to the intricacy of the research.

Selection bias is a systematic inaccuracy that arises when the researcher's judgment influences the process of selecting volunteers for a study. Purposive sampling is a research methodology that relies on the researcher's deliberate selection of persons who exhibit specific preset features or fulfill particular criteria. This phenomenon introduces the possibility of bias if the researcher's evaluation is vulnerable to the effect of personal ideologies or preconceived notions. The utilization of purposive sampling, a strategy in which participants are selected based on certain characteristics, may result in findings that lack generalizability to a broader population. This issue imposes limitations on the external validity of the study.

The potential for variations in participant selection among different researchers may arise due to the inherent subjectivity of purposive sampling. The potential discordance in viewpoints between two researchers about the selection criteria for participants has the potential to negatively affect the overall consistency and replicability of the study. The limited range of options is also a noteworthy issue within this particular situation. The utilization of selection criteria may lead to the potential exclusion of certain perspectives or qualities within the community. The likely outcome of this situation is a reduction in the representation of variety within the sample, hence limiting the comprehensiveness and inclusivity of the data.

The concern of the challenge of replicability is seen as an extra concern and notable constraint of purposive sampling. The selection of participants in this study poses a problem for other researchers due to the intricate criteria involved and the subjective judgment of the researcher. Replicating the study with precision may prove to be difficult. The potential ramifications of this phenomena may exert an influence on the overall reliability of the research findings. In rare circumstances, researchers may intentionally exclude certain groups or

individuals, which might lead to ethical concerns. This statement carries significant credibility when the act of exclusion is based on factors such as race, gender, or socioeconomic status.

A further issue lies in the process of identifying relevant criteria. The task of determining appropriate criteria for the selection of participants can provide challenges. The presence of inadequately specified or imprecise criteria may lead to confusion or inconsistency in the process of selection.

Despite the potential drawbacks, purposive sampling continues to be a valid method in certain research situations, especially when the goal is to gain in-depth insights from certain individuals or groups that are most relevant to the study's research questions. Researchers have a crucial responsibility to ensure transparency in their sampling procedures and appropriately identify any limitations that may affect the generalizability of their findings.

### ***Snowball sampling***

The second technique utilized in this study was snowball sampling. During the process of data gathering, snowball sampling entails the researcher being referred to other respondents by the first participants. Nonprobability sampling is utilized in situations where a researcher aims to recruit people who possess unique experiences or knowledge. In order to gain a comprehensive understanding of the historical patterns of migration within a certain community, a researcher may opt to conduct interviews with local individuals who possess substantial firsthand knowledge and expertise in this subject matter. It is conceivable that individuals possessing expertise in the historical aspects of human migration constitute a minority. Given the limited number of individuals residing in the village, it is probable that they engage in regular communication and



possess familiarity with one another. By employing this approach, they can consistently direct the investigator to further village historians.

The present inquiry employed a specific technique to identify individuals within the research area who possessed unique expertise in the domain of revenge killing. Throughout the process of data collecting, the aforementioned methodology was employed to ascertain the identification of individuals who are connected to revenge killing offenders, individuals who are connected to revenge killing victims, traditional leaders, representatives of civil society, and government officials.

### ***Benefits of snowball sampling***

Snowball sampling, also known as chain referral sampling, is a non-probability sampling technique wherein current participants recruit potential study volunteers via their own social networks. While snowball sampling is associated with certain drawbacks, it also offers several advantages within particular research contexts. The list presented here encompasses several advantages associated with this method. These advantages include, but are not limited to, the capacity to reach populations that are traditionally challenging to access, the efficiency of data collection, the cost-effectiveness of the approach, the establishment of trust and rapport with participants, the consideration of cultural nuances, the adaptability and flexibility of the method, the value of conducting exploratory research, and the significance of qualitative research.

Snowball sampling is a beneficial method for studying populations that present difficulties in terms of accessibility using traditional sampling approaches. This encompasses marginalized or hidden communities, where the application of conventional sampling techniques may be

impractical. In contrast to other sampling methodologies, snowball sampling has the ability to provide a cost-effective solution. Researchers have the ability to optimize resource allocation, including time and financial resources, by leveraging pre-existing social networks to identify potential participants. The employment of the snowball sampling technique might also result in a rapid accrual of participants. The efficient enlargement of the sample size resulting from the recruitment endeavors of each participant renders it highly suitable for studies conducted within limited time constraints. The facilitation of new participants' entrance to the study is enhanced by pre-existing relationships, which have the potential to cultivate a sense of trust and rapport. This method holds the potential to offer benefits for researchers who aim to foster a harmonious and open relationship with individuals participating in their studies. Snowball sampling can provide benefits in research endeavors that need cultural sensitivity or involve closely-knit communities. Participants often show a stronger tendency to share information with researchers who have received endorsements from individuals they are familiar with and hold in high esteem.

Snowball sampling is a method that is well-suited for doing exploratory research or studies that seek to generate hypotheses and gain a deeper understanding of a subject matter. This methodology facilitates researchers in gaining access to the perspectives and personal experiences of individuals who are affiliated with a specific social network. Snowball sampling is an often-utilized method in qualitative research, especially when the aim is to gather extensive and detailed narratives. This enhances the researchers' ability to reach individuals who hold unique experiences or opinions that may not be easily identifiable through other study methods. Snowball sampling exemplifies its flexibility in answering the growing demands of research. Researchers possess the capacity to modify and refine the sampling methodology over the duration of the study, ensuring that the sample remains relevant to the research objectives.

***Limitations of snowball sampling***

While snowball sampling may offer advantages in certain research settings, it is not devoid of constraints. One significant constraint that should be acknowledged is the potential presence of bias. The utilization of pre-existing connections for participant recruitment has the inherent possibility of sample bias, which can lead to a sample that does not accurately reflect the greater population. This phenomenon possesses the capacity to generate outcomes that are influenced by bias and place limitations on the generalizability of findings to wider populations. Furthermore, the reliance on social networks can potentially result in a lack of diversity within the sample. If the individuals who are first selected for participation in a study share similar characteristics or belong to a specific social group, the snowball sampling technique may not effectively capture a wide range of perspectives. Furthermore, it is imperative to take into account the issue of hidden populations. Snowball sampling may have certain limits in its ability to capture individuals who do not possess robust connections within the defined social networks, thereby leading to an underrepresentation of particular groups or opinions. The matter of privacy ultimately gives rise to ethical considerations. The reliance on personal ties for sampling may give rise to a potential for participants to encounter a sense of pressure, which could result in the divulgence of sensitive information. Consequently, there is a possibility that the integrity of the collected data may be compromised. The previously mentioned limitations highlight the importance of carefully assessing the study setting and objectives when choosing a sampling strategy.

Table 1  
*Tabulation of respondents*

<i>Respondents</i>	<i>Questionnaires</i>	<i>Interviews</i>	<i>Total</i>
<i>Relatives to victims</i>	15	10	25
<i>Relatives to perpetrators</i>	15	10	25
<i>Government officials</i>	15	13	28
<i>Traditional authority</i>	15	10	25
<i>Civil Society</i>	15	10	25
<i>Total</i>	75	53	128

## Materials/Instrumentation of Research Tools

A research instrument refers to a meticulously designed and scientifically validated tool that is utilized to systematically gather, quantify, and evaluate data that is relevant to a specific area of investigation. Researchers typically follow a customary procedure of selecting their research instrument subsequent to establishing the nature of their study, which may fall into one of three categories: quantitative, qualitative, or a combination of both, sometimes referred to as hybrid research alignments. Various methods used in research include polling data, evaluations, questionnaires, examinations of achievement or aptitude, interviews, scales such as measuring and weighing tapes, historical documents and official sources, historical accounts, discussions and experiments with focus groups, observation forms, and spreadsheets, among others (Oben, 2021). Each of the various instruments has both advantages and disadvantages. Nevertheless, a

comprehensive examination of these topics will be conducted in the subsequent sections dedicated to each instrument.

## **Data Collection Tools**

This study employed a mixed-methods approach and utilized two distinct data gathering instruments, integrating both quantitative and qualitative data collection and analysis inside a singular research investigation. Each of these strategies independently provided answers to distinct questions, as a blend of these elements led to more complete outcomes. The procedures employed in this study consist exclusively of questionnaires and interviews. Due to the limited availability of existing tools for the study, the instruments were developed by the student and reviewed by the supervisor for approval from the school of doctoral studies. The researcher conducted a pilot study with few individuals to evaluate the tool's efficacy. This exercise also facilitated the calibration of the equipment for optimal utilization.

## ***Interviews***

Interviews constituted a pivotal approach employed to gather qualitative data in the context of this study. This methodology is often utilized by qualitative researchers as a means of gathering data for qualitative research purposes. Traditionally, researchers have favored face-to-face interviews as their primary mode of data collection. However, advancements in technology have now opened up alternative channels for doing research, including email and telephone (Hawkins, 2018). The interview method of data collecting has become increasingly popular among academics due to the expansion of the telecommunications network and computer-mediated communication

(CMC). Interviews can be performed over several communication channels, such as telephone conversations, electronic mail, instant messaging platforms like Messenger and WhatsApp, video conferencing tools like Skype, as well as other comparable means of communication. The researcher has the freedom to conduct these interviews either synchronously or asynchronously.

The present study employed a face-to-face interview method, facilitated by a structured interview data gathering instrument. In face-to-face interviews, the exchange between the interviewer and interviewee is typically characterized by immediate and uninterrupted communication, devoid of any technical hindrances. The reason for this is that face-to-face interviews are typically carried out in a physical setting where the interviewer and interviewee are present in person. In addition to verbal and non-verbal signs, researchers have the ability to discern the interviewee's mental state, emotions, and conduct throughout the conversation by means of studying nonverbal cues, facial expressions, and other non-verbal social indicators (Saarijarvi & Bratt, 2021). The interviewer has the potential to get a substantial amount of further information by observing the interviewee's nonverbal cues, encompassing vocal expressions, tone of voice, and quasi-communication, in conjunction with their spoken responses.

An in-person interaction can enhance the likelihood of creating a safe and enjoyable atmosphere for all parties involved. The significance of these traits may vary depending on the specific goal and research question being posed. In contrast, in-person interviews can be resource-intensive and costly due to the need for travel, which can be both financially burdensome and, in certain cases, pose safety risks if the interviewer or respondent must traverse or visit high-risk locations. There are potential risks associated with conducting face-to-face interviews when either the interviewer or responder is required to travel through or to locations with a high level of risk (Saarijarvi & Bratt, 2021). The claim made in this statement seems to be grounded in empirical

evidence, as the researcher responsible for this study normally allocated a time frame of approximately forty to fifty minutes for each individual face-to-face interview conducted as part of the research inquiry.

According to Vogt et al. (2012), interviews serve as a helpful means of gathering information for research inquiries that necessitate comprehensive and detailed responses from the individuals being questioned. This phenomenon may be attributed to the increased level of engagement exhibited by respondents when they perceive themselves as active participants in the interview dialogue. Hence, it is feasible to draw a deduction from the aforementioned encounter, notwithstanding any perceived bias in the interview.

### **Questionnaires**

In this study, a questionnaire was utilized as a supplementary approach to gather quantitative data. During the latter part of the 19th century, an individual named Sir Francis, who was a British anthropologist, adventurer, and statistician, devised a tool for the purpose of gathering quantitative data. A questionnaire is a methodological tool consisting of a series of inquiries directed towards a collective of individuals, with the purpose of collecting data that can be utilized to derive statistically significant findings pertaining to a specific subject matter. When questionnaires are appropriately planned and implemented, they become a valuable tool that may be used to derive conclusions about specific groups, people, or vast populations. Quantitative research is the acquisition of statistical data through the utilization of a structured questionnaire by researchers.

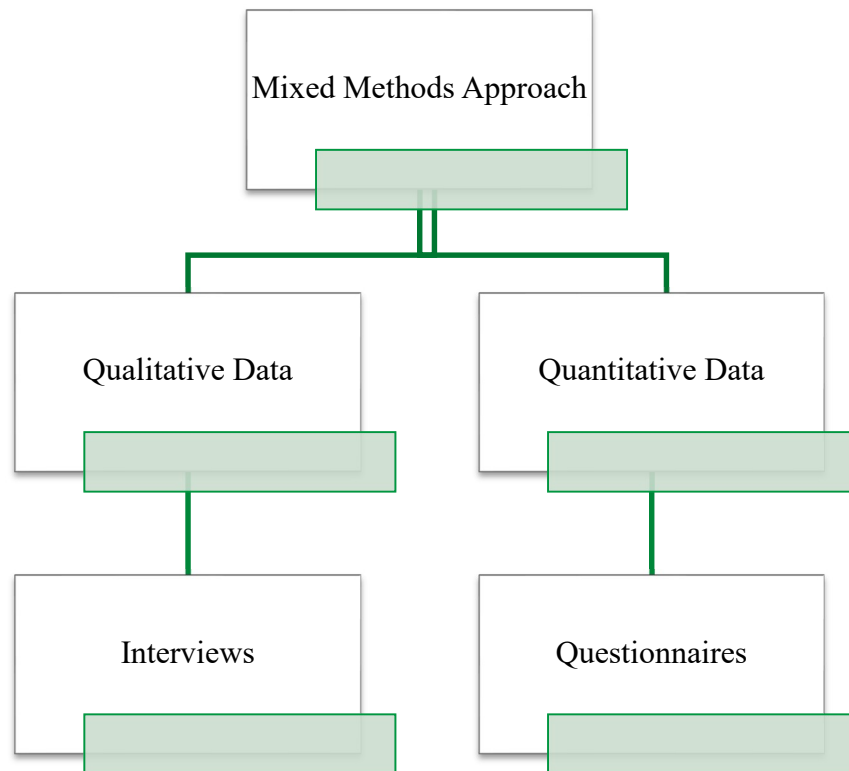
The utilization of a questionnaire is often regarded as the predominant method for collecting quantitative primary data due to its ability to assist the systematic collection of standardized information and provide internally coherent and consistent data suitable for analysis. The rationale behind utilizing the questionnaire is in its ability to provide data that exhibits internal cohesiveness and consistency, thereby facilitating its suitability for analysis. Typically, the research is conducted within a structured environment, providing the researcher greater control over the research variables, the setting, and the study questions (Rutberg & Bouikidis, 2018). Consequently, by employing quantitative research methods, it becomes feasible to ascertain the correlations that exist between the variables and the outcomes.

In addition, the utilization of a questionnaire as a research instrument is widely favored due to its expeditious nature, efficacy, and economical feasibility in gathering substantial amounts of data from extensive sample populations (Roopa & Rani, 2012). This particular tool is very valuable for evaluating the conduct, inclinations, intents, attitudes, and viewpoints of the individual under study.

In this research endeavor, the investigator employed a series of Likert scale inquiries, predominantly supplemented with a limited number of dichotomous queries. The questionnaire data collection instrument utilized a five-point rating scale for the Likert scale items. Nevertheless, there are a limited number of inquiries that possess a dichotomous characteristic, necessitating a straightforward and concise answer of either "yes" or "no".



Figure 6  
Data Collection Tools



## **Operational Definition of Variables**

An operational definition of variables pertains to a detailed and concrete explanation of how a certain concept is being measured or changed in the context of a research endeavor. The act of providing a roadmap allows others to get a precise comprehension of the intended significance when engaging in a discussion pertaining to a specific issue. To provide an example, within the framework of studying happiness, a practical definition can be developed by utilizing a specific survey instrument to evaluate individuals' personal sense of well-being. By adopting this approach, it ensures that all participants involved in the study have a comprehensive comprehension of the precise meaning of "happiness" and the particular methods utilized to assess it. Operational definitions are of paramount importance in research undertakings as they provide specific and real details regarding the methodology for assessing and observing variables. The inclusion of these definitions ensures that the concepts being examined are clearly and consistently defined, which in turn aids in the replication and validation of research findings. Operational definitions encompass a range of components, which include the identification of variables, the establishment of measurable procedures, the quantification of measurements, and the specification of environmental factors such as the time of day or the location in which the experiment will be conducted.

The term "operational definition" is used to describe the categorization of an object based on the acts, procedures, or operations involved in its measurement and observation. The provided information offers a comprehensive elucidation of the independent variable, encompassing its definition and the methodology employed for its measurement. When this procedure is executed, it facilitates the assurance that the researchers possess a clear understanding of the specific target

or variable they are directing their efforts towards, hence enabling them to quantitatively assess it and ascertain whether the independent variable (IV) is the causal element responsible for inducing alterations in the dependent variable (DV). It is evident that a viable method for examining variables involves their classification into four distinct categories, namely nominal, ordinal, interval, and ratio values.

Operational variables, as stated above, alternatively referred to as operationalizing definitions, pertain to the approach by which a specific variable will be defined and quantified inside the framework of a research study. This facilitates the replication of your research by other researchers, a crucial aspect in establishing credibility and ensuring the consistency of findings.

The Likert scale is a widely employed assessment instrument in questionnaires. The Likert scale, developed by Rensis Likert in 1932 as a tool for assessing attitudes, is a commonly used ordinal scale. Respondents are asked to express their level of agreement or disagreement with a specific statement by selecting a point on a 5- or 7-point scale. Likert scales are often utilized in data analysis due to their capacity to facilitate prompt and effortless responses from survey participants. Individuals are not required to exert significant cognitive effort or produce extensive written content in order to provide a response. The individual is required to select a single option from the available choices that have been provided. Furthermore, the analysis of this phenomenon is straightforward.

The aforementioned apparatus possesses a multitude of advantageous attributes; nonetheless, it is not without its inherent constraints. One of the main advantages associated with the utilization of questions formulated on Likert scales lies in their employment of a standardized methodology for data collecting, rendering them clear and easily comprehensible. When engaging with quantitative data, the act of drawing conclusions, generating reports and outcomes, and

constructing charts based on the collected replies is a rather uncomplicated procedure. Gaining important insights into the viewpoints and attitudes of participants can be achieved by soliciting their ratings on a scale to gauge their level of participation, agreement, or disagreement. Nevertheless, it is important to acknowledge that Likert-style surveys may be susceptible to unintentional biases and random fluctuations, which, from the researcher's perspective, could potentially impact the study in unforeseen and undesirable ways (McSkimming, Mackay, & Decker, 2021).

The primary focus of this work revolves around the concept of vengeance murder. Nonetheless, the subject matter can be categorized into four distinct constructions, namely the fundamental factors contributing to revenge murder, the consequences resulting from revenge murder, the viewpoints held by the community regarding revenge murder, and the approaches and tactics employed to eliminate revenge murder.

### ***Construct/Variable 1.***

***Causes of revenge Murder:*** The very first question pertains to the principal factor contributing to acts of vengeance murder. Understanding the elements that contribute to or precipitate acts of revenge killings within a given culture is a common objective. The construct is located in the initial portion of both the questionnaire and the interview instruments. The level of agreement and disagreement within the community regarding the common causes of revenge killing in Unity State will be assessed using a five-point Likert scale. The utilization of Likert scales is a common practice in assessing individuals' perspectives and convictions, as they offer a more nuanced approach compared to binary inquiries that only allow for "yes" or "no" responses.

### ***Construct/Variable 2.***

***Effects of revenge murder:*** Construct two is designed to examine the impact of revenge killings on both the victims and the community. These surveys will incorporate Likert scale questions, as well as binary questions. Questions that elicit responses of either "yes" or "no" are commonly referred to as binary, polar, or general questions. On the other hand, questions that prompt participants to express their opinions by indicating agreement or disagreement, or by selecting from a range of options, are categorized as Likert scale questions. This particular concept constitutes the second section of the questionnaires and interviews utilized for data gathering. Besides, it is derived from study question two.

### ***Construct/Variable 3.***

***Perspectives on revenge killing:*** Construct three focuses on the perspectives of revenge killings. These sentiments serve as an exemplification of the varying impacts of the retribution threat on society. The data collected through the questionnaire will be measured using a Likert scale consisting of five points. The construct is influenced by the third question of the research study and is also represented as the third section in both the questionnaires and interview instruments employed for data collection.

### ***Construct/Variable 4.***

***Legal and political strategies for revenge murders mitigation:*** Construct four explores the essential legal and political strategies employed to mitigate vengeance killing. The

objective of this model is to present potential methodologies and approaches that may be employed in the elimination of retaliatory homicides. The construct under consideration in this study is derived from question four, and it also serves as the theoretical underpinning for the research. Similar to constructions one and three, the construct(s) will also be assessed utilizing a Likert scale, specifically for data obtained from a questionnaire instrument.

### **Study procedures**

This study implemented a range of techniques both before and throughout the process of data gathering. Prior to data collection, the researcher obtained official consent from the relevant governmental body, specifically the state's minister of peacebuilding. As per the stipulations set down by the Research Dissertation Committee (RDC), the researcher duly produced and submitted the gatekeeper's letter to the aforementioned institution, which was subsequently approved by the State Minister of Peacebuilding. The researcher successfully obtained consent from the state ministry of peacebuilding, which enabled them to acquire authorization from the RDC for the purpose of data collection. This correspondence additionally assuaged any apprehensions held by participants who may have exhibited reluctance in expressing their viewpoints to the researcher.

During the process of data collecting, the researcher additionally administered a consent form to each participant, which necessitated their signing prior to the disclosure of their information to the researcher. The data collection process involved the direct administration of questionnaires and conducting interviews by the researcher. The objective of this study is to get a sample size of 128 individuals from the population of Unity State. The population of Unity State is estimated to be around 824,700 people, as reported by the National Bureau of Statistics in their

2023 population estimate. A total of 75 individuals were administered questionnaires, while the remaining 53 participants underwent face-to-face interviews utilizing a structured interview instrument. The participants in this study were selected from various counties within Unity State, including Panyijiar, Leer, Mayiandit, Koch, Guit, Rubkona, and Mayom.

Before commencing data collecting, the researcher conducted a pilot study to evaluate the efficacy of the data gathering tools and implement any required modifications. During the process of data collecting, all relevant ethical considerations, such as obtaining informed consent, ensuring confidentiality, and respecting intellectual property rights, were strictly adhered to.

### **Ethical Assurances**

This study employed a range of ethical measures to assure its efficacy. Ethics, sometimes known as moral philosophy, encompasses a collection of moral concepts that aim to achieve the objectives of a project while ensuring the protection of study participants' privacy. Identity is of great importance since it enables us to establish our individual and collective sense of self. If one posits that individual autonomy should be the basis for determining moral standards, it follows that our society may descend into a state of disorder, sometimes referred to as anarchy. To avert such a scenario, ethical norms are established with the aim of fostering unity and cohesion among individuals, thereby mitigating the risk of societal disintegration. In this context, their significance is paramount for individuals and the collective society, as they exert influence over the decision-making process throughout research endeavors.

When engaging in research endeavors, it is imperative to adhere to the necessary measures aimed at safeguarding the well-being of study participants, as their exposure to potential harm may arise if their personal information is ever disclosed to the public. In order to facilitate data

collection, researchers are required to secure approval from both the relevant institutional bodies responsible for upholding ethical standards in research, as well as the individuals who will be participating in the study. In a significant majority of cases, respondents commonly sign declarations that assure the non-disclosure of their personal information, mostly to safeguard their well-being. This practice serves to shield researchers from allegations of unethical conduct by understudy or regulatory bodies responsible for overseeing ethical codes. Consequently, researchers benefit from safeguarding their professional standing.

Contrary to the prevailing consensus among researchers, the adherence to these regulations proves to be more challenging than often perceived within the research community. This is due to the potential insufficiency of possessing a comprehensive understanding of ethical rules (Spielthener, 2017). Nevertheless, researchers must not use this as a justification to circumvent this crucial prerequisite during the course of their investigations; it is imperative that they refrain from doing so.

Prior to commencing any data collection process, it is advisable for any aspiring researcher to consider the following inquiries: Will the research findings have benefits for both the general public and the individuals who took part in the study? What measures can be implemented to maintain the confidentiality of the information provided? What specific actions may be implemented to establish trust and gain the confidence of the individuals who have actively engaged in my research study? What will be the reaction of the individuals upon discovering that their data has been disseminated without prior notification? What potential ramifications may arise for both myself and my counterargument in the event that other authors in the publishing industry accuse me of engaging in plagiarism and infringing upon their copyright? In the event that I am



deemed culpable for infringing against another individual's intellectual property, can I anticipate any repercussions for my conduct?

In order to initiate the study procedure, it is vital to possess the necessary information to address the following inquiries. When doing research, it is imperative to ensure strict adherence to ethical norms in order to avoid any potential violations. When engaging in research, it is imperative to evaluate a set of essential ethical principles (Coughlan, Cronin, and Ryan, 2007). Some of these are informed consent, secrecy, fairness, beneficence, non-maleficence, common sense, and intellectual property.

### **1. Informed Consent**

In the course of data collecting, careful adherence to the ethical concept of informed consent was maintained. In this study, the researcher secured both written and verbal consent from participants for their participation in the research. prior to data collection, the researcher explains the study's purpose and seeks consent from participants if they are willing to engage in the research. Upon agreement, the subsequent step is to sign a consent form as a demonstration of commitment. This was conducted for all 128 individuals involved in the data collection procedure via questionnaires and interview instruments.

In order to conduct any research project, it is imperative to obtain consent from those who possess the necessary information and understanding of the study's objectives and procedures. When implemented effectively, the ascent cycle guarantees that individuals engage in the research voluntarily and with adequate knowledge regarding its significant benefits and drawbacks. In numerous countries, it is a governmental standard that individuals should possess comprehensive

knowledge of all information that may impact their ability to participate effectively, in a manner that is comprehensible to them.

As per the guidelines outlined in the American Psychological Association Research Ethics Code, researchers are required to provide comprehensive information to participants regarding the researcher's motivation, anticipated timeframe, methodologies employed in the study, and the participants' prerogative to refuse participation. Additionally, researchers must elucidate the potential ramifications associated with opting out of the study. Furthermore, the user expresses a desire to ascertain the boundaries of data protection, the manner in which information will be utilized, the advantages of engaging in the activity, and the designated point of contact for any inquiries that may arise.

The involvement of participants in a research project is influenced by several factors, all of which can be reasonably anticipated. In adherence to the aforementioned ethical guidelines, researchers are prohibited from offering their services in situations where they lack access to essential information or when scientific or expert evidence indicates a deficiency in understanding an individual's age, gender, public image, race, nationality, societal norms, public platform, religious beliefs, gender identity, physical or cognitive limitations, language proficiency, or economic status (Knapp & VandeCreek, 2003).

Furthermore, it is advisable for researchers to engage in an initial dialogue with participants regarding the potential consequences, both positive and negative, that may arise from their participation in the study. This conversation should encompass the likelihood, extent, and significance of these outcomes. For example, according to the American Psychological Association (APA) Ethics Code of 2002, researchers conducting exploratory studies in healthcare are explicitly advised to maintain honesty and truthfulness in their interactions with participants.

The primary responsibility of these individuals is to inform individuals about the experimental nature of the treatment, the potential benefits that may or may not be easily accessible to control groups, the methods used to assign participants to medications and observational studies, the available treatment alternatives, and the costs associated with compensation or financial assistance. Furthermore, in the event that the research project fails to secure adequate financial resources, it is incumbent upon the researchers to duly inform the participants that their participation in the study is purely voluntary.

In the event that survey respondents or customers lack the ability to independently assess the potential risks and benefits associated with cooperation, it is deemed unlawful for investigators to collect and disseminate their data. It is important to acknowledge that researchers ought to refrain from providing exorbitant or erroneous financial or other incentive programs for research collaboration, particularly when such schemes are likely to exert excessive influence.

In summary, the validity of the subject's consent is contingent upon its voluntary nature. Therefore, it is assumed that the consenting person must be of legal age (Burgess, 2005). It is deemed appropriate for individuals to possess the capacity to formulate their own perspectives and viewpoints. While the acquisition of informed permission is a mandatory aspect of any research undertakings, it is often neglected due to researchers' failure to engage in explicit discussions regarding data collection with participants, resulting in the dismissal of their ethical concerns.

## **2. Confidentiality**

During the process of collecting data, a high level of confidentiality was upheld. The researcher took measures to maintain the confidentiality of the information provided by the respondents. Throughout the data collection process, the researcher guaranteed that the interviews

and questionnaires were conducted either as self-administered or researcher-administered to eliminate third-party involvement. Participant data were saved on a password-protected computer following the primary data collection. The researcher secured the hard copies in a drawer to which only he had access.

Confidentiality pertains to the act of safeguarding an individual's personal information and preferences, ensuring their privacy is maintained. In essence, this implies that investigators are exclusively authorized to disclose the personal information of individuals either with their explicit consent or in cases where it is deemed indispensable. In general, the management of data access is governed by a range of established protocols, commonly referred to as privacy covenants, which serve to restrict or regulate the availability of specific data categories.

Ensuring the confidentiality of people's information is paramount in the author's role. For example, scientists are required to develop methodologies to assess the ability of individuals to engage in complex debates without subjecting them to unusual circumstances. This may need that the researchers employ a series of increasingly precise inquiries, while providing respondents the opportunity to pause in the event that they perceive the questions as intricate.

It is imperative for investigators to use caution during the sample selection process, as research respondents possess the autonomy to determine the extent and circumstances under which they provide sensitive information. Requesting the contact information of individuals within a care community with the intention of soliciting their participation could be perceived as lacking sensitivity. One possible course of action would be to compose a formal letter addressed to the conference organizer, wherein the details of your inquiry are outlined and contact information is provided for individuals who wish to contribute their personal experiences.

To establish credibility with their subjects and uphold the integrity of confidentiality agreements, researchers are required to safeguard the confidentiality of information. Generally, instances of breaches of confidentiality arise when a researcher makes the decision to disclose classified information through written texts, newspaper articles, or other forms of media. In alternative scenarios, this phenomenon may manifest when he conveys information vocally to another individual or use nonverbal communication to disclose factual details.

In the event that survey participants possess a real belief that the researcher would not uphold the confidentiality of their sensitive information, they will refrain from disclosing said information to the researcher. In the context of a clinical trial, patients may exhibit hesitancy in revealing relevant information on their symptoms or medical background if they had doubts regarding the physician's capacity to uphold the principle of confidentiality. Irrespective of the magnitude of the symptoms, individuals will refrain from divulging such information.

In certain study scenarios, researchers may find themselves compelled to breach confidentiality or privacy, despite the acknowledged importance of maintaining these principles (Shamoo & Resnik, 2009). An illustrative instance arises when a medical practitioner becomes aware of a precarious situation involving one of her patients. Confidentiality is an essential requirement in all research endeavors as it serves to protect the privacy and dignity of the participants involved. Furthermore, it engenders trust in the researcher among research participants.

### **3. Justice**

Within the realm of research ethics, the principle of justice pertains to the equitable selection of individuals who will serve as study subjects. Justice refers to the ideal distribution of

risks and benefits in the context of scientists conducting clinical studies and their quest for research subjects who are willing to partake in clinical trials. The notion of justice posits that individuals have a moral obligation to engage in actions that are informed by a thorough assessment of contrasting viewpoints. It is commonly known as equality, justice, or inclusivity.

In the process of dispensing justice, it is imperative for investigators to possess an understanding of the prevailing power dynamics. Mertens and Ginsberg (2009) propose that researchers should demonstrate more awareness of the power dynamics inherent in various study arrangements and interactions. The individuals in question possess a notable disparity in strength when compared to their subordinates, and it is of utmost importance that they exercise caution in order to prevent any mishandling of this advantageous position. For example, investigators are prohibited from using their authority to compel individuals to undertake additional research duties. Prior to commencing supervision or coaching activities, it is imperative for both researchers and study participants to exhibit a clear understanding of the administrative partnership's structure and design. This is crucial in order to prevent any potential mistakes or errors from occurring.

The utilization of a formal agreement that delineates the respective obligations, concerns regarding development, jurisdiction over oversight, and other pivotal elements of the study is mutually beneficial for both parties involved. According to experts, it is recommended that investigators develop appropriate and clear methodologies for acquiring feedback from participants in a study, as well as monitoring the process, duration of meetings, topics covered, and allocated roles. When researchers encounter relationships that have the potential to negatively impact their work, it is advisable for them to promptly resolve these issues while adhering to the code of conduct that governs and guides research practices. The ethical code was upheld by ensuring equitable treatment of participants in the research project, specifically included both

relatives of victims of reprisal killings and family members of perpetrators of revenge killings. This approach aimed to prevent any potential disadvantage for either group during the data collection procedure.

#### **4. Beneficence**

The concept of beneficence is a fundamental principle within the realm of academic integrity, emphasizing that the primary objective of any research project or other scholarly endeavor should prioritize the welfare and well-being of the participants involved. The beneficence doctrine refers to the ethical principle that guides researchers in their responsibilities to make judgments that promote the well-being and benefit of the individuals included in a study. This document establishes the foundation for a set of moral principles designed to safeguard and uphold the fundamental rights of individuals, prevent harm to others, mitigate dangerous circumstances, offer support to individuals with disabilities, and rescue those in perilous situations.

As per Beauchamp's (2019) research, a philosophy or guideline centered on beneficence may be understood as a moral declaration that reflects a strong commitment to actively promote the well-being of others. This commitment is primarily manifested through efforts aimed at reducing or eliminating potential risks or hazards. The discourse surrounding the continuum of beneficence elucidated notable variations among various philosophical frameworks concerning the degree to which beneficence includes obligations. Certain theoretical perspectives argue that ethical obligations extend beyond mere beneficence, often necessitating a profound commitment and magnanimity for the attainment of an ethical way of life.

To ensure adherence to this ideal, professionals must exhibit sincerity, respect, and integrity towards survey participants and the broader community. Individuals that engage in ethical research practices prioritize the well-being of others while making decisions.

This study conforms to the ethical code as it aims to investigate the phenomena of revenge killing, which has had a profound and enduring influence on the population of Unity State, located in South Sudan. Throughout the process of data collecting, the researcher ensured that all respondents were treated with a high level of integrity and respect, irrespective of their socioeconomic status, ethnic heritage, religious beliefs, or age.

### **5. *non-maleficence***

Throughout the course of this investigation, strict adherence to the ethical principle of non-maleficence was maintained. The principle of nonmaleficence is abstaining from inflicting harm onto others or endeavoring to minimize harm to the greatest extent possible in order to achieve a favorable outcome. The aforementioned principle exhibits a tight correlation with *Primum non nocere*, a Latin motto that can be literally interpreted as "First, do no harm." The principle of non-maleficence holds significant ethical importance in the context of research, as it is a fundamental requirement for any study.

According to the American Psychological Association's Code of Ethics, researchers are strongly cautioned from engaging in any activities that may have the potential to jeopardize their professional standing or pose harm to the participants involved in their studies. An ethical code such as the one proposed would elucidate that various modes of communication should not be deemed morally questionable as long as they do not inflict harm upon others. However, it is



incumbent upon all scientists to guarantee the safety, safeguarding, and dignity of individuals involved in research (Bonjak, 2001).

Engaging undergraduate students in research endeavors or assessing the credibility of a corporate discovery pertaining to a product one possesses are instances of multiple interactions that researchers ought to approach with prudence. In the event that an investment is deemed necessary for a particular course, it becomes the obligation of the investigator to explicitly indicate this requirement within the session calendar. This is done in order to provide comprehensive questioning that aims to augment students' knowledge and comprehension of the subject matter under investigation. In a similar vein, while recruiting participants for a trial in Psychology 101, it is crucial to underscore the voluntary nature of their involvement.

## **6. Moral Sense**

Moral The moral sense refers to an individual's cognitive ability to discern and differentiate between actions or behaviors that are considered morally acceptable or morally bad. It is incumbent upon researchers to demonstrate attentiveness in order to comprehend the perspectives and viewpoints that their respondents may be inclined to embrace or reject throughout the course of their investigation. The degree of sensitivity required is essential for the successful execution of the research. In research investigations when the investigator lacks awareness of the differentiation between undesired and acceptable outcomes, the study is consistently discontinued due to participants' voluntary withdrawal from participation.

Gaining a comprehensive comprehension of moral obligations and the diverse array of choices accessible to researchers is the most efficacious approach to circumventing and surmounting ethical quandaries. It is imperative for investigators to have in mind the foundational

principles of research and specialized ethics, since this can facilitate the identification and examination of moral concerns. This self-imposed responsibility is crucial for investigators to provide meaningful contributions. Furthermore, it is imperative for individuals to acquaint themselves with the Belmont Report, a seminal publication issued in 1979 by the National Commission to Safeguard Human Subjects in Biomedical and Behavioral Science. In the present paper, it is evident that a recommendation emphasizes the necessity for human-member insurance laws to be based upon the same ethical principles that form the foundation of standards governing research involving human subjects.

Boser (2007) argues that researchers engaging in participatory research should resist the inclination to respond to the dyadic power dynamics and assumptions of strength inherent in their Institutional Review Boards (IRBs). Alternatively, individuals should employ the attributes and approaches of engagement to collaborate with their governing bodies in order to establish revised protocols for investigating the intended topics. Despite its first appearance of insignificance, the collaborative endeavor between the Institutional Review Board (IRB) and scientists to address research obstacles has the potential to yield mutual benefits for both parties involved. Discussions of this kind may facilitate scientists in contemplating strategies to proactively tackle potential challenges at the inception of a research endeavor, notwithstanding the occasionally tense dynamics between experts and their corresponding institutional review boards (IRBs).

Prior to commencing their intended investigations, researchers were obligated to submit detailed information about their plans to the Institutional Review Boards (IRBs). This discourse aims to elucidate the phenomenon of the liftoff vicious circle, explicate the methodology employed for participant selection, and outline the precautionary measures implemented to preserve sensitive

data. Increased transparency regarding research project details could potentially lead to a higher likelihood of Institutional Review Boards (IRBs) granting approval to study applications.

This scientific endeavor adhered to a code of ethics that encompassed moral considerations. Instead of an Institutional Review Board (IRB), the researchers sought guidance from state authorities prior to commencing the data gathering procedure. The achievement was attained by the submission of a gatekeeper's correspondence to the Ministry of Peacebuilding, which granted approval for the request and provided guidance on the procedure for data gathering. Upon receipt of the aforementioned correspondence, participants in the study expressed a sense of ease in divulging their personal information to the researcher, as they were assured of the legality of the procedure.

## ***7. Intellectual Property***

This study also adhered to the ethical guidelines outlined in the intellectual property code. The establishment of an ethical code is vital in safeguarding the intellectual contributions of fellow scholars and cultivating the researcher's individuality, so enhancing the distinctiveness of their work. In contemporary society, a significant number of scholars exhibit a heightened preoccupation with the maxim "publish or perish" rather than prioritizing the fulfillment of their scholarly research obligations. A significant proportion of persons engage in research endeavors, although only a fraction of them disseminates their findings through publication. Individuals are very motivated to assert ownership of their study being published through any available means. The attribution of credit for a successful endeavor is of utmost importance, and the most dependable approach to determining the deserving recipient is through an assessment of a scientist's research integrity. This assertion holds validity, notwithstanding the potential discomfort

experienced by certain individuals in relation to the possibility of being evaluated based on their level of truthfulness.

According to the Ethics Code of the American Psychological Association (APA), researchers can get recognition for their endeavors only upon successful completion of projects or upon making substantial contributions. In addition to this, it is imperative that the allocation of credit appropriately represents the relative contributions made by each individual involved. Undergraduates are subject to similar requirements. If individuals make substantial contributions to the idea, methodology, implementation, evaluation, or understanding of the investigative process, it is appropriate to include them as producers.

The utilization of copying and pasting as a means to infringe upon the copyrights of fellow academics and misrepresent their work as one's own is categorically unacceptable. It is imperative for researchers to ensure that they acquire proper authorization from those whose resources, processes, unpublished data, or results they intend to utilize before to engaging in such activities. Failure to address this issue could have a detrimental impact on the academic industry, specifically in relation to the occurrence of plagiarism. Plagiarism is the act of disregarding crucial safeguards, such as the protection of intellectual property. It is imperative to consistently uphold the principles of intellectual property by demonstrating unwavering respect for copyrights, trademarks, and various other forms of intellectual property. Furthermore, it is essential to consistently honor research efforts. In order to mitigate the risk of being accused of plagiarism, it is imperative for researchers to openly recognize their inherent uncertainty.

Once more, it is imperative for researchers to be mindful of the circumstances in which they encounter unfamiliar digressions or evaluations. This applies not only to the reading of scientific articles or the process of applying for research funds, but also to engaging in informal

discussions where novel concepts are introduced. Using thoughts without proper attribution is considered unethical, even though it is surprising that academics might overlook valuable knowledge from an intriguing institution.

Following the dissemination of their findings, experts are also required to adhere to their ethical responsibilities. In the event that researchers identify flaws that alter the interpretation of the findings derived from an inquiry, it is incumbent upon them to promptly address these inconsistencies using acceptable means such as rewriting, deleting, expressing dissatisfaction, or employing any other suitable approach. In summary, it is crucial for researchers to diligently document and record essential data in order to address inquiries pertaining to the credibility of their research and facilitate the assessment of their findings by others.

### **Data Collection and Analysis**

In academic discourse, the concept of "data collection" is frequently employed to denote the systematic process of gathering and analyzing a substantial volume of data with the aim of addressing research inquiries, substantiating hypotheses, and evaluating outcomes. Data analysis, however, refers to the systematic application of logical and/or statistical methods to data in order to effectively explain, depict, summarize, and evaluate it. The collection of accurate data is crucial for making informed business decisions, ensuring quality assurance, and safeguarding the integrity of research. It is incumbent upon researchers to systematically document the data they gather, encompassing pertinent details such as its structure, source, and methodology employed for collection. The selection of data collection methods holds significant importance as it influences the utilization of data and the inferences that can be derived from the subsequent analysis.

## **Data collection process**

The data collecting process employed purposive and snowball sampling strategies to gather all data through the use of questionnaires and interview tools. Before the commencement of data collecting, a formal request was made to the state Ministry of Peacebuilding to get a gatekeeper letter. The inclusion of a letter in the research process proved to be crucial as it facilitated the collection of data from participants who may have harbored concerns over the study's legitimacy, hence potentially hesitating to disclose their information. The inclusion of the gatekeeper's letter is deemed essential by the Research Dissertation Committee as a prerequisite for the research project. Additional documents that were required for the acquisition of study data encompassed consent forms. Prior to the commencement of data collection, a consent form was required to be completed by both the researcher and the research participants. This form was signed after the respondent(s) had expressed their satisfaction or understanding of the study's goal, which was conveyed through a concise briefing.

The data acquired through the utilization of questionnaires and interview methodologies was categorized into four primary classifications. The initial dataset examined the fundamental factors contributing to instances of retaliatory homicide. The second set of data was associated with the consequences of retaliatory homicide. The third study focused on examining the viewpoints of the community on acts of revenge, whilst the final series of investigations centered on exploring the various approaches and tactics employed to mitigate instances of retaliatory killings in Unity State, located in South Sudan. The research instruments were specifically developed to obtain data that is pertinent to addressing the four research inquiries of this investigation. The data for this study were obtained through the utilization of structured interviews and questionnaire instruments. Thematic coding is commonly employed for the analysis of

qualitative data, whereas SPSS syntax is commonly employed for the analysis of quantitative data. Convergent triangulation will be employed subsequent to the completion of concurrent analysis of qualitative and quantitative data.

### **Analytic Approaches**

As previously mentioned, this study employs a combination of quantitative and qualitative methodologies, resulting in a mixed approach. To draw a logical conclusion, the study utilized abductive reasoning—a blend of inductive and deductive reasoning. In research studies, abductive reasoning is the antithesis of deductive and inductive reasoning. Deductive reasoning starts with general principles and moves towards specific conclusions, while inductive reasoning starts with specific observations and leads to general conclusions. The abductive research technique combines elements of deductive and inductive reasoning, with a particular emphasis on understanding the meanings, interpretations, motives, and intentions that individuals employ in their daily lives to guide their actions (Blaikie 2007, p. 90). The reasoning rationale establishes a link between qualitative and quantitative psychology by highlighting the relationship between evidence and theory.

Proponents of abductive reasoning contend that the notion is evident in multiple forms across different fields of study. When researchers use this technique to develop theories, they integrate hypotheses into the ongoing process of collecting and analyzing data, observing, reflecting, and thinking, generating hypotheses, and testing ideas. Nevertheless, advocates of this line of reasoning typically contend that research ought to commence with a premise other than a hypothesis (Blaikie, 2000). Abductive reasoning combines theory and research, creating a dynamic and innovative connection between evidence and theoretical notions. Usually, the researcher

observes recurring patterns at the beginning of the research process, which prompts them to ask questions and seek answers. In this scenario, the researcher perceives research as a reciprocal exchange between facts and theory, acting as an intermediary or interpreter of this exchange. Additionally, researchers analyze and reassess data in the context of an evolving theory. Ultimately, the reasoning process can come to a stop if theoretical saturation yields a comprehensive explanation and compelling answers to the questions (Blaikie, 2000).

### ***Inductive Analytic Approach***

Certain researchers aim to derive a broader inference as they endeavor to identify a resolution for the event under investigation. Inductive reasoning, often referred to as inductive cognition, is commonly employed in qualitative research since it transitions from specific observations of isolated occurrences to more comprehensive generalizations and theoretical frameworks, as frequently mentioned by individuals. Inductive reasoning and inductive cognition progress beyond initial assumptions, therefore leading to this outcome.

Inductive reasoning refers to the cognitive process of deriving general conclusions based on specific evidence that is more limited in scope. In contrast to deductive reasoning, which entails the derivation of specific conclusions from general premises, inductive reasoning involves the derivation of general conclusions from individual instances or observations. Inductive reasoning, also referred to as bottom-up reasoning and inductive logic, encompasses various terminologies.

When engaging in research employing an inductive methodology, the initial phase entails the investigator's compilation of pertinent material that aligns with the subject matter under investigation. Upon accumulating a substantial quantity of data, the researcher would subsequently



pause the data gathering process to gain a comprehensive understanding of the findings acquired. During this phase of the research process, the researcher engages in an examination of the gathered data in order to identify patterns and discern any emerging trends. Subsequently, a hypothesis is formulated to provide a clearer understanding of these identified trends. Inductive research commences by gathering a set of observations, subsequently formulating a series of hypotheses on the characteristics of these data, and ultimately deriving conclusions based on these hypotheses. In essence, the transition occurs from the realm of empirical evidence to that of theoretical explanation, or from the particular to the universal.

### ***Deductive Analytic Approach***

Deductive reasoning is a cognitive process that seeks to derive logically necessary conclusions by commencing with a set of supplied premises and assuming their truth. Alternatively, it might be comprehended as a systematic advancement from general principles to specific deductions. Consequently, this form of thinking is commonly referred to as "top-down reasoning." The process of deductive reasoning necessitates the capacity to abstain from making an inference when a conclusion is only conceivable and so lacks certainty (de Chantal et al., 2020). Inductive reasoning, in contrast to deductive thinking, is characterized by its initiation with specific observations and subsequent formulation of generalizations. Psychologists propose a theory positing that the human mind utilizes content-specific conditional rules to derive conclusions based on generic information.

Deductive reasoning is a cognitive process employed by researchers, the duration of which remains indeterminate. If it can be demonstrated that the conclusion is a logical deduction from

the premises, it is not feasible for both the premises and the conclusion to be simultaneously untrue. Based on this line of argumentation, it is imperative for the conclusion to be valid in order for the premises to possess any substantive significance. Illustrations of the appropriate application of deductive reasoning are provided below: Abyssinians, similar to other feline species, possess a pair of eyes, as is characteristic of felines in general.

Within the framework of deductive reasoning, it is important to acknowledge the presence of an inference, in addition to the first premise and subsequent premises. An inference, characterized by its reliance on logical reasoning and supporting evidence, serves as the culmination of deductive reasoning. Syllogism, a form of deductive reasoning, involves the utilization of a major premise and a minor premise, two statements that collectively contribute to the derivation of a logical conclusion. Statisticians occasionally employ it for the purpose of estimation. Upon examining the population data of a city spanning the previous fifteen years, it becomes apparent that the city has had consistent growth. Utilizing the existing evidence and data at their disposal, it is feasible for them to formulate a projection regarding the potential population size in a span of five years.

### **Types of data analysis**

In the context of this inquiry, two discrete approaches to data analysis will be employed. In the context of this discourse, the present analysis will encompass both descriptive analysis and theme analysis. To analyze the quantitative data collected using the questionnaire as a method of data collection, descriptive analysis will be employed. Conversely, the qualitative data collected using interview instruments will be assessed using thematic analysis.

## ***Descriptive Analysis***

Descriptive analysis is a statistical and scientific technique utilized to concisely and fully describe and clarify the fundamental attributes of a provided dataset. The primary objective of descriptive analysis, which falls within the domain of data research, is to assist in the depiction, illustration, or concise summarization of data points, with the aim of facilitating the identification of patterns that meet all the criteria set forth by the data. The process also involves the methodical organization, consolidation, and presentation of data in a logical manner, with the objective of deriving meaningful insights about its essential characteristics. This technique has been employed for an extended period to gain insights into patterns and correlations through the analysis of both current and historical data. As a result, it aids in the understanding of trends and the identification of linkages. Descriptive analysis is a methodology that avoids drawing inferences or making extrapolations beyond the data under examination. Instead, its primary focus is on providing a concise and thorough overview of the factual information.

The present study incorporates fundamental components of descriptive analysis, which include measures of central tendency. Specifically, these measures consist of the mean, which represents the average value of a dataset, the median, which denotes the middle value of a dataset when arranged in ascending or descending order, and the mode, which signifies the value that occurs with the highest frequency in a dataset. The analysis will also include measures of dispersion, such as the range, which quantifies the difference between the highest and lowest values in a dataset; variance, a metric that measures the extent to which values in a dataset deviate from the mean; and standard deviation, the square root of variance, which provides a more understandable measure of data dispersion.

The analytic component also provides the frequency distributions of the data. This pertains to the attributes that signify the rate at which a specific value or range of values appears within a provided dataset. Percentiles are of utmost importance in the domain of descriptive analysis. The purpose of this specific component is to divide a provided dataset into 100 segments of identical size, where each segment corresponds to 1% of the overall data. In the given context, the  $p$ th percentile is defined as the value below which  $p$  percent of the dataset is dispersed.

The present study will employ the utilization of graphic representation as an integral element of the descriptive analysis. The incorporation of visual aids, including as histograms, box plots, and scatter plots, is crucial for graphically depicting the distribution of data and successfully conveying the derived findings.

Descriptive statistics are subsumed within the realm of descriptive analysis. The major objective of this component is to produce summary statistics that describe the fundamental characteristics of the data, encompassing measures such as the mean, median, mode, standard deviation, and other relevant metrics. The utilization of the interquartile range (IQR), which is a fundamental aspect of descriptive analysis, will also be employed in this context. The interquartile range (IQR) is a statistical measure that represents the spread or dispersion of a dataset. The interquartile range (IQR) serves as a metric for quantifying the dispersion of the central 50% of the dataset.

The utilization of descriptive analysis is commonly observed as an initial step in the process of data analysis, serving as a crucial component in understanding the basic characteristics of a dataset before proceeding to more advanced analytical methods. This application enhances the process of knowledge acquisition for researchers and analysts, enabling them to identify patterns and efficiently communicate the key attributes of the data to their colleagues.

### ***Thematic Analysis***

Thematic analysis refers to the cognitive process of identifying and discerning reoccurring themes or patterns within a given context. It is a commonly employed technique in the study of qualitative data, although it is prone to frequent misinterpretation. Early accounts of the process and practice of theme analysis reveal many approaches that are referred to as thematic analysis in the literature. The analytic approach has its origins in various intellectual perspectives and epistemological and theoretical viewpoints (Coker, 2022). Thematic analysis is a complex procedure that involves multiple stages, during which themes are extracted from the data. However, it suffers from ambiguity due to the absence of well-defined theoretical foundations, despite its widespread acceptance and use. It is crucial to recognize that the human mind is elusive, rendering it unattainable to completely interpret ideas and feelings. Thematic analysis acts to extract study responses and get useful insights into the human condition. It is a useful framework for enhancing research responses by recognizing and evaluating patterns in the data (Christou, 2022). This procedure involves a thorough organization and description of the data to identify the predominant similarities and differences that exist.

It is crucial to highlight that thematic analysis does not adopt a quantitative research style, despite the unjustified critiques it often faces. Contrarily, the first stage in TA requires consciously condensing large volumes of exact data into a clear and digestible collection of themes. Though qualitative in nature, these themes are essential for creating detailed and descriptive representations of the carefully researched data, giving it deep subtlety and significance. It is worth mentioning that these themes often adopt a quantitative approach, uncovering patterns by carefully tallying

and enumerating their occurrences. Moreover, such patterns often appear as cognitive measurements, as they usually entail the organized grouping and labeling of people's thoughts, attitudes, and experiences as inherent cognitive structures. Consequently, thematic analysis can be accurately characterized as a qualitative approach that successfully takes on a unique quantitative nature.

Nevertheless, it is crucial to recognize that TA is not the only qualitative approach that is focused on uncovering underlying patterns in qualitative data. Indeed, it aligns itself seamlessly with several other techniques that are intrinsically linked to the interpretivist research paradigm, together supporting the idea of comprehensive exploration (Naeem et al.2023). Therefore, thematic analysis goes beyond strict commitment to one specific qualitative research approach, freeing it from limitations and allowing it to adopt a diverse worldview that promotes innovation and inclusive comprehension.

Ultimately, TA has a basic definition and structure, but it may also be improved by adding additional elements that make it more effective and applicable in specific situations. Moreover, conducting a meticulous and all-encompassing investigation into the fundamental principles inherent in thematic analysis is crucial. This will serve as a preliminary step to understanding and carrying out the necessary processes for performing a thorough and insightful thematic analysis. By carefully adhering to the important principles of data collection, data coding, and theme development, one can reveal the genuine relevance and extensive consequences that this complex analytical approach effectively produces. Considering the various perspectives and approaches that thematic analysis encompasses, one can engage in a productive and enlightening application while being aware of the inherent limitations and constraints of this analytical framework (Terry & Hayfield, 2020; Porrino, 2023).

While thematic analysis is regarded as a valuable and accessible technique for qualitative researchers (Kiger & Varpio, 2020), the lack of clarity surrounding its philosophical foundations and the imprecise manner in which it is described have limited its adoption and acceptance within the research community. Nevertheless, Braun and Clarke (2006, p. 78) assert that acquiring proficiency in this method is essential as it establishes a fundamental basis for comprehending and employing other qualitative methodologies. In the process of thematic analysis, it is imperative for the researcher to thoroughly examine the complete transcript and diligently identify noteworthy patterns and repeating themes that emerge from the data. By engaging in iterative processes of data reading, data coding, and theme development, it becomes possible to identify trends.

### **Data Analysis software**

The data obtained from this investigation will be subjected to analysis utilizing two distinct analytical software tools. The two applications under consideration are SPSS and Taguette. Each data gathering equipment will be utilized to assess the data that has been gathered. The analysis of qualitative interview data will be conducted using the Taguette program. In contrast, the statistical software SPSS will be employed for the analysis of the quantitative data acquired by the questionnaire.

### ***Taguette***

The study utilized Taguette as a tool to analyze qualitative data. Taguette, formerly referred to as SvenDB, is a flexible and intuitive open-source desktop application designed for the analysis of qualitative data, including interviews, transcripts, surveys, and similar sources. The program

was produced approximately thirty years ago in France by the CNRS Laboratory of Linguistics. The software was developed by three researchers, namely Luke Borg, Fred Pinkerton, and Adrien Carbonetto. This software was developed to solve the problem of academics lacking familiarity with using a tagger. Considering these and other characteristics, experts believe that Taguette is a suitable option for coding activities.

The tool is designed to assist researchers in effectively expressing and organizing their data analysis work for their study. It is important to mention that this applies to various types of written information, including survey returns, tweets, electronic messages, blog posts, field reports, online or printed texts, students' essays, interviews, speeches, scripts, and presentations. This also involves identifying and comparing marked items and integrating them autonomously and comprehensively during the marking process and subsequent application. The online survey system offers survey services. Performing a comparison analysis utilizing alternative tools, such as the TAMS Analyzer and ATLAS. Taguette, a text analysis tool, provides advanced functionalities including a comprehensive choice dictionary and personalized vocabulary, the capability to generate structural information, and full support for several languages. Nevertheless, it is deficient in terms of a standardized function and the utilization of the survey area, hence restricting its applicability for tasks such as conducting corporate surveys. This can be perceived as a drawback of the tool.

Taguette has text annotation capabilities. Text annotation tools facilitate users in the process of choosing, emphasizing, and labeling specific portions of text for further classification and examination. Some technologies require an internet connection, which implies that documents need to be uploaded to the server in order to use these tools efficiently. Upon uploading, users surrender control over the privacy and security of their data. Text annotation programs with



advanced privacy and security features must be run locally on the user's personal computer. Consequently, most text annotation systems that depend on a local setting are not user-friendly, especially for persons lacking technical proficiency.

The effectiveness of a tag-based methodology for annotating text in order to examine and classify textual content, together with the unique characteristics and capabilities of Taguette, make it an essential tool for qualitative analysis. The utilization of software techniques for text annotation has gained significant appeal in recent years, especially with the advent of digital humanities and the proliferation of large-scale data. Text annotation is a part of their secondary application. The availability of text annotation methods has expanded due to developments in information technology tools. They provide more precise annotation of material within the document, which is crucial for further analysis.

Text annotation systems facilitate users in highlighting or tagging text and appending more information for subsequent coding and analysis. Sophisticated tools have the capacity to extract a specific piece of the text and classify it as a separate labeled object. On the other hand, fundamental tools simply let the positioning of a certain significant textual area inside the confines of a marker. Text annotation systems are extensively employed in various disciplines, including statistics, psychology, criminology, and literature.

Taguette comprises various aspects. This application is primarily online-based, meaning it can be accessed and used on various operating systems like Windows, Mac, or Linux, as long as a robust web browser is utilized. It is important to mention that this cross-platform is highly capable, as it enables seamless sharing of data or outcomes without any worries about system compatibility. This kind of sharing enables the efficient process of monitoring and evaluating data. Consumers possess complete control over the ownership of the data. Researchers have the advantage of being

able to make use of cloud computing platforms such as AWS, GCP, Azure, or similar services to independently manage their own private server. Furthermore, users have the ability to store their data in their own personal database. Throughout the continuous review process, the data owner can easily and efficiently supervise and modify their large dataset. R and Python has the capability to interface with other services throughout their execution.

The taguette application empowers users to create tags for images or text, enabling them to visually represent the results of their research. Users have the ability to personalize the duration of tagging challenges in order to effectively manage tags according to their own preferences. Currently, this approach allows users to add tags one at a time without any limitations on the number of tags. In addition, the members of the tag can comprise direct hyperlinks to specific areas of the original material, facilitating convenient access to the specified information. The visualization can also illustrate the hierarchical arrangement, automatically linking higher-level tags with the created tags.

Taguette offers users cutting-edge optical character recognition (OCR) technology, simplifying the task of labeling photographs. Taguette use optical character recognition (OCR) to identify and acknowledge characters present in an image. Users have the ability to download a picture that has undergone OCR (Optical Character Recognition) and review it once more. The text inside a specific area and any hidden content will be revealed. Taguette improves user ease by offering an API-driven micro-service extension for simple text detection. Taguette empowers users to perform data analysis and tailor the tagged data to their specific requirements. Only users with the appropriate rights can utilize the data replication and deletion features. Taguette is meticulously designed to cater to the needs and preferences of its customers.

Due to the exponential growth in data volume, scholars are delegating the responsibility of data interpretation to computers. This results in data that is more easily understood and accessible for future utilization. However, it also requires a substantial amount of confidence in the algorithms, systems, and individuals (such as experts or crowd-workers) who are responsible for encoding and manipulating the data. Presently, the process of encoding and re-encoding qualitative data is hindered by numerous problems due to the lack of efficient software tools for qualitative data analysis (QDA). Typically, these tools are inadequately maintained, sluggish, and require costly licensing systems that are uncommon in other research software. More precisely, there is a dearth of advancement in cooperative research.

Most QDA tools are desktop applications that employ file-based processes, operating under the assumption that only one person can work on the data at a time. Group projects are commonly overseen using version control or by allocating distinct pieces of the data to different team members. Nevertheless, these solutions lack the ability to offer a smooth and cooperative knowledge-building experience similar to that of Google Docs or other cloud-based collaboration platforms. Taguette is an online program that was specifically designed to tackle these problems. The first version of the program was a temporary copy of an existing software for organizing text. It was specifically created to fulfill the needs of a PhD student's research study on coding qualitative, semi-structured interviews for their dissertation. In order to facilitate the spontaneous coordination of small-scale political actions inside various educational environments, Taguette was converted into an open-source initiative that attracted a diverse user base.

Qualitative data analysis, in its present form, heavily relies on the utilization of software tools such as Taguette, among other Computer-Assisted Qualitative Data Analysis Software (CAQDAS) applications. In addition to its numerous advantages, Taguette relieves researchers

from the laborious task of transcribing, hence expediting the analysis procedure. This capability is facilitated by the software, since it streamlines the process of data management and organization for researchers. Currently, there is no existing software that can autonomously assess and compare data obtained from various media sources, such as photographs and snippets.

Although Taguette has some benefits as a qualitative analytical software, it is not without its shortcomings, similar to any other instrument. Using Taguette may necessitate a higher level of technological and methodological proficiency from the user. This is because learners have access to fewer resources for skill development compared to proprietary programs (Hagman, 2021).

During the data analysis phase, the researcher examines the pertinence of the material and subsequently engages in a process of introspection over the findings. According to Jacelon and 'Dell (2005), the researcher assumes the role of the data analysis instrument in qualitative research. One of the advantages of doing a qualitative study is the researcher's ability to comprehend the gathered material and effectively communicate the findings in a comprehensible manner.

## **SPSS**

As previously stated, the data obtained from the questionnaire will be loaded into SPSS software for the purpose of analysis. The Statistical Package for the Social Sciences (SPSS) is a widely utilized software application employed by researchers from several academic fields to conduct intricate quantitative data analyses. The software package is specifically developed to assist social scientists in comprehending and analyzing scientific data. The statistical software SPSS provides a comprehensive and efficient simulation program that is capable of effectively

handling models with diverse levels of complexity. Surveys, data mining, and other forms of market research are a subset of the diverse range of applications that leverage the insights derived from SPSS.

The increasing recognition and adoption of SPSS in both academic and business domains have contributed to its status as the most extensively utilized program in its category. According to Arkkelin (2014), SPSS is a software tool that offers extensive customization options, enabling users to perform diverse tasks such as data analysis, data translation, and process evaluation. The software possesses a design that is intuitive and user-friendly, making it suitable for conducting data analysis tasks of varying complexity, ranging from straightforward to elaborate. Moreover, SPSS facilitates the process of importing data into data sets by offering support for a diverse range of file formats, such as *xlsx* and *csv*. The exportation of charts, tables, and graphs from software such as SPSS or other compatible files is a highly advantageous functionality. SPSS possesses the capability to perform data analysis encompassing descriptive and multivariate analysis statistics, numerical outcome projections, and group identification forecasts. The software possesses the ability to not only manipulate and visually represent data, but also to execute direct marketing strategies. Furthermore, the software application's main interface presents publicly available data in a format that bears resemblance to a spreadsheet.

As part of the data analysis procedure for this study, the researcher will utilize the SPSS analytical program to conduct a range of statistical tests. Multiple statistical measures can be employed, including the Pearson correlation coefficient and the chi-square test. To ascertain the potential association between age and the aggregate score on the Likert scale, a person-to-person correlation study will be conducted. Pearson's coefficient of correlation is a statistical measure used to quantify the linear relationship between two variables. The value of the correlation

coefficient can vary between -1 and 1. A coefficient of -1 signifies a complete negative linear connection, a coefficient of 0 indicates no correlation, and a coefficient of +1 indicates a complete positive correlation.

However, it should be noted that the Chi-square test is an example of a non-parametric statistical method. This test is alternatively referred to as the nonparametric test. Non-parametric tests are commonly employed when any of the subsequent conditions are satisfied: Consider, for example, a scenario in which the level of measurement for all variables is either nominal or ordinal. The Chi-square test is a commonly employed statistical approach for academics investigating the analysis of survey answer data. The reason for this is that the chi-square test is applicable to categorical variables. The chi-square test is widely applicable across various domains of study, including demography, marketing and consumer research, political science, and economics. The statistical test is employed to determine the presence of a significant association between two variables, encompassing the expected and observed frequencies of a population, the independence of these variables, and the adequacy of the sample size. An illustration of this particular form of association pertains to the projected and actual frequencies within a certain population. Furthermore, it is worth noting that this approach can also be applied to data that is evaluated using a nominal scale, which is alternatively referred to as a categorical scale, as previously noted. Additionally, the survey data can be utilized to determine whether there exists a discernible "distinction" between two or more groups of participants. The chi-square statistic compares the observed values with the anticipated values. By utilizing this test statistic, it is possible to ascertain the presence or absence of a statistically significant disparity between the observed values and the projected values.

One of the most noteworthy advantages of the chi-square method is its relative ease of calculation when compared to other statistical methodologies. Notwithstanding the aforementioned, the examination does possess certain limitations. It is advisable to refrain from utilizing the Chi square test unless the data under consideration can be deemed independent. The reason for the inadequacy of Chi square in analyzing correlated or non-independent data stems from its inherent limitations in such scenarios.

Table 2  
*Data analysis types and analytic software*

<i>Data type</i>	<i>Type of analysis</i>	<i>Analytic software</i>
<i>Quantitative data</i>	Descriptive	SPSS
<i>Qualitative data</i>	Thematic	Taguette

## Summary

The present chapter comprises six distinct concepts. The themes encompassed in this study comprise the research approach and design, the population and sample under investigation, the materials and instrumentation employed for data collection, the operational definition of variables, the study protocols and ethical considerations, as well as the data collection and analysis methods.

The initial subject, centered on research methodology and design, drew attention to the researcher's chosen approach and the design implemented in the study. The researcher utilized a

research approach referred to as mixed methods, which combines qualitative and quantitative procedures. The study is situated within the pragmatic paradigm due to its utilization of diverse research approaches. Creswell and Clark (2007) assert that the primary objective and fundamental premise of mixed-methods research is that the amalgamation of qualitative and quantitative methodologies yields a more comprehensive comprehension of research topics and intricate phenomena compared to the utilization of either methodology in isolation. The mixed-methods approach is supported by the following argument. The study utilizes a contemporaneous triangulation design for its arrangement. The design being discussed is widely recognized as the most suitable approach for doing mixed-methods research (Creswell, Plano Clark, et al., 2003). Its primary objective is to gather diverse yet complementary information about a particular subject (Morse, 1991, p. 122), in order to achieve a comprehensive understanding of the study issue.

The second theme of the study pertained to the demographic characteristics of the population under investigation and the selection of the sample. Within the context of this subject, the determination of the sample size for the population is accomplished by the utilization of a formula specifically designed for this purpose. In this particular instance, the sample size formula was employed to identify a sample consisting of one hundred and twenty-seven individuals out of a total population of eight hundred thousand for the purposes of the study. According to the population census conducted in 2023, the estimated population of Unity State, from which the sample was drawn, exceeds eight hundred thousand individuals. According to Usmonov (2021), due to the impracticability of conducting an all-encompassing survey encompassing a substantial number of objects or individuals, it is necessary to select a representative sample through random means from the broader population.



Questionnaires and interviews have been identified as the data collecting instruments in alignment with the third topic. Qualitative data has been gathered through the utilization of interviews, while quantitative data has been obtained through the administration of questionnaires. Questionnaires are typically regarded as the preferred method for collecting standardized quantitative data that is internally consistent and coherent for further analysis. In general, the analyst possesses a higher degree of authority in determining the questions, variables, and study environment owing to the controlled nature of the setting (Rutberg & Bouikidis, 2018). Quantitative research is a valuable approach for establishing causal relationships between variables. In order to collect qualitative data, the researcher employed the method of conducting interviews. Historically, scholars have exhibited a preference for conducting face-to-face interviews. However, the advent of electronic communication has expanded the range of available avenues for conducting interviews (Hawkins, 2018). As advancements in telecommunications networks and Computer-Mediated Communication (CMC) have occurred, researchers have shown a growing inclination towards utilizing the interview approach for data collecting.

In relation to the fourth topic, the researcher provided a clear explanation of the operational definition of variables, specifically focusing on the primary variable of interest in the study. This paper examines the factors contributing to revenge killings, the consequences associated with revenge killings, approaches for mitigating revenge killings, and the viewpoints of different parties involved in efforts to eliminate revenge killings. The researchers choose to employ a Likert scale consisting of five points in order to assess the viewpoints of the participants. In addition, binary questions will be employed to assess certain aspects of Construct 2, namely examining the impact of revenge killings on the community of Unity State, located in South Sudan. The researchers

employed structured interviews as a method to assess the viewpoints of the participants regarding revenge killings.

The fifth theme of this discourse pertains to the examination of study methodologies and the ethical assurances associated with them. The study methods encompassed a delineation of the sequential processes undertaken by the researcher in preparation for the gathering of data. The process entails obtaining authorization from the state government via a letter from a gatekeeper, obtaining clearance from the Research Doctoral Committee (RDC), and delivering a presentation at the dissertation stage. Furthermore, within the scope of this topic, other ethical concerns were examined, including but not limited to permission, confidentiality, non-maleficence, beneficence, moral intuition, intellectual property, and fairness. The inclusion of a consent form was crucial in the process of data collecting, as it ensured that all individuals who willingly shared their personal information with the researcher had formally acknowledged and signed the document. Throughout the process of data collection and throughout the entirety of the research endeavor, it is imperative for a researcher to diligently adhere to the ethical standards that are mandated. Nevertheless, it is worth noting that numerous scholars tend to overlook the inherent difficulties associated with complying with these regulations. This is due to the fact that possessing a comprehensive comprehension of ethical guidelines may not necessarily guarantee full adherence (Spielthener, 2017). Notwithstanding the challenges associated with compliance, it is imperative not to diminish the significance of implementing these codes.

Additionally, the final issue explored in this chapter pertains to the collecting and processing of data. The present discourse explores the many categories of data that are to be gathered, the methodologies employed for their collection, and the specific analytical software to be utilized for their examination. The two data analysis software packages identified were taguette

and SPSS. Taguette is a software tool commonly employed for the analysis of qualitative data, whereas SPSS is primarily utilized for the analysis of quantitative data. In contrast, the qualitative information will be analyzed using theme analysis, and the quantitative data will be analyzed using descriptive analysis. Thematic analysis will be employed to analyze the data collected using taguette computer software. Thematic analysis is a frequently employed method for exploring qualitative data; nonetheless, it is frequently misunderstood. The broad acceptance of thematic analysis as a tool for qualitative researchers has been hindered due to the lack of clarity in its philosophical underpinnings and explanation, as noted by Kiger and Varpio (2020). However, they argue that despite these challenges, thematic analysis remains an accessible and valuable approach.

According to Braun and Clarke (2006, p. 78), it is advisable to prioritize the acquisition of this particular qualitative method as it showcases fundamental skills that may be used to various other types of analysis. Thematic analysis involves a comprehensive examination of the transcript by the researcher, who identifies recurring patterns and themes in order to derive meaningful findings. The quantitative data obtained through the administration of a questionnaire and subsequently analyzed using the Statistical Package for the Social Sciences (SPSS) software will undergo descriptive analysis. Descriptive analysis can be employed to elucidate, illustrate, or succinctly summarize the data with the aim of identifying patterns that meet all of the specified parameters.

## CHAPTER 4: FINDINGS

The primary objective of this mixed-methods research study, as elucidated in preceding chapters, is to ascertain methodologies and approaches that are specifically targeted towards the elimination of the revenge murder phenomena in Unity State, located in South Sudan. The present study's results provide an account of the viewpoints held by members of the Unity State community, as observed via the experiences and opinions of five distinct respondent groups. These groups include individuals who are related to victims of revenge murders, those who are related to perpetrators of revenge murders, traditional chiefs, members of civil society, and government officials. The aforementioned groups refer to the individuals who actively took part in the study during the process of data gathering.

The study consists of four research questions: Research Question 1: What are the primary factors contributing to the occurrence of cyclic retaliatory homicides in Unity State, South Sudan? Research Question 2: What impact does the act of seeking retribution through murder have on the family members of both the victims and those responsible for the act? Research Question 3: What are the various viewpoints about the elimination of revenge killings targeting government officials, members of civil society, traditional authorities, as well as the family of both victims and perpetrators? Research Question 4: What are the most efficacious methodologies and tactics for mitigating the occurrence of retaliatory actions? A total of 128 individuals participated in the survey. A total of seventy-five (75) participants were engaged in the collection of quantitative data, while the remaining fifty-three (53) participants were involved in the gathering of qualitative data through face-to-face interviews. All participants completed both quantitative and qualitative data collection forms.

The present chapter is structured into six distinct sections. The components encompass the introductory section, the assessment of the data's trustworthiness, reliability, and validity, the presentation of the results, the analysis of the findings, and the concluding summary. This chapter will provide a comprehensive analysis of the reliability of qualitative data. When examining the concept of trustworthiness, it is essential to thoroughly analyze critical elements such as credibility, dependability, confirmability, transferability, and authenticity. In addition, this study also assessed the dependability and accuracy of quantitative data, including the evaluation of analytical tools. This analysis comprehensively examined both internal and external validity. Subsequently, the presentation of the findings ensued. The presentation of this outcome was conducted in a separate manner due to the nature of the study being mixed-methods research. This study gave both quantitative and qualitative findings. The evaluation encompassed the conclusions derived from both qualitative and quantitative data. The evaluation employed a correlation methodology, wherein the outcomes of both quantitative and qualitative analyses were compared. The concluding section of this chapter was provided a concise overview of the topics and concepts explored in Chapter 4. The chapter synopsis provides indications of the content that will be addressed in Chapter 5.

### **Trustworthiness of Data**

The integrity of data holds paramount importance in scientific study. The concept of trustworthiness is utilized in both qualitative and mixed-methods research within the discipline of study. Trustworthiness was a topic of discussion among researchers in their own investigations. Nevertheless, it is worth noting that Guba's (1981) set of criteria, namely credibility,

transferability, dependability, and confirmability, has consistently maintained its status as the most established and widely embraced framework among scholars engaged in naturalistic inquiry for the last fifty years (Megheirkouni & Moir, 2023). Throughout the course of the study, meticulous measures were taken to assure the utmost accuracy and reliability of the data. The data obtained in this study adhered to the established criteria for reliability, dependability, confirmability, transferability, and authenticity.

### ***Credibility***

These data were credible, as the participants in the study were the right ones. The study was conducted with close relatives of revenge killing victims, relatives of revenge killing perpetrators, traditional leaders, members of civil society, and government officials. Relatives of victims of revenge killing were those whose relatives were killed in a period of not more than one year when their data were collected. This was the same with the relatives of the perpetrators of revenge killing, as the target was those whose relatives committed murder in a period of not more than a year. The government officials were drawn from relevant state institutions such as the Ministry of Peacebuilding, the Ministry of Local Government and Law Enforcement Agencies, the Ministry of Gender, Child, and Social Welfare, the Peace and Reconciliation Commission, and the State Legislative Assembly.

The Ministry of Local Government and Law Enforcement, for example, is one of the state apparatuses in charge of enforcing security in the state, whereas the Ministry of Peace Building, in collaboration with the Commission of Peace and Reconciliation, is in charge of promoting peace and reconciliation in the state. The Ministry of Gender, Child, and Social Welfare is in charge of

victims' welfare. The parliament, on the other hand, is in charge of enacting legislation and incorporating bylaws into the state constitution. Rigorous techniques were used to collect the research data, including the questionnaire and structured interview. While interviews were administered in a face-to-face manner, questionnaires were both researcher-administered and self-administered. The researcher administered the questionnaire to those who cannot read or write while allowing those who can read and comprehend the questions to fill out the questionnaire. The data are also theoretically oriented, as they are guided by the relevant literature and research questions under investigation.

### ***Dependability***

Dependability in the research process refers to a characteristic that guarantees the results of a research project would be comparable if the study was repeated in both similar and different settings, to the extent that is reasonably feasible. Data research establishes dependability by considering four factors: (1) the accuracy and precision of the data, (2) the consistency and stability of observations, (3) the inherent unpredictability of the instrument and its ability to hide any assumptions, and (4) an assessment of external resources that impact the dependability of replicating the data (Peter et al., 2021; Rose & Johnson, 2020; Sürücü and Maslakci, 2020). The term "dependability" suggests that the criteria are largely indistinguishable from those of a reliable source or repository of data.

The concept of dependability emerged in the field of experimental material science, which utilizes data-driven approaches and trial and error experiments to develop results and determine material qualities. Researchers studying information systems and quality have shown interest in

dependability, which refers to the explicit relationship between user requirements and agent resources. Dependability is crucial for maintaining consistent data accuracy, which can be influenced by the usage of apps or unaffected by them, as well as the specific sort of error we anticipate from our manufacturing process when it is relevant (Kyngäs et al., 2020; Rose & Johnson, 2020; Amin et al., 2020). Absolute dependability, or certifiable dependability, alludes to the absence of subjective assessment by proxy agents over whether the data supports the given problem. Being reliably dependable is thus predictable in technical terms. To ensure the accuracy and reliability of research data, it is imperative that we make every effort to collect, process, and present the data without any preconceived notions, as their utilization may provide unforeseeable outcomes (Pratt et al., 2022; Tuthill et al., 2020; Harley & Cornelissen, 2022).

The researcher is confident that the data are highly dependable and consistent in nature. While analyzing the quantitative study's results, the researcher relied on dependable data analysis tools such as SPSS. In addition, a step-by-step replication of the data analysis was performed to identify similarities in the results and to strengthen the inferences. It's believed that the result can also be the same if a similar study is carried out in the geographical area where the study took place within the same year of the data collection or a year after if there is no change in the phenomenon. This confidence in the consistency and repeatability of the study makes the data dependable, thus enhancing their trustworthiness.

### ***Confirmability***

Confirmability refers to the practice of using a standardized audit trail that is transparent, enabling others to observe, evaluate, and potentially challenge the researchers' work (Singh et al.,



2021; Williams and Kimmons, 2022; Nazar et al., 2022). Conversely, Lincoln and Guba (1982) defined confirmability as a degree of neutrality, or the extent to which the findings of a study are shaped by the respondents rather than researcher bias, motivation, or interest, in their 1982 paper titled "Establishing dependability and confirmability in naturalistic inquiry through an audit." As advised by Whyte (2021); Roberts (2023); and Rajis (2021), researchers ought to implement measures to prevent potential bias or corruption to ensure confirmability. Adhering to this form of confirmability can reduce the likelihood of existing imperfections, mistakes, and irregularities in empirical studies, as well as the resulting data used by others.

In today's world, the dissemination of research findings is a widespread and essential aspect of the scientific field. Researchers endeavor to disseminate their findings to the academic community and the general public through the publication of data (Gabelica et al., 2022; Tenopir et al., 2020; Nyirenda et al., 2020). Usually, researchers derive this information from empirical studies, although secondary or tertiary sources can also provide it. According to Pennekamp et al. (2023); Momat (2021); and SUN (2023), researchers can either obtain data directly, acquire raw data through an intermediary purchase, or extract data from a third purchase. Also, academics have the ability to carry out empirical investigations employing diverse research methodologies, which might impact the nature, quantity, and quality of the data they gather. Due to the diverse sources, fields, and methodologies used by researchers, it is unsurprising that there is no consensus among researchers regarding the precise attributes of the obtained data.

The findings of this study are based on the research participants' words. The information provided by some participants was confirmed by other categories of participants, thus increasing its veracity. In lieu of leaving the scrutiny to the research participants, the researcher verified and rechecked the data multiple times during data collection and analysis to ensure that the results

would likely be repeatable by others. During the analysis phase, the researcher invested a great deal of time applying multiple statistical tests to the data to ensure that the data collection and analysis procedures are scientifically oriented.

### ***Transferability***

In qualitative research, transferability is synonymous with generalizability, or external validity, in quantitative research. Transferability is established by showing readers how the research study's findings could be applied to other contexts, situations, times, and populations. The findings of this study can be applied in other contexts where a similar phenomenon exists. Readers in the country will recognize the results' transferability because the phenomenon is cross-cutting and applicable in their situations and respective settings. The concept of transferability, according to Rodon and Sesé (2008), is not tied to a research method or type of data analysis. It is more concerned with the potential applicability of research findings in other contexts. This potential applicability does not necessitate that the researcher be aware of the other settings in which his findings may apply; rather, the researcher must provide sufficient details about the setting so that readers can assess the applicability of those findings (Klein et al. 1999).

For qualitative researchers, generalization has been a source of contention (Maxwell, 2021). Some have rebuffed generalization entirely as inconsistent with a constructivist standpoint and typical qualitative objectives, configurations, and practices; in some qualitative circles, the notion of "transferability" has largely supplanted generalizability. More extensively, generalization research approaches have frequently been divided into two types: statistical

generalization (primarily related to quantitative studies) and analytic generalization (mainly associated with qualitative research).

Such a distinction is made between internal and external generalization. Internal generalization refers to generalization within the context, group, or population being investigated. External generalization is the extension of knowledge to other contexts, groups, or populations. Although qualitative research is important for both types of generalization, the logic and methods are very different. Sampling, broadly defined (but not limited to random sampling), is critical for internal generalization but largely irrelevant for external generalization, which relies heavily on transferability (also known as "reader generalizability"). Contrary to popular belief, qualitative methods and outcomes are essential to external generalization, for which quantitative research offers few techniques.

### ***Authenticity***

Procedures such as triangulation, prolonged engagement with data, persistent observation, negative case analysis, member checks, and referential adequacy can all be used to improve the credibility of qualitative studies. Because this study combines qualitative and quantitative research, authenticity checks are essential for the qualitative component of the research. Both the research and the evaluation are genuine and credible. The researcher is confident that this research will be beneficial to the field of study and the body of knowledge. The researcher worked with the data for a long time to triangulate it.

The instruments used to collect the data including the software used to analyze them are all reliable thus ensuring the validity of the data. Quantitative data were collected used Likert scale

and were analyzed using SPSS. The data were analyzed using variety of statistics such as frequency and descriptive statistics.

## **Reliability and validity of data**

### ***Reliability***

The concept of data reliability pertains to the extent to which data is both comprehensive and precise, serving as a fundamental pillar in fostering organizational confidence in data integrity. One of the key objectives of data integrity methodologies, which are also employed for the purposes of data security, data quality, and regulatory compliance, is to guarantee the reliability of data. The reliability of a measure and the replicability of its outcomes under consistent conditions are additional instances of reliability.

The significance of data reliability is escalating as the volume of data collected from diverse systems continues to expand. It is well observed that the reliability of these data is directly linked to the quality of the outcomes and insights derived from them. A dearth of attention given to the reliability of data generation, the systems involved, and pre-processing steps like data reduction is a significant issue. This issue is noticeably absent from various Best Practices Guidelines in multiple fields, including Generally Accepted Statistical Principles (GASP), data quality dimensions, statistical or clinical research standards, and Best Principles of Design, Data Collection/Archiving Standards, and Data Management (Shneiderman 2020; Newman et al., 2021; O'Connor and Joffe 2020). The absence of clearly defined standards is arguably the root cause of many of the identified concerns related to this data.

The presence of these comfort zones has become increasingly apparent due to the growing concern regarding the reliability and replicability of the numerous results obtained from data analysis. These outcomes have the potential to directly and significantly harm policy, practice, and research in various fields. Brouwer (2021); Giovannopoulos (2024); Böhmer (2020) assert that, the problems regarding the reliability and validity of the results are mostly driven by case law/casuistry rather than the dependability of the data itself, including its collection and pre-processing. Moreover, there exists compelling evidence indicating that the presence of faulty data might elevate the alpha (or false-non-rejection) rate. Consequently, this increases the likelihood that research conclusions are not only wrong but also incapable of being replicated. Conversely, there is also evidence indicating that unreliable data might result in elevated beta rates, sometimes known as false non-rejection rates (Wilson et al., 2023; Rahman et al., 2022; Tang, 2024)

Ensuring data reliability is of utmost importance, yet there are numerous possible barriers that hinder its achievement. These issues can be broadly categorized as individual obstacles and hazards, technical challenges, organizational challenges, and data warehousing and integration challenges.

At the individual level, the main danger encountered by researchers is the potential for modifying or misusing the data. Although certain procedures can provide data protection, illicit activities can still be easily carried out. This action has consequences in both the data entry and reporting settings. Regarding data entry, the person responsible for entering information has the ability to submit data that is deceptive, incomplete, or unclear. There is a widespread concern that individuals in charge may deliberately provide inaccurate information to avoid exerting effort, conceal their ineptitude, or act maliciously (Veronin et al., 2020; Mirzaei et al., 2022; Sachan et al., 2021).

Conversely, the main technical challenges arise from malfunctions in both the hardware and software components. Over-reliance on computer technology might give birth to two major concerns. Rouse (2021); Fracica and Fracica (2021); and Lei & Naveh (2023) have found that equipment breakdowns that impede communication and cause delays in administrative processes can lead to erroneous choices based on obsolete or misleading data. In addition, if file names are not standardized or remain discordant with a corresponding academic submission, documents or serial codes may be permanently lost. Inevitably, the lack of regular maintenance for computer systems or equipment increases the likelihood of failures or the corruption or loss of data.

To ensure reliability, the data included in this study underwent rigorous testing and subsequent retesting, yielding consistent results. In order to assess the reliability of the findings, the researcher employed Cronbach's alpha statistic as a means of testing the consistency of the results. It is imperative to assert with certainty that consistent outcomes are attained upon each iteration of a test.

### ***Validity***

Validity pertains to the precision of a measurement in order to determine whether the outcomes genuinely reflect what they are intended to represent. Researchers understand research as a systematic procedure that entails the collection, evaluation, and interpretation of data to get an in-depth comprehension of a particular phenomenon. Irrespective of the execution's orientation, the fundamental basis of any investigation resides in the data that the researcher gathers. Research studies often have limited visibility due to the practical challenges of collecting survey data in the field. This can result in a small and biased sample of instances. The research, analysis, and

interpretation operations lack significance in the absence of valid data. Consequently, understanding the significance and challenge of gathering data are crucial for those studying methodological issues (Rose & Johnson, 2020; Sürücü and Maslakci, 2020; Tavakol & Wetzel, 2020).

The capacity to enhance our comprehension of phenomena relies on the caliber of the data employed. Data can be classified into two distinct types: subjective and objective, which are often referred to as primary and secondary data. Subjective data is obtained through the use of surveys and interviews, encompassing individuals' beliefs, perspectives, and opinions. Objective data, on the other hand, refers to true information that pertains to the current, past, or future state of objects and is based on numerical indications. Both primary and secondary sources are the main sources from which we gather data. Primary data relates to information that is gathered directly for a certain purpose, while secondary data refers to information that was obtained before for a different purpose.

Research is dependent on data as its fundamental components, and the quality of its conclusions is directly proportional to the quality of the data it is derived from. It is preferable for researchers to directly collect, handle, evaluate, and interpret data in order to avoid the possibility of misrepresenting a phenomenon (Lofland et al., 2022; Cypress, 2021; Giorgi, 2020). The act of collecting data and converting it into information might be likened to discovering valuable buried treasures. Throughout this procedure, numerous possibilities arise for the introduction of faults. Although certain errors may be insignificant and can be rectified simply, others can be significant and have the potential to alter the conclusions to such an extent that they render an investigation invalid. A researcher may manipulate the findings in small-scale study to align with their personal

biases. To avoid such concerns and ensure data validity, this study underwent a series of validity tests, which are outlined below:

### ***Internal validity***

A research study's validity is divided into two categories: internal and external validity. Internal validity is defined as the degree to which the observed results represent the truth in the population under study and are not the result of methodological errors. Instances of internal validity violations indicate either that the observed effect is not as it appears or that the effect discovered in one study may not necessarily be applicable to the target group of people. Defects of research design can occur at any stage, including the theoretical determination of the treatment and the cause-and-effect relationships revealed by the investigation. In instances characterized by enjoyment, the causal impact is prompt and unequivocal. Consider, for instance, the scenario where test scores are assessed immediately after a student is bestowed with a monetary gift (Findley et al., 2021; Degtiar and Rose, 2023; Pearl and Bareinboim, 2022).

Statistical software generally processes data sets generated from surveys or other data collection equipment. This type of software usually automates a multitude of functions, making it effortless to perform intricate analysis. Nevertheless, the accuracy of the results generated through the use of statistical software is heavily dependent on the internal quality of the initial data. Internal validity is a crucial characteristic of data that enables them to be accurately evaluated. An study conducted utilizing internally flawed data has the danger of generating biased results that can erroneously support conclusions favoring one side of a discussion on a certain subject. These findings can be utilized to bolster one perspective in a discussion or to provide information for making decisions.



Once these findings are extensively disseminated, they are usually incorporated into the collective knowledge of the general population. Once knowledge becomes widely disseminated, several individuals take the chance to utilize this knowledge in order to endorse diverse perspectives—be they public, private, personal, political, or commercial—or to make decisions in a multitude of domains. These decisions usually entail significant costs or risks that can impact the welfare of individuals, the conduct of organizations or companies, the safety and security of states, or the general state of the economy (Christensen, 2021; Jonassen & Carr, 2020; Latulippe & Klenk, 2020). The core focus of data analysis is the veracity of the original data and the linkages between the data, analysis, and postulated justification for conclusions. If a certain outcome lacks internal validity, it should not be presented.

The participants in this study were carefully chosen. The five study categories were chosen based on their knowledge of the phenomenon, particularly its causes and effects. Questionnaires were designed to eliminate any bias that could influence the test's outcome. This strategy increased the data's internal validity.

### ***Face Validity***

This measure was used to determine the data's validity. Face validity, the most basic measure of validity, is used to determine whether the test appears to measure what it claims to measure. According to Nevo (1985), tests performed in situations where the purpose of the study is unclear typically have low face validity. Face validity refers to tests that have a clear purpose, even to novice respondents. A direct measurement of face validity is obtained by asking people to rate the validity of a test as it appears to them. To assess face validity, this rater could use a Likert scale. In this study, questions used a Likert scale to gauge participants' reactions to the data.

Both questionnaires and interviews are aimed at appropriate participants who live in the area and are familiar with the phenomenon. These included relatives of victims of revenge killings, relatives of perpetrators of revenge killings, traditional leaders, government officials from relevant institutions, and members of civil society. Individuals who took the test were well placed to judge its validity. This test's face validity can be considered robust as long as there is a reasonable level of agreement among raters.

While face value is considered a critical test of data validity, some critics regard it as a crude and basic measure of validity which should not be taken seriously as a reliable measure of validity. According to them, face validity does not imply that a test truly measures what the scientist is trying to assess, but only appears to do so in the eyes of raters. Research contend that face validity lacks empirical evidence and might give the illusion of validity, even though the measuring instrument fails to accurately measure the targeted construct (Sürücü & Maslakci, 2020). Nonetheless, some test items have obvious face validity. For instance, a test item such as "I have recently considered killing myself" has obvious face validity as a suicidal cognitions item and may be useful when measuring depression symptoms.

However, items on tests with clear face validity are more vulnerable to social selection bias. People may try to influence their responses to deny or hide problems, or they may exaggerate behaviors to present a positive image of themselves. As a result, a test item may lack face validity but still have general validity and measure what it claims to measure. This is beneficial because it reduces confounding variables and makes it more difficult for participants to manipulate their answers. Considering the debate surrounding this method of measurement while emphasizing the importance of validity type based on current literature, it is not reasonable to conclude that face

validity is unimportant. When describing validity processes in social sciences research, it is essential to examine this component of validity.

### ***External validity***

The extent to which the findings of a study can be generalized to other situations, people, settings, and measures is known as external validity. In other words, it implies that a researcher can apply his research findings to a larger context. The goal of scientific research is to produce knowledge that can be applied in the real world.

A researcher's investigation may face four major threats to external validity: (a) selection biases; (b) constructs, methods, and confounding; (c) the 'real world' versus the 'experimental world'; and (d) history effects and maturation. This study, on the other hand, ensured that these threats are avoided. For example, in order for the study to pass the external validity test, the researcher must pay close attention to participant selection. Participants in the study were those who had been affected by the phenomenon in some way, and they were chosen through a combination of snowballing and purposive sampling. Purposive and snowball sampling techniques were used to distribute questionnaires and interviews to participants. The researchers had no prior knowledge of the participants. Some were chosen with the help of traditional chiefs, particularly relatives of victims of revenge killing and relatives of perpetrators of revenge killing.

### ***Construct validity***

Construct validity refers to the extent to which an instrument accurately assesses the theoretical construct it claims to measure, such as a concept, behavior, idea, or quality (Sürücü & Maslakci, 2020). In other words, it involves the ability to distinguish between individuals who

display the behavior or attribute being evaluated and those who do not. For instance, if the measuring instrument is employed to assess company dedication among staff members and yields high scores for workers with high organizational commitment and low scores for employees with low dedication to the company, then it can be inferred that the measuring instrument possesses construct validity. In this regard, construct validity is seen as the ability of a measuring instrument to accurately assess the construct it is intended to measure.

Cronbach and Meehl (1955) pioneered the concept of construct validity. Construct validity is concerned with the extent to which a test accurately measures a specific theoretical construct or trait, and it is interconnected with other aspects of validity. The concept of construct validity does not solely focus on the mere determination of whether a test effectively measures a specific attribute. This talk is mostly about the difficult question of how test scores can be interpreted in relation to a network of concepts that includes both theoretical and observational ones (Cronbach & Meehl, 1955). To evaluate the construct validity, it is imperative to establish the existence of the phenomenon under investigation through empirical demonstration. The construct validity of an intelligence test is contingent upon the utilization of a model or theory of intelligence.

As mentioned above, construct validity refers to the extent to which a theoretical construct is capable of elucidating a comprehensive array of study outcomes and accurately forecasting forthcoming associations. The degree to which a researcher is able to furnish data supporting the construct validity of a test positively correlates with its quality. However, it is important to note that there is not a singular methodology for evaluating the construct validity of a test. Integrating many methods and approaches achieves a comprehensive evaluation of a test's construct validity. Researchers can employ factor analysis and correlational approaches, such as those mentioned, to

evaluate construct validity. In conclusion, it is important to acknowledge that construct validity is contingent upon the logical relationships between variables.

### ***Concurrent Validity***

Concurrent validity is a form of validity that evaluates the extent to which the outcomes of a certain test or measurement align with those of a previously established measurement for the same concept. In another word, this is to say that it's an extent to which an assessment corresponds to a concurrently known external criterion. In simple terms, it measures the level of agreement between a new test or measure and a previously recognized and reliable one. For instance, when creating a novel intelligence assessment, one may deliver it to a cohort of individuals and subsequently compare their scores with those obtained from a well-recognized and well-approved intelligence test. If there is a strong correlation between the scores obtained from the new test and the scores obtained from the old test, it indicates a high level of concurrent validity.

Concurrent validity is crucial for verifying the reliability and precision of a newly developed measurement instrument. It assists researchers and practitioners in verifying that the new measure accurately captures the target concept and is similar to existing measures in the field. Frequently, researchers and practitioners employ correlation coefficients as statistical tools to evaluate concurrent validity. A higher correlation coefficient, approaching 1.0, indicates a larger level of concurrent validity between the novel and established measurements. Nevertheless, it is crucial to take into account the precise circumstances and constraints of the research while analyzing the outcomes of concurrent validity. To summarize, the conclusions from quantitative and qualitative data collected concurrently supplement each other in this study. Such complementarities externally validate the data.

## Results /Findings

This study is mixed approach research and as such, quantitative results and qualitative findings are analyzed and presented separately in accordance with quantitative and qualitative data analytic methods. In this case, the author has organized the results beginning with the presentation of quantitative results followed by qualitative findings.

### Quantitative results

The quantitative data results are organized around the four research questions that constitute this study. The results are presented in tables using frequency statistics. Data are also regressed using Chi-square to compare the observed with expected results. This is because the researcher believes that using these techniques will make the data clearer and more interpretable to the readers.

#### ***RQ1: Primary Causes of Revenge Murder***

Table 3  
*Proliferation of small arms*

	N	%
Strongly Agree	38	50.7%
Agree	23	30.7%
Neutral	3	4.0%
Disagree	5	6.7%
Strong Disagree	5	6.7%
Missing System	1	1.3%

Note. The majority of participants, specifically 50.7 percent, strongly agreed that the lack of disarmament is the primary cause of revenge murder, and an additional 30.7 percent agreed that the proliferation of small arms significantly contributes to the occurrence of revenge murder. This cause demonstrates a higher degree of strength, as a mere 6.7 percent express strong disagreement, a further 6.7 percent express disagreement, and approximately 4 percent maintain a neutral stance. Based on this statistic, the community appears to believe that if guns are not there, instances of revenge killings can be reduced because traditional weapons such as spears are less harmful compared to contemporary weaponry.

Table 4  
*Communalized payment of blood compensation*

	N	%
Strongly Agree	32	42.7%
Agree	23	30.7%
Neutral	2	2.7%
Disagree	12	16.0%
Strong Disagree	3	4.0%
Missing System	3	4.0%

Note. The communalized payment of blood compensation as one of the causes of revenge murder received a strong agreement rating of 42.7 percent, while an additional 30.7 percent expressed agreement. The percentage of disagreement is rather low, with only 4% strongly agreeing and 16% disagreeing, while 2.7% maintain neutrality. The significant level of agreement may indicate that the society is economically depleted in constantly mobilizing resources, specifically cattle, to pay blood compensation for the atrocities committed by murderous syndicates, whose purpose is to cause trouble for their families who are striving to lead their own lives. Additionally, this suggests that the community perceives the practice of collectively paying blood reparation as inefficient, as

the offenders do not experience the full consequences of punishment due to their minimal or nonexistent contribution.

Table 5  
*Untimely payment of blood compensation*

	N	%
Strongly Agree	24	32.0%
Agree	22	29.3%
Neutral	9	12.0%
Disagree	10	13.3%
Strong Disagree	10	13.3%

Note. A total of 32 percent of respondents expressed strong agreement with the payment of blood compensation as one of the causes of revenge murder, while 29.3 percent expressed agreement regarding the correlation between delayed blood compensation and the occurrence of retaliatory acts. However, this particular reason exhibits a relatively weaker level of support, as evidenced by 13.3 percent of the participants expressing disagreement, while an additional 13.3 percent strongly disagree with it. In addition, a proportion of 12 percent remains impartial. Delayed justice is perceived as a problematic issue in society. Revenge is employed as a means to address the lack of justice, as individuals assume the responsibility of avenging their departed loved ones.

Table 6  
*Untimely arrest of perpetrators of revenge killing*

	N	%
Strongly Agree	43	57.3%
Agree	23	30.7%
Neutral	1	1.3%
Disagree	7	9.3%
Strong Disagree	1	1.3%



Note. The primary motivation behind revenge killings, as indicated by a 57.3 percent strongly agree rating and a 30.7 percent agree rating, seems to be the failure of legal authorities to make timely arrest of the offenders once they perpetrate murder. A mere 1.3 percent of respondents expressed strong disagreement, while 9.3 percent indicated disagreement. Conversely, a similarly small proportion of 1.3 percent maintained a neutral stance. The result suggests that it is crucial to ensure that the perpetrator of a murder is brought to justice in order to prevent the victim's relatives from seeking vigilante justice.

Table 7  
*Lack of accountability for past crimes*

	N	%
Strongly Agree	37	49.3%
Agree	25	33.3%
Neutral	4	5.3%
Disagree	3	4.0%
Strong Disagree	5	6.7%
Missing            System	1	1.3%

Note. The absence of accountability for previous offenses garnered a significant agreement rating of 49.3 percent, with an additional 33.3 percent rating, potentially indicating a contributing factor to instances of retaliatory homicide. A mere 6.7 percent of respondents indicated a strong disagreement, while a further 4 percent expressed disagreement. However, 4 percent of the respondents maintained an impartial stance. The finding tells us that past crimes need to be settled so that the victim's relatives don't use it as an excuse to carry out retaliatory murder.

Table 8  
*Lack of Judges to timely try revenge killing cases*

	N	%
Strongly Agree	40	53.3%
Agree	21	28.0%
Neutral	9	12.0%
Disagree	3	4.0%
Strong Disagree	1	1.3%
Missing System	1	1.3%

Note. The dearth of judicial personnel to expeditiously adjudicate cases involving those responsible for acts of retaliatory homicide appears to be one of the main causes of revenge murder, as a majority of 53.3 percent of respondents expressed strong agreement, while an additional 28 percent indicated agreement. Conversely, only a small proportion of 1.3 percent strongly disagreed, with 4 percent displaying strong agreement. The remaining 12 percent maintained a neutral stance. In a nutshell, the outcome of this study contends that it is essential for the government to assign judges throughout the nation in order to promptly address the accumulation of unresolved murder cases. By taking this action, it would deter potential wrongdoers and prevent the victim's family from feeling the need to seek revenge since justice has already been served.

Table 9  
*Untimely release of perpetrators from prison*

	N	%
Strongly Agree	32	42.7%
Agree	28	37.3%
Neutral	1	1.3%
Disagree	9	12.0%
Strong Disagree	5	6.7%

Note. The premature discharge of offenders from correctional institutions According to the survey results, a significant proportion of respondents, specifically 42.7 percent, expressed a strong

agreement, while an additional 37.3 percent agreed, regarding revenge killing as one of the fundamental underlying factors. Conversely, a minority of participants, comprising 6.7 percent, strongly disagreed, and 12 percent disagreed with this perspective. Furthermore, a small percentage of individuals, specifically 1.3 percent, maintained a neutral stance on the matter. This particular research finding suggests that the family members of a victim of a revenge murder sought revenge because they were disappointed with the legal authorities who released the perpetrator prematurely. To them, it seems that the legal system's actions of freeing a perpetrator before the jail term's completion demonstrate a lack of empathy towards the agony experienced by the bereaved relatives.

Table 10

*Intercommunal fighting has a potential to cause revenge killing*

	N	%
Strongly Agree	40	53.3%
Agree	22	29.3%
Disagree	8	10.7%
Strong Disagree	4	5.3%
Missing System	1	1.3%

Note. A significant majority of respondents, comprising 53.3 percent and 29 percent, express strong agreement and agreement correspondingly regarding the high likelihood of avenging a person's death by their family in the context of intercommunal warfare. A mere 5.3 percent of respondents express significant disagreement, while 10.7 percent hold a position of disagreement with the aforementioned proposition. The evidence presented here demonstrates that vengeance is not limited to isolated instances of murder. Even in the event of an individual's demise during intercommunal conflict, their kin still have an inclination to seek retribution.

Table 11  
*A murder of one person can result in a cycle of revenge*

	N	%
Strongly Agree	37	49.3%
Agree	26	34.7%
Neutral	3	4.0%
Disagree	2	2.7%
Strong Disagree	6	8.0%
Missing System	1	1.3%

Note. According to the findings, 49.3 percent of the participants hold the belief that the act of killing one community member can potentially lead to a cycle of revenge killings. A total of 34.7 percent concur with this viewpoint. A mere 2.7 percent expressed disagreement with this viewpoint, with 8% strongly objecting and 4 percent maintaining a neutral stance. This finding suggests that the murder of an individual within the community may instigate an interminable cycle of retribution between the rival groups. An individual's life is seen intrinsically precious and carries substantial importance for those connected to or associated with the victim. In the absence of the rule of law, vengeance is regarded as an alternative means of pursuing justice for the deceased.

Table 12  
*Hight rate of illiteracy*

	N	%
Strongly Agree	34	45.3%
Agree	30	40.0%
Neutral	5	6.7%
Disagree	4	5.3%
Strong Disagree	1	1.3%
Missing System	1	1.3%

Note. The prevalence of illiteracy is widely acknowledged as a significant factor contributing to revenge killings, with 45 percent of respondents strongly agreeing and 40 percent agreeing with this assertion. 13 percent of respondents expressed a strong disagreement, while 5.3 percent indicated a disagreement, and 6.7 percent maintained a neutral stance. The findings of the study suggest that individuals with some level of education possess a greater understanding of the significance of life in comparison to those with no education. Lack of education hinders individuals from thinking logically, resulting in a lack of discernment between right and wrong.

### ***RQ2: Effects of revenge murder***

Table 13

*If my relative is killed, I can allow the government to deal with the issue*

	N	%
No	6	8.0%
Yes	67	89.3%
Not sure	2	2.7%

Note. A significant majority of participants, up to 89 percent, indicated their adherence to the law by expressing their willingness to entrust the task of apprehending the perpetrator to the government. However, a notable proportion of 8 percent of individuals express a belief that they possess the authority to administer justice independently and seek retribution for the loss of their deceased family members. However, only a small proportion of 2.7 percent expressed uncertainty regarding the appropriate course of action to take in the event that they encounter such a situation. Overall, the evidence indicates that, even though a small percentage of individuals may

consider taking matters into their own hands due to the psychological distress caused by the death of a loved one, the majority of people are inclined to comply with the legal system if it is executed efficiently. The successful enforcement of the law may also motivate individuals who remain impartial, including those who now do not perceive the necessity of compliance.

Table 14

*What is your opinion about the communalized payment of blood compensation*

	N	%
Very Important	11	14.7%
Important	15	20.0%
Neutral	7	9.3%
Unimportant	11	14.7%
Very Unimportant	31	41.3%

Note: A significant proportion of the population, specifically 41 percent, holds the view that the communalized payment of blood compensation is of minimal importance. Meanwhile, 14.7 percent of individuals have the belief that it is unimportant. On the other hand, 14.7 percent and 20 percent view this practice as highly important and important, respectively. In addition, 9.3 percent remained impartial. In a broader sense the findings suggest that the community perceives the practice as economically detrimental. In addition, they believe that it promotes a cycle of vengeance as the wrongdoers do not experience the consequences of their acts.

Table 15

*If a relative murders someone, should relatives pay blood compensation?*

	N	%
No	56	74.7%
Yes	19	25.3%

Note. A majority of participants, specifically 74.7 percent, perceive the act of providing compensation for a relative's involvement in a homicide as inconsequential or without relevance. Approximately 25 percent of individuals maintain a belief in contributing, regardless of the frequency of remuneration. The finding implies that individuals who commit murder ought to shoulder full responsibility for their conduct, rather than leaning on their relatives to share the burden. Assuming accountability for committed crimes can also provide a valuable lesson to perpetrators, so deterring them from engaging in similar criminal behavior in the future. Additionally, it can dissuade observers and potential perpetrators of retaliatory killings from engaging in future acts of homicide.

Table 16

*When your relatives murder someone, how often do you pay blood compensation?*

	N	%
Always	24	32.0%
Often	14	18.7%
Sometimes	21	28.0%
Rarely	8	10.7%
Never	8	10.7%

Note: The highest percentage of participants in this ranking, specifically 32 percent, indicated that they consistently contribute to the payment of blood compensation when a relative is responsible for causing someone's death. Additionally, 18.7 percent of participants reported that they frequently engage in the payment of blood compensation. Approximately 28% of respondents indicated that they occasionally make payments towards blood compensation, but a minority of 10.7% reported seldom contributions. Similarly, another 10.7% stated that they never make any payments towards blood compensation. Notwithstanding the lesser margin, the data indicates that the population of people who frequently make blood compensation in instances of murder perpetrated by their relatives outpaces the number of those who do not participate or are not requested to contribute. Considering this, the practice continues to have an adverse economic impact on the family members of the victim.

Table 17

*Civilians' freedom is always restricted in vengeance killing areas.*

	N	%
Strongly Agree	41	54.7%
Agree	24	32.0%
Neutral	1	1.3%
Disagree	3	4.0%
Strong Disagree	6	8.0%

Note. A majority of individuals, specifically 54.7 percent, have a strong belief that the act of cyclical revenge killing imposes limitations on the freedom of movement for civilians. Additionally, 32 individuals concur with this viewpoint. In contrast, a mere 8 percent strongly disagree with this notion, while 4 percent express a different form of disagreement. A small



proportion, just 1.3 percent, remain neutral on the matter. This outcome confirms that civilian mobility, including their freedom to engage in other activities, is forcefully taken away. Such freedom includes the privilege of engaging in socio-economic endeavors such as agriculture, fishing, commerce, or work at one's place of origin.

Table 18  
*Revenge killing causes displacement*

	N	%
Always	45	60.0%
Often	11	14.7%
Sometimes	15	20.0%
Rarely	2	2.7%
Never	2	2.7%

Note. Most of the participants, precisely 60 percent, hold the belief that revenge killing consistently leads to displacement in the locations where such acts take place. A total of 14.7 percent of respondents complemented the statement and indicated that it frequently results in the displacement of individuals, while 20% reported that it occasionally leads to displacement. Additionally, 2.7 percent of respondents stated that it rarely displaces people and 2.7 percent other mentioned that it never happened. Overall, the confirmation by a significant proportion of participants who agree that displacement resulting from revenge killing is a highly detrimental outcome holds more weight than any viewpoint that seeks to dismiss the actuality of the issue. Community members who do not acknowledge the significant impact of revenge murder on displacement may have little understanding of this phenomenon, particularly in terms of how it contributes to insecurity in the aftermath.

Table 19  
*Revenge killing affects economy*

	N	%
Strongly Agree	49	65.3%
Agree	21	28.0%
Disagree	2	2.7%
Strong Disagree	3	4.0%

Note. A large percentage of participants, specifically 65.3 percent, hold a strong belief that revenge killing has a detrimental effect on the economy. Additionally, 28 percent of participants also agree with this viewpoint, while a mere 2.7 percent express dissent and 4 percent strongly disagree with this perspective. Given that a substantial majority of the community acknowledges the detrimental impact of retaliatory homicide on the economy, it is clear that this statistic adequately represents the magnitude of the problem. This is because the majority of economic activities, such as agriculture, fishing, livestock farming, commerce, including administrative work, are carried out in person. Consequently, the prevalent feeling of insecurity is impeding economic activities as individuals prioritize their personal safety over livelihood activities.

Table 20  
*Revenge killing harms inter-communal relations*

	N	%
Strongly Agree	39	52.0%
Agree	28	37.3%
Disagree	3	4.0%
Strong Disagree	5	6.7%

Note. According to the findings, a majority of 52 percent of the public holds a strong belief that revenge killing has a detrimental impact on inter-communal relations. Additionally, a significant

proportion of 37.3 percent of respondents also express agreement with this particular viewpoint. A mere 6.7 percent of respondents expressed strong disagreement with the remark, while an additional 4% indicated a general disagreement. This viewpoint remains authentic given that if minor instances of revenge killing are not settled through legal or peaceful methods, they may crop up and cause disparities within communities, leading them to engage in conflict in order to seek collective justice and restore the community's honor, which is perceived to be under threat due to continued victimization.

### ***RQ3: Perspectives of the community on revenge murder***

#### **A) Participants' opinion on the appropriate punishment for a perpetrator of revenge killing.**

Table 21  
*Perpetrator should be murdered in return*

	N	%
Strongly Agree	17	22.7%
Agree	15	20.0%
Neutral	8	10.7%
Disagree	14	18.7%
Strong Disagree	18	24.0%
Missing System	3	4.0%

Note. It is noteworthy that the largest number of respondents, comprising 24 percent of this ranking, expressed disagreement with the notion of employing capital punishment as a means of retribution against perpetrators of revenge killings. 18.7 percent of others also expressed disagreement with the idea. Conversely, a significant proportion of people, specifically 22 percent,

advocate for the execution of those responsible for revenge killings as a form of retribution. Such a notion was also complimented by the other 20 percent. In light of these divergent views, 10.7 percent of respondents remained neutral. Despite the fact that there is a narrow gap between two contrasting perspectives, it seems that society, while strongly disapproving of acts of revenge murder, does not support the use of capital punishment since there are alternative means to achieve justice.

Table 22  
*Perpetrator should be arrested for a long period of time*

	N	%
Strongly Agree	41	54.7%
Agree	28	37.3%
Neutral	1	1.3%
Strong Disagree	2	2.7%
Missing System	3	4.0%

Note. The findings indicate that a significant proportion of participants, specifically 54.7 percent, express strong support for the notion that individuals who commit revenge murder should be subjected to lengthy periods of incarceration. Additionally, 37.3 percent of individuals also concur with this viewpoint. An only 2.7 percent of individuals had a significant inclination towards disagreement, whereas 1.3 percent maintained a neutral stance. This suggests that the community sees prolonged arrest as a crucial deterrent strategy that minimizes instances of revenge murder, given its proportionality to the crime committed. The model possesses the capability to intimidate prospective perpetrators who would be unwilling to have their freedom confiscated.

Table 23

*Perpetrator should be imprisoned for a short period of time and released*

	N	%
Strongly Agree	4	5.3%
Agree	3	4.0%
Neutral	5	6.7%
Disagree	19	25.3%
Strong Disagree	39	52.0%
Missing System	5	6.7%

Note. A majority of individuals, representing 52 percent of the population, hold the view that it is not acceptable to temporarily detain those who commit revenge killings and release them before they have served their full prison sentence. Additionally, 25 percent of the participants expressed their disagreement with the concept. In contrast, a minority of individuals, specifically 5.3 percent and 4 percent, expressed significant endorsement and moderate endorsement, respectively, for the concept of early release. 6% of the participants expressed a neutral position. Given this perspective, it seems that a significant number of individuals view the early release of criminals as a catalyst for a never-ending cycle of retaliatory killings. This is because it conveys the message that the legal system lacks strength and efficacy, and that there is a state of impunity where individuals can commit murder and evade justice.

Table 24

*Perpetrator should pay blood compensation and be released*

	N	%
Strongly Agree	6	8.0%
Agree	14	18.7%
Neutral	5	6.7%
Disagree	20	26.7%
Strong Disagree	30	40.0%

Note. A significant proportion, precisely 40 percent, of the population has a firm stance of dissent on the present controversy surrounding the proposition that advocates for the release of individuals responsible for revenge killings upon payment of compensation. This group has the support of 26.7 percent of the population, who also see no wisdom in the idea. Conversely, 8 percent of respondents exhibited a high level of agreement with the statement, with the backing of 18 percent of others who expressed agreement. The remaining 6.7 percent maintained a neutral stance. In light of this result, society seems to be advocating for the individuals responsible for the offense to complete their prison term, as doing so would discourage others from indulging in revenge.

Table 25

*Perpetrator should pay blood compensation and be arrested*

	N	%
Strongly Agree	27	36.0%
Agree	23	30.7%
Neutral	3	4.0%
Disagree	11	14.7%
Strong Disagree	11	14.7%

Note. A significant proportion, specifically 36 percent, of the population expresses a strong inclination towards advocating for the imposition of blood compensation and the subsequent arrest of perpetrators involved in revenge killings. This is further corroborated by 30.7 percent of individuals who indicated their concurrence with the concept. Only 14 percent of respondents indicated a high level of disagreement and minimal disagreement, respectively, with the concept. 4 percent of the respondents maintained a neutral stance. Based on this finding, it's evident that the community considers both the payment of blood compensation and the imprisonment of the perpetrators as crucial strategies to combat revenge murder instances.

Table 26  
*Perpetrator should be forgiven*

	N	%
Strongly Agree	4	5.3%
Agree	19	25.3%
Neutral	3	4.0%
Disagree	18	24.0%
Strong Disagree	30	40.0%
Missing System	1	1.3%

Note. A significant proportion of the participants, comprising 40 percent, expressed strong disagreement, while an additional 24 percent disagreed with the notion that criminals who engage in revenge killings should be eligible for pardons. A mere 5.3 percent of individuals exhibited a significant inclination towards self-forgiveness, as seen by their pronounced agreement with this sentiment. Furthermore, in alignment with the aforementioned perspective, a notable proportion of 25.5 percent express concurrence with this notion. Nevertheless, a significant percentage of the participants, specifically 4 percent, expressed a neutral stance. Based on this result, it seems that the community does not view forgiving murderers without imposing punishment as an appropriate strategy for addressing revenge murder. This may be attributed to the fear that granting forgiveness could potentially serve as an incentive for further acts of killing rather than minimizing them, as wrongdoers may not perceive it as a benevolent gesture aimed at discouraging them from committing acts of homicide.

### B) What do perpetrators of revenge murder fear/respect?

Table 27

*Revenge killing perpetrators fear Government*

	N	%
Strongly Agree	32	42.7%
Agree	19	25.3%
Neutral	6	8.0%
Disagree	10	13.3%
Strong Disagree	7	9.3%
Missing System	1	1.3%

Note. A substantial segment of the population, comprising 42.7 percent, maintained the view that individuals who partake in acts of retaliatory homicide harbor apprehension towards the governing authority. This concept is further reinforced by the fact that 25.3 percent of the public expressed agreement with the sentiment. Only 9.3 percent of people strongly disagree with the statement presented. Besides, 13.3 percent of the respondents expressed disagreement with the notion, while a minority of the respondents, accounting for 8 percent, maintained a neutral stance. Based on this outcome, it is clear that the community perceives the government as a supreme authority that instills dread in those who carry out acts of revenge killings.

Table 28

*Revenge killing perpetrators fear church leaders*

	N	%
Strongly Agree	5	6.7%
Agree	12	16.0%
Neutral	19	25.3%
Disagree	23	30.7%
Strong Disagree	15	20.0%
Missing System	1	1.3%



Note. The majority of people, specifically 30 percent, disagree with the notion that the individuals responsible for engaging in acts of revenge killing exhibit fear towards church leaders. Such disagreement is also echoed by the other 20 percent of the respondents. Conversely, a significantly lower proportion, specifically 6.7 percent and 16 percent, express strong agreement and agreement, respectively, with the notion. Nevertheless, a significant proportion of 25.3 percent of the population maintained a neutral stance. This opinion suggests that individuals who engage in revenge killings do not view the church as a deterrent institution because its principles do not advocate for causing harm to others. In addition, the majority of those committing acts of murder are supporters of traditional African beliefs and are more devoted to African religions that enforce their rules with divine punishments.

Table 29  
*Is local government's revenge killing response satisfactory?*

	N	%
Very Satisfied	14	18.7%
Satisfied	11	14.7%
Neutral	16	21.3%
Unsatisfied	15	20.0%
Very Unsatisfied	18	24.0%
Missing System	1	1.3%

Note. A significant majority, particularly 24 percent, express strong dissatisfaction with the manner in which the legal authorities address acts of retribution in society. Additionally, a further 20 percent of the population expressed dissatisfaction, providing extra backing for this sentiment. In contrast, only 18.7 percent and 14.7 percent of the people claimed to be highly satisfied and satisfied, respectively, with the government's handling of revenge killings. Nevertheless, 21

percent of the participants maintained a neutral stance. Although there is a minor disparity in viewpoints, the result suggests that the community is dissatisfied with the government's handling of revenge murder cases. This may be attributed to the fact that offenders often evade justice as law enforcement officials struggle to apprehend them. Also, this may be ascribed to the premature release of certain offenders before they have served their full prison sentences.

Table 30  
*Does blood compensation stop revenge killings?*

	N	%
Very Likely	7	9.3%
Likely	11	14.7%
Neutral	10	13.3%
Unlikely	19	25.3%
Very Unlikely	27	36.0%
Missing            System	1	1.3%

Note. Roughly 36 percent of the participants hold the belief that blood recompense is not an effective measure to contain revenge killings. This opinion is further backed by an additional 25.3 percent of the population. Conversely, 9.3 percent and 14.7 percent of the participants affirm that blood reparation has a significant likelihood and likelihood, respectively, of deterring acts of revenge. Nevertheless, a significant portion of the population, specifically 13.3 percent, maintained a neutral stance. Upon comparing the two perspectives, it becomes evident that society does not regard blood compensation as directly addressing cases of revenge killing, despite its significance. Its effectiveness is contingent upon the implementation of additional methods, such as apprehending those seeking retribution.

Table 31  
*Does disarmament stop revenge killings?*

	N	%
Very Likely	51	68.0%
Likely	15	20.0%
Neutral	6	8.0%
Very Unlikely	1	1.3%
Missing            System	2	2.7%

Note. A considerable proportion, specifically 68 percent, of the population perceives disarmament as a feasible strategy to reduce the frequency of revenge killings. An additional 20 percent of the public also supported this perspective. In contrast, only 1.3 percent of participants express doubt on the efficacy of disarmament in dealing with the problem of revenge killings. Nevertheless, a segment comprising 8 percent of the population maintained a neutral stance. Based on this outcome, it is evident that disarmament can have a crucial impact on reducing revenge killings in society, although it may not fully eliminate them since offenders can still use traditional weapons like spears, which are less effective.

Table 32  
*How likely or unlikely are perpetrators of revenge killing apprehended?*

	N	%
Very Likely	14	18.7%
Likely	12	16.0%
Neutral	10	13.3%
Unlikely	19	25.3%
Very Unlikely	19	25.3%
Missing            System	1	1.3%

Note. According to the data, 25 percent of people believe that the chances of apprehending revenge murder suspects are extremely unlikely. An additional 25 percent likewise echoed the sentiment,

contending that it is uncommon for culprits to be apprehended when they commit murder. In contrast, only 18.7 percent of persons believe that it is highly likely to apprehend perpetrators involved in revenge killings. An additional 16 percent of individuals share this perspective, asserting that law enforcement routinely apprehends the perpetrators in cases of murder. The remaining 13.3 percent maintained an impartial viewpoint regarding the topic. In light of this, it seems that the legal authorities are making minimal efforts to hold the individuals responsible for revenge killings accountable. This perspective is also defensible, considering the absence or inadequacy of law enforcement entities in certain localities.

Table 33

*Importance of ritual performance in eradicating revenge killings*

	N	%
Very Important	33	44.0%
Important	17	22.7%
Neutral	3	4.0%
Unimportant	13	17.3%
Very Unimportant	6	8.0%
Missing System	3	4.0%

Note. A substantial segment of the population, specifically 44 percent, embraces the belief that ritual performance holds great importance in curbing revenge killings. A further 22.7 percent of respondents expressed that they also consider it vital. Conversely, 8% of respondents perceive it as highly insignificant, while another 17 percent regard it as inconsequential. A total of 4 percent of the participants exhibited a state of neutrality throughout the study. Based on the above result, it's evident that ritual performance is a critical method of revenge murder eradication in society. This could be due to the fact that the majority of the community and, indeed, the perpetrators believe in divine sanction that is usually demonstrated through the use of curses. In addition, the

majority of the perpetrators consistently seek the services of land priests to undergo purification rituals following the act of homicide. As a result, if the land priest is opposed to revenge, the perpetrators have no choice but to submit to them.

#### **RQ4: Effective methods and strategies of revenge murder eradication**

*What are the feasible strategies that could be employed to eradicate instances of retaliatory murder?*

Table 34  
*Impose long term imprisonment on perpetrators of revenge killings*

	N	%
Strongly Agree	52	69.3%
Agree	16	21.3%
Neutral	2	2.7%
Disagree	3	4.0%
Strong Disagree	1	1.3%
Missing System	1	1.3%

Note. A substantial number of 69.3 percent of respondents express a strong demand for the implementation of extended periods of incarceration for individuals involved in acts of retaliatory homicide. A total of 21 percent of respondents concur with the notion, while 2.7 percent expressed a neutral stance. A mere 1.3 percent of the population exhibits a pronounced level of disagreement with the notion, while an additional 4% express a more moderate kind of disagreement. Based on the aforementioned result, it appears that the overwhelming majority consider long-term incarceration to be a significant deterrent against acts of revenge killing.

Table 35

*Perpetrator must pay blood compensation without relatives contributing*

	N	%
Strongly Agree	42	56.0%
Agree	17	22.7%
Neutral	6	8.0%
Disagree	5	6.7%
Strong Disagree	4	5.3%
Missing            System	1	1.3%

Note. A sizable proportion, specifically 56 percent, of the population holds a firm belief that individuals who commit offenses should bear the duty of providing blood restitution without any assistance from their relatives. A total of 22 percent of respondents concur with this notion. Conversely, a mere 6.7 percent of respondents express disagreement, with an additional 5.3 percent indicating a strong level of disagreement. Approximately 8 percent of the population has a neutral stance on this matter. The result suggests that holding the culprits accountable for their offenses is a crucial strategy of deterrence. Ensuring full responsibility for the perpetrators is seen as a crucial measure that can educate both current and potential wrongdoers.

Table 36

*Patrol and deploy police in hotspot areas*

	N	%
Strongly Agree	45	60.0%
Agree	25	33.3%
Neutral	2	2.7%
Disagree	2	2.7%
Missing            System	1	1.3%

Note. A substantial majority, totaling 60 percent of the population, firmly believes in the importance of regular patrol in hotspot areas. Also, 33.3 percent of respondents endorse such a perspective by expressing their concurrence. In contrast, a minority of only 2.7 percent holds a different opinion and disagrees with this stance. 2.7 percent others appear to be neutral to the notion as they could not agree or disagree. From this perspective, it appears that the community views the security gap as a matter that should be tackled by legal authorities in order to prevent acts of revenge as the extensive presence of law enforcement agencies throughout the nation might minimize unlawful activities.

Table 37  
*Timely arrest of perpetrators of revenge killings*

	N	%
Strongly Agree	42	56.0%
Agree	28	37.3%
Neutral	2	2.7%
Strong Disagree	1	1.3%
Missing            System	2	2.7%

Note. A sizable majority, comprising 56 percent of the public, holds a high belief in the efficacy of promptly apprehending individuals responsible for revenge killings as a crucial approach to deterrence. This sentiment is also embraced by 37.3 percent of the respondents, while 2.7 percent of others maintained neutrality. Conversely, only 1.3 percent of the participants exhibited a pronounced level of disagreement with the concept. From this perspective, the finding appears to receive popular support as an essential preventive measure to tackle retaliatory homicide.

Table 38  
*Deploy more judges to timely settle revenge killing cases*

	N	%
Strongly Agree	48	64.0%
Agree	22	29.3%
Neutral	1	1.3%
Disagree	1	1.3%
Strong Disagree	2	2.7%
Missing System	1	1.3%

Note. A significant percentage, specifically 64 percent, of the populace maintains the belief that the utilization of judges is crucial in effectively addressing and mitigating occurrences of retaliatory homicides. A total of 29.3 percent of the participants expressed agreement with the aforementioned concept. A small proportion of individuals, specifically 2.7 percent, maintain a negative perspective by articulating a strong sense of disagreement, while an additional 1.3 percent show a more moderate level of disagreement. The percentage of 1.3 indicates a state of neutrality in relation to this subject. Based on the preceding figures, it seems that the majority favors the concept of assigning more lawyers to the local level to timely address revenge murder-related cases.

Table 39  
*Do you support arresting families when a perpetrator evade justice?*

	N	%
Strongly Agree	4	5.3%
Agree	12	16.0%
Neutral	7	9.3%
Disagree	18	24.0%
Strong Disagree	34	45.3%

Note. A significant segment, including 45 percent, of the community strongly opposes the idea of apprehending the family members of an individual who has committed homicide, should their son



or daughter be the culprit. This perspective is further substantiated by the concurrence of 24 percent of the populace. Only 5.3 percent and 16 percent of the participants have a significant propensity towards endorsing the concept. However, few participants, specifically 9.3 percent, exhibited a neutral stance as they neither expressed agreement nor disagreement. Owing to this outcome, the opposing perspective of the respondents clearly demonstrates that the general public views it as unfair to incarcerate family members who are not involved in a homicide solely because their child committed the offense.

Table 40

*Could construction of more prison facilities mitigate revenge killings?*

	N	%
Very Likely	54	72.0%
Likely	16	21.3%
Neutral	4	5.3%
Very Unlikely	1	1.3%

Note. The overwhelming majority of participants, namely 72 percent, expressed a high level of confidence in the potential effectiveness of constructing additional jail facilities as a means to address cyclical revenge killings. Such sentiment is also complimented by 21.3 percent of participants. Merely 1.3 percent of respondents expressed a strong unlikelihood, while 5.3 percent maintained a neutral stance. This belief stems from the notion that such infrastructure could deter potential criminals.

Table 41

*Is threat of curse by spiritual leaders crucial in the mitigation of revenge killings?*

	N	%
Very Important	24	32.0%
Important	19	25.3%
Neutral	14	18.7%
Unimportant	8	10.7%
Very Unimportant	10	13.3%

Note. Based on the responses of 32 percent of the participants, which constitutes a majority in this context, it was seen that there is a significant perception regarding the significance of curse imposed by spiritual leaders especially the land priests. This is further substantiated by an additional 25.3 percent who considered it to be of significance. A total of 13.3 percent of respondents regard the matter as highly insignificant, whereas an additional 10.7 percent consider it unimportant, resulting in the lowest possible ranking being assigned to it. A total of 18.7 percent of the participants expressed a neutral stance. Irrespective of the margin, it appears that the threat of a curse is still regarded as very significant in deterring both perpetrators and potential perpetrators of revenge killing in society.

Table 42

*Do you think the church should play a role in tackling revenge killings?*

	N	%
Strongly Agree	15	20.0%
Agree	26	34.7%
Neutral	18	24.0%
Disagree	13	17.3%
Strong Disagree	3	4.0%

Note. A notable segment of the respondents, precisely 20 percent strongly agree and 34 percent, merely agree that the church assumes a pivotal function in addressing disputes related to retaliatory homicides through active involvement in peace dialogues. The percentage indicating significant disagreement with the idea is 4%, and 17.3% of the individuals stated mild disagreement. However, a significant fraction of the participants, precisely 24 percent, displayed a neutral position. Consequently, although some community members acknowledge the church's significant role, there remains uncertainty regarding whether the church, as an institution, possesses the ability to effectively handle revenge killings. This could be attributed to the Christian faith's aversion to wishing death onto someone, even those who have committed murder, as it often promotes the concept of forgiveness. Moreover, the majority of offenders and the community as a whole perceive Christianity as foreign, resulting in a diminished deterrent effect when it comes to homicide. The efficacy of using threats of hell as a deterrent approach, as advocated by the church, seems to be diminished, given the fact that a significant number of individuals do not subscribe to the belief in an afterlife.

Table 43

*Is traditional leaders' role important in revenge killing eradication?*

	N	%
Very Important	35	46.7%
Important	24	32.0%
Neutral	7	9.3%
Unimportant	6	8.0%
Very Unimportant	3	4.0%

Note. Based on the available data, it is evident that 46 percent of the general population consider the function of traditional leaders to be highly significant, as denoted by the word "very important."

Additionally, 32 percent of the public perceive the role of traditional leaders as important, as shown by the corresponding expression. Only 4 percent and 8 percent of the participants regard it as inconsequential, as shown by the categories of "very unimportant" and "unimportant," respectively. A total of 9.3 percent of the participants exhibited a state of neutrality. Considering the accepted importance of traditional leaders in the viewpoints of a large portion of the population, it is crucial to underline that they operate as the administrators of restorative justice within the community. In regions with a shortage of judges, they assume the responsibility of settling murder cases.

### **Qualitative Findings**

This study's qualitative findings are based on interviews with 53 research participants. Participants include government officials, civil society, traditional leaders, and relatives of victims and perpetrators of revenge killings.

#### ***RQ1: Primary causes of revenge killing***

Most respondents believe that the failure of law enforcement agencies to arrest the perpetrators in a timely manner, the release of the perpetrators prior to the completion of their prison sentences, the late payment of blood compensation, and the proliferation of small firearms are the key primary causes of revenge killings. Additionally, lack of accountability for crimes, bullying traditional songs, communalized payment of blood compensation, and the influence of elders who incite youth to seek vengeance are also contributing factors. During an interview, one

participant underscored the pervasiveness of small arms proliferation and the subsequent ramifications, which are outlined as follows:

*“The incidence of fatalities associated with cyclical vengeance killings in previous times was comparatively lower. This phenomenon can be attributed to the historical prevalence of rudimentary weaponry, such as spears, among individuals during that era. These weapons possess the capability to cause fatalities, but their destructive potential is rather limited when compared to contemporary firearms, which have the ability to swiftly take human lives.”*

On bullying traditional songs, some respondents believe that reminding people of past instances of revenge through songs incites the relatives of the victims to exact vengeance as they feel offended. In some instances, when the livestock intended to compensate the victim are in poor condition, the victim's relatives' resort to retaliation. This is because they perceive that the cows with deformities do not correspond to the emotional pain they experienced after the loss of a loved one. In addition, they perceive it as an affront to be presented with livestock in such poor condition. Consequently, they would opt for seeking vengeance instead of acquiring malnourished cows. Despite receiving the cows, they will seek retribution and commit a murder, then return the same undernourished livestock to the owners as compensation for the latest homicide.

Some respondents believe that superstition also contributes to the occurrence of vengeance. A relative may carry out a fictitious act of vengeance if it is believed that a deceased person was killed by magic. Proof of manhood by young people who have recently entered adulthood and whose relatives have been murdered; Pride to demonstrate love for a deceased relative; lack of law awareness; and a high rate of illiteracy are also contributing factors. Some vengeance killings are

committed in response to intercommunal conflict, cattle raids, or out of pure hatred. One respondent asserts that illiteracy significantly contributes to the occurrence of cyclical revenge killings:

*"Illiteracy engenders indolence, and indolence stimulates contemplation of malevolent notions. Illiterate individuals not only harbor a strong aversion towards education, but they also experience feelings of envy towards those who are educated. That is why they consistently desire to eliminate them."*

Some argue that individuals who are illiterate lack an appreciation for the sanctity of human life or fail to consider the consequences of their action. They assert that they engage in homicide at their discretion. There is a belief that individuals who are illiterate commit acts of murdering due to their lack of knowledge about government laws and the severe punishment of life imprisonment for murders. Once more, they are devoid of strategies to manage their anger issues. Education is thought to have the ability to enable individuals to assert themselves and pursue justice using peaceful methods, according to some.

### ***RQ2: Effects of Revenge murder***

The majority of respondents indicated that revenge killings generate extensive instability in regions susceptible to cyclical reprisal assaults. Perpetrators and their families live in exclusion, apprehensive of retribution, thereby restricting their mobility. This insecurity displaces individuals, especially the perpetrators and their immediate kin, to other locations for safety reasons. Retaliatory homicide hinders progress in the domain of economic development. The

instability hampers livelihood activities, preventing the families of the criminals from engaging in income-generating endeavors such as trade and agriculture. People in regions susceptible to vengeance often struggle to work within their native locales due to fears of potential victimization, as offenders frequently target prominent figures and breadwinners in their quest for retaliation. Businesspeople, political leaders, intellectuals, graduates, humanitarian workers, and senior military members are perpetually at risk, making their lives fundamentally perilous as they consistently remain primary targets. The persistent cycle of revenge killings depletes relatives' resources, often resulting in blood recompense. During an interview, a respondent lamented the effect of cyclical vengeance killings on the populace's livelihoods.

*“In the occurrence of retaliatory killings in a cyclical manner, the civilian population is compelled to relocate to various towns and far-flung areas. Individuals of significant social standing are barred from remaining in certain areas due to the potential risk of becoming a target of retaliatory violence. In such circumstances, agricultural land remains uncultivated, and the rearing of livestock becomes challenging due to the prevailing atmosphere of fear and mistrust among individuals. Insecurity assumes a dominating role within these regions, resulting in limitations on the mobility of individuals.”*

Revenge killings also impose heightened financial burdens on the surviving relatives responsible for the care of the deceased's children. Generally, the responsibility of attending to the victim's family is assigned to the deceased's relatives, particularly the males. When the victim is the primary breadwinner, the cycle of vengeance intensifies, as the murder of the principal financial provider adversely affects their family. The economic burden is difficult to bear, and the

grieving individual wishes to inflict pain on the assailants. From their viewpoint, the assailant's action has disrupted the source of income, causing economic distress for the beneficiaries. In this scenario, the victim's relatives may seek revenge on any financially stable individual connected to the criminal by blood, rather than pursuing the actual perpetrator, should the latter evade justice. If retribution is not swiftly administered for any reason, it usually does not imply that it will remain unadministered indefinitely. In a scenario where the delay in exacting retribution is attributed to the young age of the deceased's offspring, it is anticipated that they will pursue vengeance upon reaching maturity.

Seeking retribution fundamentally undermines social cohesion. Socially, revenge killings result in the deterioration of marriage relationships. People who have a blood-stained relationship don't marry or dine together. The existing marriages also come to an end if the **coäh** (bone) is not broken to salvage them. The breaking of **coäh** (bone) is a customary method for reconciling those with blood-stained relationships, enabling them to dine together once more.

In a nutshell, the prevalence of retaliatory practices within a society amounts to a forced displacement, pervasive feelings of uncertainty, a fragile economic system, and a deterioration of communal bonds.

### ***RQ3: Perspectives of the community on revenge murder***

Some respondents believe that payment of blood compensation temporarily stops revenge but does not eradicate it completely, as relatives of the victims could still go for revenge. apprehending perpetrators on time and timely payment of blood compensation are recommended. The community feels that the perpetrators fear the government if the government hangs the



perpetrators. The majority of participants feel that if their loved ones are killed, they can allow the government to deal with the case, while a very few said they can take the law into their own hands to retaliate. During one of the interviews, one participant expressed his point of view as follows:

*“In the event that the government is able to apprehend individuals responsible for acts of retaliatory violence in a timely manner, it stands to reason that there would be no justification for an individual to engage in the murdering of the perpetrator or their close family members. One potential explanation for individuals resorting to vigilantism is the perceived inadequacy or delay in governmental responses, wherein the authorities may exhibit a lack of proactive measures to effectively address and deter criminal behavior. In this sense, the relatives will thereafter resort to vigilante justice in order to seek redress.”*

Some participants expressed their willingness to proactively discourage their family members from seeking retribution if they have a desire to administer justice independently. Nevertheless, they propose that the deceased individual should receive compensation, and that the cattle should be utilized to find a wife for him in the event of his demise prior to his marriage.

According to certain individuals, blood compensation, typically in the form of livestock payment, is crucial not only for rectifying a wrongdoing but also for preserving the matrimonial prospects of a victim, particularly those who pass away before getting married. Cattle are utilized to acquire spouses for the departed, who then bear offspring to ensure the continuation of their lineage. Taking the life of an individual who is not married is widely considered as a highly offensive crime. This is because it is believed to disrupt the continuity of the family, which in turn triggers intense anger and sets off a dangerous cycle of retaliatory actions.

Most participants also feel that communalized payment of blood compensation is not a good strategy as it encourages a cycle of revenge killing since the perpetrators don't feel the pain of accounting for their crime on their own. Vast majority of respondents want the perpetrators to account for their crimes without relatives being involved in blood compensation. However, some contend that the practice of communalized blood compensation should continue, as individuals may not have the means to individually afford the required number of cows due to their high number.

The majority are not satisfied with the way the legal authorities is handling issues of revenge killing while a few say yes, they are satisfied with the government's handling of the issue. Majority believe that most perpetrators are not apprehended when they commit murders, while a few say they are. Removal of guns seems important as it could mitigate revenge attacks.

#### ***RQ4: Effective methods and strategies of revenge murder eradication***

Most participants suggested the immediate application of the rule of law and severe punishment to rid the country of cyclic revenge killing. Few of those who advocate for harsh punishments also recommend death penalty in the event that other measures fail to eradicate vengeance homicide. This group believes that perpetrators of revenge killing fear harsh measures such as life imprisonment and the death penalty. However, others don't believe capital punishment should be an option if lengthy prison sentences are applied. Others believe that communal dialogue can end the cycle of revenge killings.

As to whether or not the perpetrators' parents were culpable for their child's crime, opinions were divided. Few suggested they could be prosecuted for the child's non-appearance, while the

vast majority said they should not. This group suggested that law enforcement agencies should conduct their own investigation of the criminal instead of victimizing the offender's parents.

*“The notion of subjecting parents to torture as a consequence for the actions of their children is neither a viable nor ethically sound proposition. The lack of knowledge regarding the criminal's intentions to commit murder renders it unjustifiable to subject their relatives to unwarranted punishment. The government possesses law enforcement officers and the capability to effectively suppress illegal activities. Efforts should be directed towards identifying and apprehending the individuals responsible for acts of retaliatory violence, rather than subjecting innocent parents who bear no involvement in the offense to undue victimization. This line of reasoning is not only illogical, but it also violates people's constitutionally protected rights.”*

Others believe that increasing the number of prisons could serve as a deterrent. Some participants noted that prison facilities are intended not only to punish the perpetrators of revenge killings, but also to protect them from being killed by the victims' relatives in revenge. Some individuals hold the belief that imprisonment can effectively rehabilitate offenders, asserting that upon their release following the completion of their sentences, they will reintegrate into society as law-abiding citizens. According to this collective, these wrongdoers might opt to participate in constructive endeavors instead of engaging in illegal actions.

Several participants indicated that certain culprits hold the belief that individuals cannot be apprehended for the act of committing homicide. Observing the apprehension of acquaintances or individuals within their social circle for homicide might instill dread and prompt potential

wrongdoers to reconsider engaging in criminal activities. One respondent asserts that the majority of offenders engage in murder due to a lack of knowledge or understanding.

*“Often, the primary motivation for criminals to engage in unlawful activities is the belief that they can act with impunity, as they anticipate no apprehension or prosecution. Some individuals are skeptical about the possibility of someone being apprehended for committing homicide.”*

The majority views the performance of rituals as an essential tactic because it deters those who believe in them. However, few would contend that it is not widely respected by young people today. Some say traditional leaders are responsible for locating and apprehending the perpetrators with the assistance of the police, recommending their arrest, and presiding over the traditional court to resolve blood compensation cases to ensure justice. Few people believe that traditional leaders also provide local authorities with early warning in the event of a planned retaliatory killing. Some argue that the church has a responsibility to facilitate communication amongst families or communities involved in acts of retribution. According to their perspective, this can impede the urgency to seek revenge while steps are taken to address the issue through legal means.

Additionally, there is a belief that certain wrongdoers experience apprehension towards spiritual leaders. The culprits are particularly concerned by the proclamation of a curse by spiritual authorities, as they feared that the curse would pursue them. By heeding the counsel of a spiritual leader, individuals are seldom inclined to engage in acts of murder, so avoiding the pursuit of retribution.

Table 44  
*Percentage Distribution of Tag*

Tag	Document	Content	Count of Tag	Sum of Id
<b>Causes</b>	<b>Qualitative Data Analysis</b>	Factors influencing revenge murder	12.50%	7120362
		Proliferation of small firearms in the hands of civilians. Untimely payment of blood compensation. Illiteracy among the youth Hatred. Unresolved past killing incidents. Communalized payment of blood compensation. Incitement of youth by the elders to carry out revenge killings they could not perpetrate at their young age. Bullying traditional songs that remind people about past revenge killing events. Weak law enforcement agencies. Lack of accountability for crimes committed. Premature release of perpetrators by legal authorities.	12.50%	7120395
	<b>Qualitative Data Analysis Total</b>		<b>25.00%</b>	<b>14240757</b>
<b>Causes Total</b>			<b>25.00%</b>	<b>14240757</b>
<b>Effects</b>	<b>Qualitative Data Analysis</b>	Displacement of civilians due to rampant insecurity. Disruption of economic and livelihood activities as the parties involved could not practice agriculture or small businesses. Breakdown in marital relationships characterized by unplanned divorces. Breakdown of social fabric. Restriction in freedom of movement Relatives of perpetrators live in hiding, fearing being targeted. Exhaustion of economic resources due to payment of blood compensation caused by cyclic revenge killings. Extra financial burden for the relatives taking care of the deceased's family.	12.50%	7120397

		Effects of revenge murder	12.50%	7120365
	<b>Qualitative Data Analysis Total</b>		<b>25.00%</b>	<b>14240762</b>
<b>Effects Total</b>			<b>25.00%</b>	<b>14240762</b>
<b>Perspectives</b>	<b>Qualitative Data Analysis</b>	Perspectives on revenge murder	12.50%	7120368
		Spiritual leaders can play a big role in addressing revenge killing if offered a space. The government is not doing enough to address the cyclic revenge killing; that's why the cycle cannot be broken. If capital punishment is allowed, perpetrators can fear committing murders. Blood compensation is important, but only when the cows meant to pay the compensation are in good shape. Communalized payments of blood compensation encourage a cycle of revenge killing since the perpetrators don't feel the pain of accounting for their crimes.	12.50%	7120398
	<b>Qualitative Data Analysis Total</b>		<b>25.00%</b>	<b>14240766</b>
<b>Perspectives Total</b>			<b>25.00%</b>	<b>14240766</b>
<b>Deterrent strategies</b>	<b>Qualitative Data Analysis</b>	Deterrent methods and strategies of revenge murder	12.50%	7120371
		Effective application of the rule of law. Timely apprehension of the perpetrators of revenge murder. Construction of more prison facilities in the country. Deployment of sufficient law enforcement personnel in hot spot areas Timely payment of blood compensation Coordinated civilian disarmament. Prolonged arrest of the perpetrators Performance of rituals in events of reconciliation	12.50%	7120400

<b>Qualitative Data Analysis Total</b>	<b>25.00%</b>	<b>14240771</b>
<b>Deterrent strategies Total</b>	<b>25.00%</b>	<b>14240771</b>
<b>Grand Total</b>	<b>100.00%</b>	<b>56963056</b>

Figure 7  
Percentage Distribution of Tag

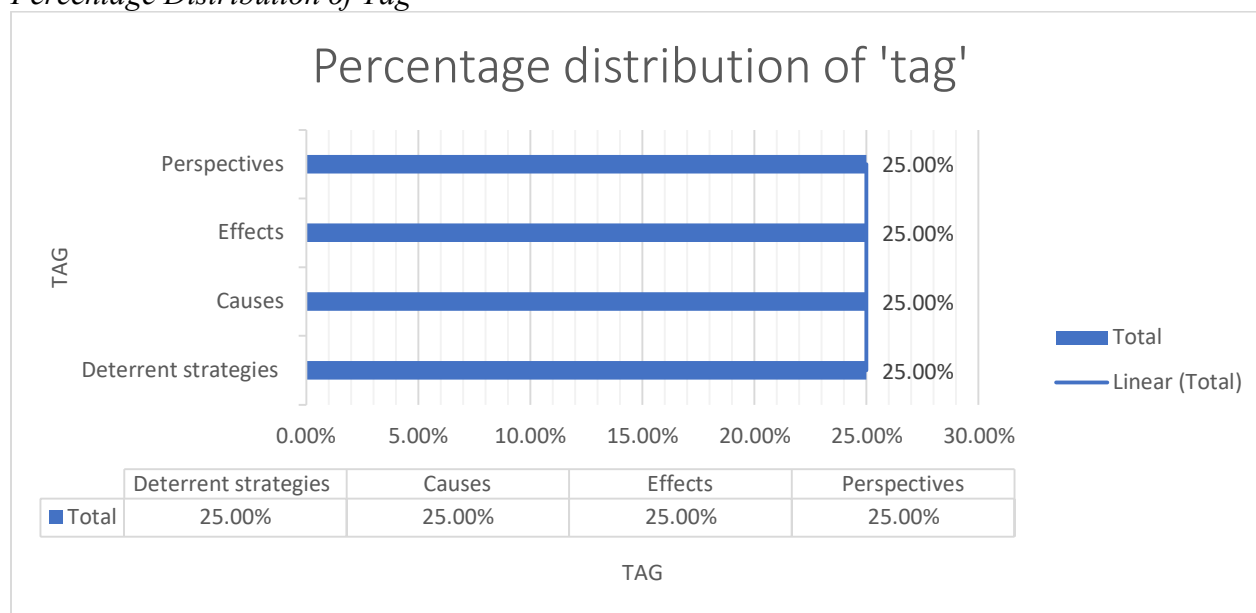
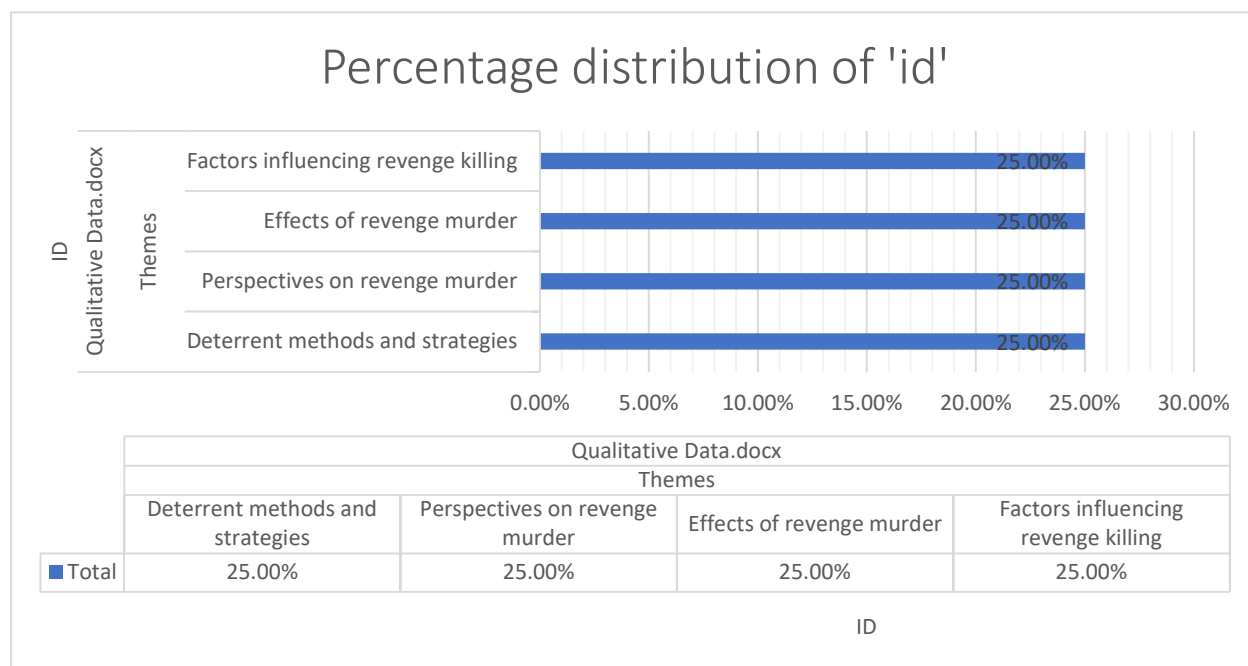


Figure 8  
*Percentage Distribution of Id*



### Challenges facing revenge murder eradication

Despite presenting the solutions to revenge murder, participants also presented some challenges they saw would still impede the eradication effort. Some participants attribute the persistent revenge killings to corruption in the traditional court system that deals with social disputes. Favoritism from the traditional chiefs was mainly blamed on some recurrent cases of revenge killing. It was also noted that traditional chiefs are not respected by the youth, unlike before. Police and prison wardens are also blamed for releasing prisoners before they could complete their jail terms.

On whether or not disarmament could bring an end to recurrent revenge killing, others believe that minor cases of revenge killing can still be perpetrated using spears and other methods.



It was also noted that prison facilities are critical. However, they need proper security to protect the perpetrators from being killed in the detention center. Instances where relatives of victims entering police custody and killing or attempting to kill convicts were shared.

The majority of respondents agree that eradicating and confronting revenge homicides is a multifaceted endeavor due to the intricate psychological, legal, and societal factors involved. Certain societies may have profoundly entrenched traditions and cultural norms regarding vengeance. Altering these perspectives may entail a protracted and arduous undertaking.

Additionally, limited law enforcement resources present a difficulty. Unity State, one of the states severely impacted by the civil conflict in South Sudan, encounters challenges in effectively apprehending, investigating, and preventing retaliatory killings due to limited resources. These resources consist of surveillance vehicles, communication devices, and appropriate incentives for law enforcement personnel.

A further obstacle is the lack of public confidence in the legal system. During this research, the majority of civilians viewed the legal system as corrupt or ineffective. As stated by certain participants, this is the impetus for individuals to resort to cyclical revenge homicides as a means of obtaining justice.

Furthermore, the current legal framework exhibits deficiencies in both substance and execution. Certain legal systems seem to possess resilient mechanisms that effectively tackle retaliatory offenses. Nonetheless, they must be updated or improved to resolve these crucial concerns.

Poverty and inequality are also significant factors. It is postulated that societal and economic inequities played a role in the development of a sense of injustice, thereby creating an

environment that was poisonous to acts of vengeance. Regarding this, poverty and inequality are among the fundamental factors that require attention and resolution.

Inadequate support for mental health was also identified as a problem. The trauma brought about by the succession of civil conflicts in Sudan and South Sudan has rendered the majority of the population irrational and afflicted with mental illness. Murderers exhibit a complete disregard for the value of human life. Those who are motivated to perpetrate acts of vengeance murder frequently suffer from mental health conditions. An absence of adequate support and resources for mental health can potentially exacerbate instances of violent conduct.

Furthermore, certain cultural groups stigmatize the utilization of dialogue as a means of resolving conflicts. Some may be mentally ill, but they would not admit it in order to receive assistance for fear of ridicule. Certain cultural contexts may stigmatize requesting help for mental health concerns or expressing a preference for reconciliation over vengeance, thereby deterring individuals from actively pursuing such support.

Insufficient knowledge regarding the repercussions of vengeance murders and viable alternatives for resolving conflicts may serve to reinforce this recurring pattern. The majority of wrongdoers fail to consider the repercussions of their actions. On certain occasions, they commit murder and flee, oblivious to the fact that they reside in a society where the repercussions of an individual's error are universal.

Additionally, the impact of social media on the escalation of revenge homicide is negative. In recent history, the majority of murders have been orchestrated via telephone. Some of the murderers lack personal acquaintance with their victims. Given this circumstance, an individual who knows the perpetrator can provide a telephone description of the potential victim. In general,

the media has the potential to either exacerbate or alleviate revenge offenses. The endorsement and sensationalization of violent behavior may foster a sense of vengeance.

Undoubtedly, the eradication of revenge murder, particularly through the examination and resolution of its underlying causes—be they social injustice, economic inequality, or cultural influences—is an intricate and formidable undertaking. Promoting education and awareness regarding conflict resolution and repentance, which are pivotal in the eradication of vengeance, presents an equally formidable challenge. It is widely recognized that altering profoundly entrenched societal attitudes and behaviors is a formidable undertaking. Implementing effective legal systems and law enforcement to prevent and punish revenge homicides is an additional crucial element in this regard that presents an equivalent level of difficulty.

In order to confront these challenges, a comprehensive strategy is necessary, encompassing legal reforms, community engagement, mental health assistance, and educational initiatives that strive to modify cultural conventions and advocate for alternative modes of conflict resolution. To address them, communities, governments, and international organizations must work together to develop comprehensive strategies. Recognizing the interdependence of these challenges and fostering collaborative efforts to develop all-encompassing strategies to eradicate revenge homicides are of utmost significance. The crucial factor is to concurrently approach it from multiple angles. Moreover, it is imperative to foster trust and actively involve communities in initiatives aimed at preventing and resolving conflicts. It is equally crucial to establish robust community connections, as doing so is thought to aid in averting the progression of conflicts into acts of vengeance.

## Salient Statistical Analyses

Aside from using frequency to present the quantitative data, the researcher also used a variety of tests to further illustrate the study's critical aspects. Data from surveys were correlated and regressed. Additionally, Pearson Chi-square and Reliability tests were also utilized. The chi-square statistic was employed in particular to examine the statistical significance of the data.

Table 45

*Participants \* Age Crosstabulation*

A cross tabulation was used to examine the relationship between participants and their age.

		Age					Total
		20-29	30-39	40-49	50-59	60-69	
Participants	Relative to victim	5	5	2	3	0	15
	Relative to perpetrator	11	2	2	0	0	15
	Government official	4	7	4	0	0	15
	Civil Society Member	5	6	4	0	0	15
	Traditional Leader	1	4	3	4	3	15
Total		26	24	15	7	3	75

Table 46

*Participants \* Gender Crosstabulation*

A cross tabulation was used to examine the relationship between participants and their gender.

		Gender		Total
		Male	Female	
Participants	Relative to victim	12	3	15
	Relative to perpetrator	12	3	15
	Government official	11	4	15
	Civil Society Member	13	2	15
	Traditional Leader	11	4	15
Total		59	16	75

Table 47

*Reliability Test*

A reliability analysis was conducted to ascertain the degree to which the questionnaire items are related. The purpose of the test was also to determine the reproducibility or internal consistency of the scale as a whole. In addition, it assisted in identifying problematic items that should be eliminated from the scale.

Case Processing Summary			
		N	%
Cases	Valid	53	70.7
	Excluded <sup>a</sup>	22	29.3
	Total	75	100.0

a. Listwise deletion based on all variables in the procedure.

*Reliability Statistics*

Cronbach's Alpha	N of Items
.768	46

Table 48

*Regression Analysis*

Regression analysis was conducted to confidently determine and identify which variables have an impact on the results, which factors matter most, which factors can be ignored, and how these factors influence each other.

*ANOVA<sup>a</sup>*

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	95.210	46	2.070	1.503	.322 <sup>b</sup>
	Residual	8.262	6	1.377		
	Total	103.472	52			

Table 49  
*Chi Square Test*

The Chi Square Test was used to analyze the respondents' participation in the poll regarding the suitable penalty for revenge murders perpetrators.

*Case Processing Summary*

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Should be murdered in return	72	96.0%	3	4.0%	75	100.0%
Should be arrested for a long period of time	72	96.0%	3	4.0%	75	100.0%
Should be arrest for a short period of time and released	70	93.3%	5	6.7%	75	100.0%
Should pay blood compensation and be released	75	100.0%	0	0.0%	75	100.0%
Should pay blood compensation and be arrested	75	100.0%	0	0.0%	75	100.0%
Should be forgiven	74	98.7%	1	1.3%	75	100.0%

What is the appropriate punishment for a perpetrator of revenge killing?

Figure 9  
*Perpetrator should be murdered in return*

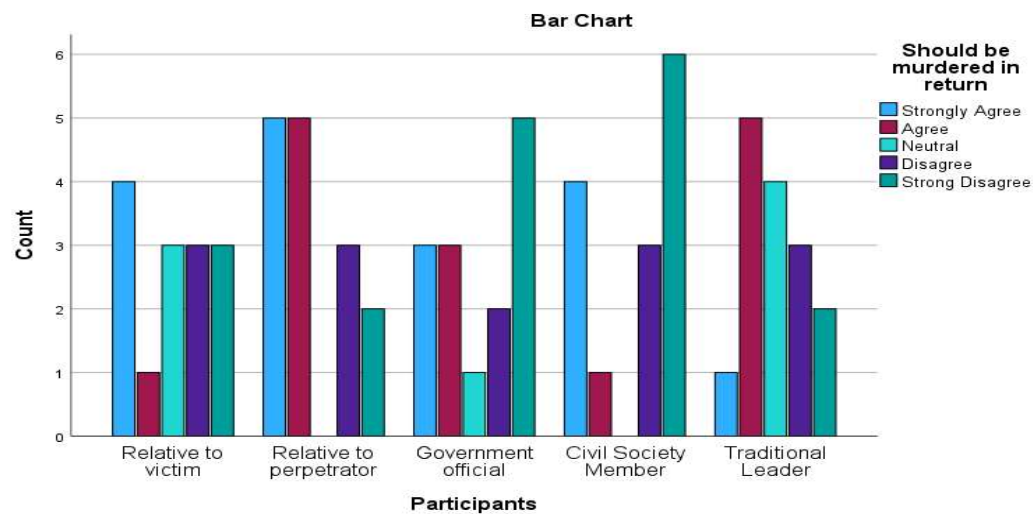


Figure 10  
*Perpetrator should be arrested for a long period of time*

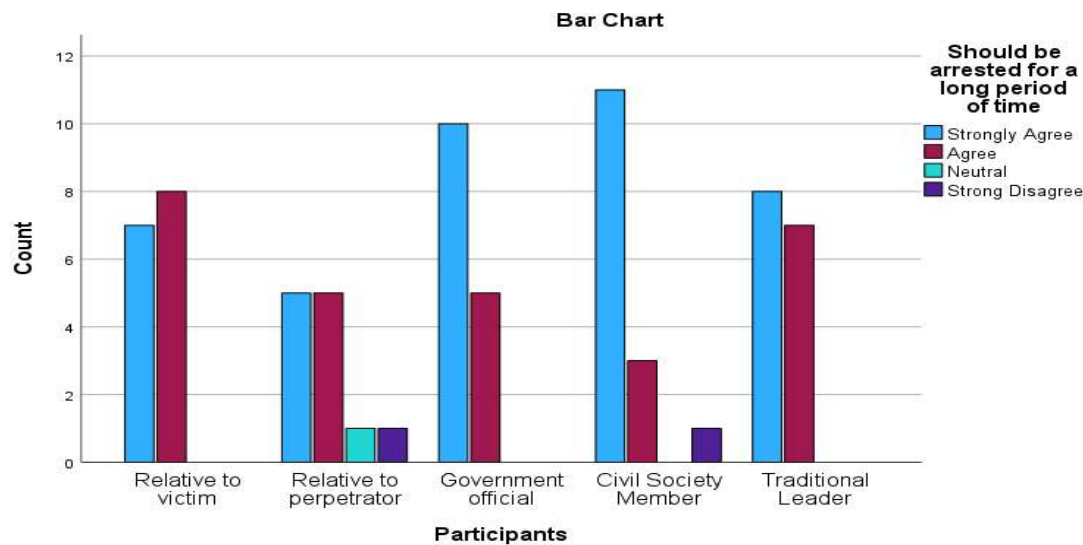


Figure 11  
*Perpetrator should be arrested for a short period of time and be released*

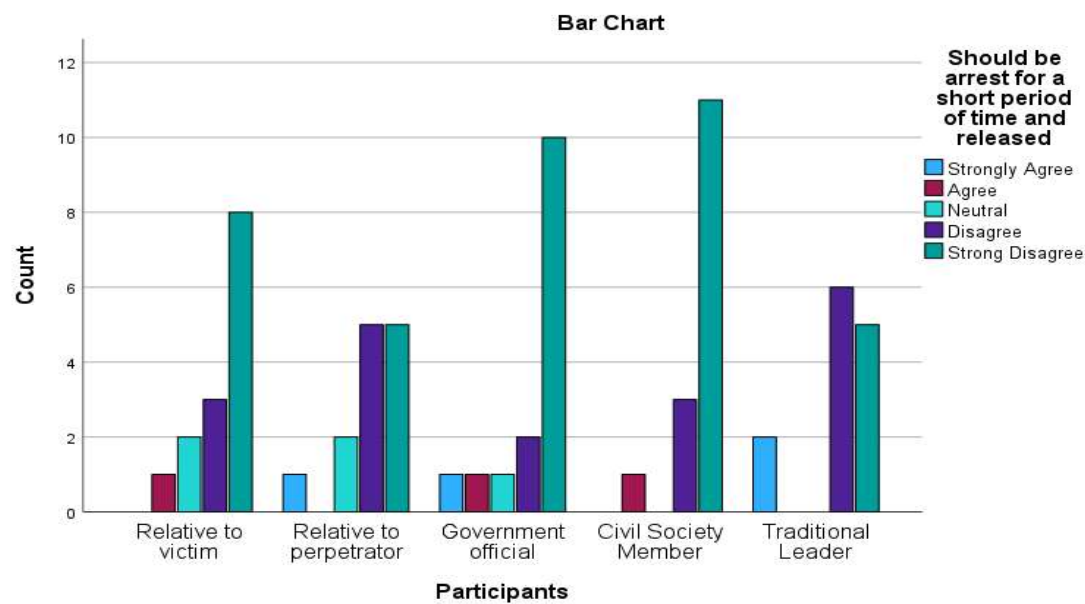


Figure 12  
*Perpetrator should pay blood compensation and be arrested*

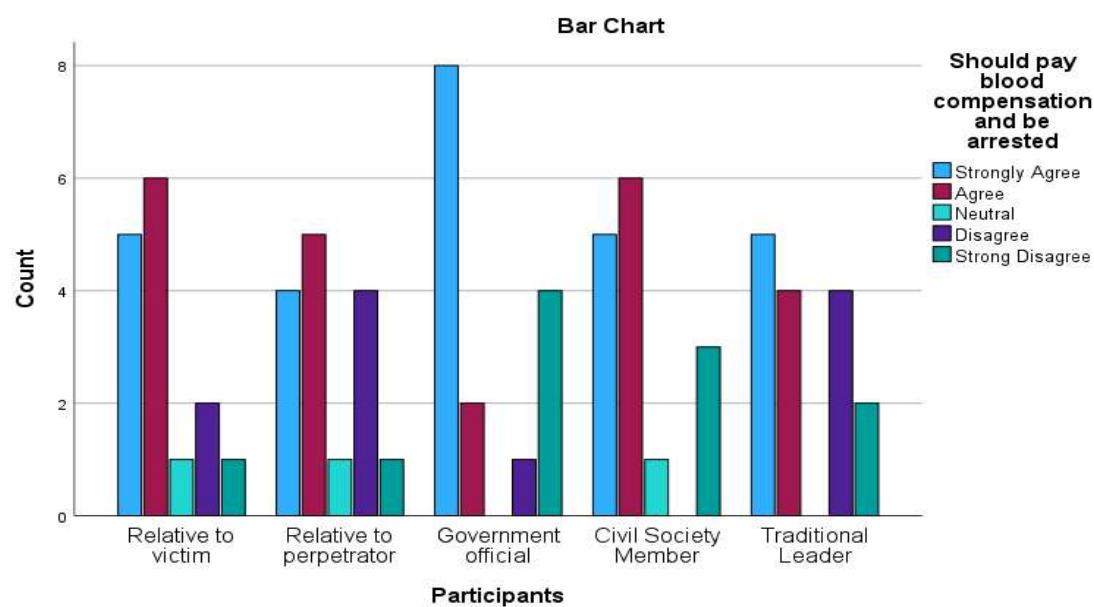




Figure 13

*Perpetrators should pay blood compensation and be released*

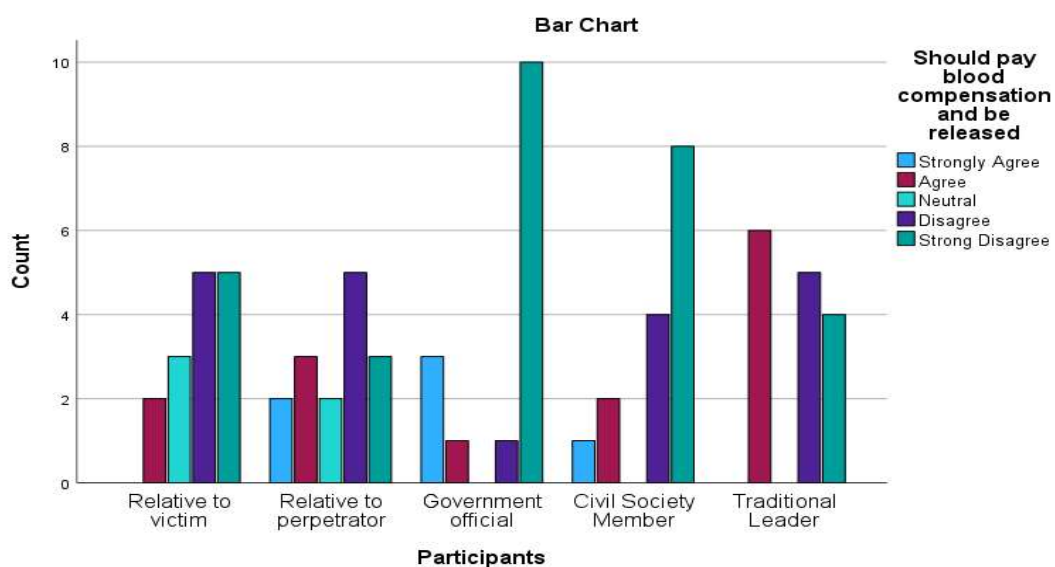
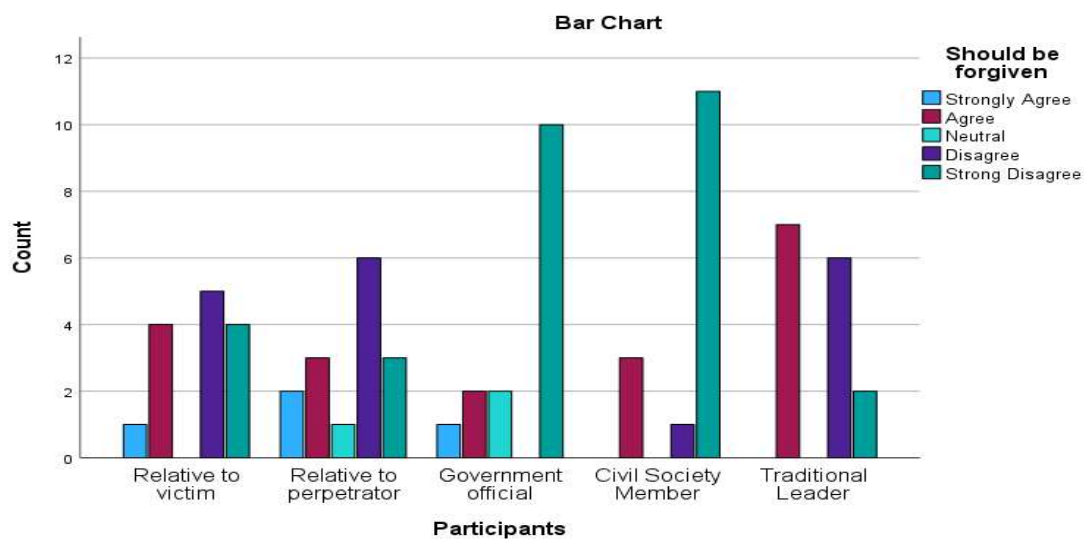


Figure 14

*Perpetrators should be forgiven*



Note. A collection of bar graphs depicting the counts of response ranks against the categories of study participants while answering a question: "What is the appropriate punishment for a perpetrator of revenge killing?"

## Evaluation of Findings

The qualitative and quantitative components are effectively integrated and form a crucial combination for a mixed-methods approach. The techniques are mutually reinforcing and offer a full comprehension of revenge homicide. The research design substantiates the application of predominantly quantitative mixed methods due to the enhancement it provides to the overall study through integration. The data gathering procedures employed in the research, namely interviews and questionnaires, were suitable. The suitability and profundity of these methodologies were apparent in their ability to investigate the intricacies of revenge homicide. The selection of variables and measures in the quantitative component is consistent with the research goals and objectives pertaining to revenge murder.

Moreover, the statistical techniques employed for quantitative analysis are suitable for assessments, and the soundness of the statistical inferences derived from the data is evident. The qualitative analysis is thorough and meticulous. The themes or patterns are recognized and organized in a methodical manner, ensuring the reliability, credibility, and dependability of the qualitative findings. The qualitative and quantitative data exhibit a high degree of concurrence or disparity about the same phenomenon. This suggests that the utilization of triangulation improves the reliability and integrity of the entire study. The sampling procedures for both the qualitative and quantitative components are designed to accurately reflect the characteristics of the population in question. Furthermore, the sample size is sufficient for making significant inferences.

Based on the analysis of both quantitative and qualitative data, it is evident that the participants in the study largely concur on the key factors contributing to the issue at hand. For instance, both qualitative and quantitative research findings linked to research question one agree

that the primary factors contributing to the occurrence of revenge killings include the premature release of individuals involved in these killings from correctional facilities, the insufficient judicial capacity to handle cases related to these killings, the widespread availability of small firearms, the absence of accountability for previous offenses, the delayed apprehension of perpetrators by law enforcement agencies, the communalized practices of blood compensation, the delayed disbursement of blood compensation, and the lack of accountability for past crimes. Fifty-three participants, for example, express concern regarding the insufficient number of judges available to promptly adjudicate cases related to revenge killings inside the state. In contrast, fifty percent of the remaining respondents perceive the widespread availability of small guns as a contributing factor that fosters a climate conducive to revenge killings.

The issue of insufficient judges, as highlighted by the majority of participants, aligns with the theoretical and conceptual frameworks that emphasize the significance of deterrence theory in addressing revenge killings. While there are other significant factors contributing to revenge killings, it appears that the community places emphasis on two key strategies to mitigate this phenomenon: the disarmament of civilian-held weaponry and the deployment of judges within the state.

In terms of the effects of retaliatory murders, specifically in the context of research question two, the participants said that the effects on the economy were the most important thing to them. The correlation between economic collapse and insecurity is evident, leading to community displacement. The adverse impact of the weak economy is experienced by a wide range of individuals connected to both offenders and victims of revenge murder. However, it is the families of the perpetrators that bear the most burden in terms of instability and displacement.

The participants perspective, in accordance with research question three, highlights the significance of community disarmament in the eradication of retaliatory killings. While alternative conventional instruments may be utilized for the purpose of carrying out acts of vengeance, the magnitude of the offense may not be equivalent to that which may be achieved through the utilization of weapons. The government and traditional leaders were identified as the primary and secondary sources of dread among offenders and potential perpetrators of revenge killings. It is evident that law enforcement agencies possess little scope for engaging in negotiations with the culprit upon their apprehension. In contrast, traditional leaders are assigned the responsibility of identifying the individuals responsible for a particular act while concurrently engaging in cooperation with law enforcement entities. The participants acknowledged the importance of the ritual performance to complement the legal system. The belief in superstition is widely acknowledged as a significant component contributing to the terror experienced by most perpetrators of revenge killings. The church was not held in high regard by the perpetrators of revenge killings, mostly due to their predominantly non-Christian beliefs. This phenomenon could potentially be attributed to the absence of robust deterrent measures in other institutions, such as the church.

In relation to approaches and tactics aimed at eliminating the occurrence of revenge killings, in respect to research question four, findings from both quantitative and qualitative research indicate a prevalent preference among participants for the implementation of additional correctional facilities, the imposition of extended prison sentences for individuals involved in revenge killings, the augmentation of law enforcement presence in high-risk areas, the assignment of judges at the community level, the expeditious apprehension of offenders, and the timely provision of restitution for the loss of life. The participants' quantitative evaluations of these

opinions indicate their high ranking and significant importance. The viewpoints expressed were reflected in the qualitative data. Given the circumstances, the findings provide evidence that aligns with both the deterrent theory and the existing body of literature.

## **Summary**

The fourth chapter encompasses a total of five distinct subjects. This section is of utmost importance as it delineates the procedures utilized by the researcher to instill a sense of assurance in the reader. The topics contained in this chapter include the introductory section, the assessment of data credibility, the examination of reliability and validity, the manner in which results are presented, and the identification of crucial points. The introduction provided a concise overview of the key elements of the chapter. The discourse revolves around the reliability of data, encompassing its credibility, authenticity, transferability, and confirmability.

The researcher conducts a rigorous evaluation of the study's validity and reliability with the aim of examining the strength and reliability of the data gathering methods and statistical procedures, ensuring the trustworthiness of the findings. The above concepts of validity and reliability were also addressed critically. The significance of this particular aspect of the investigation, akin to that of believability, cannot be overstated. The many classifications of validity and dependability were thoroughly examined. According to Sürücü & Maslakci (2020), the ideas of validity and reliability are interconnected, yet they represent distinct characteristics of the measuring instrument. In general, a measuring instrument might possess reliability without necessarily having validity. However, if a measuring device is valid, it is highly probable that it is also reliable. Nevertheless, reliability in isolation is inadequate to guarantee validity. Although a

test may possess reliability, it does not necessarily guarantee an accurate representation of the intended behavior or quality.

The presentation of the results was another significant facet of the chapter. This particular portion holds significant importance, not just within the context of Chapter four, but also in relation to the entirety of the research work. The investigation has consistently pursued this objective. In this section, the research displays the results simultaneously. The quantitative data underwent statistical analysis, while the qualitative data was presented in a narrative format. The qualitative findings are intricately intertwined, providing a deeper comprehension of the research topic. Incorporating quotations, themes, or patterns derived from interviews or open-ended survey responses enhances the overall research by providing additional depth. The chapter methodically presents unprocessed data, variables, and any pertinent contextual details. The presentation of the obtained data was straightforward and well-structured. Both tables and figures were employed as visual aids to depict and succinctly analyze essential aspects.

The researcher utilizes descriptive statistics to summarize and characterize the primary attributes of the dataset succinctly and accurately. Measures such as mean, median, mode, and standard deviation offer a concise representation of the central tendencies and spread of the data. Inferential statistics are utilized to derive more general conclusions, going beyond mere description. The researcher thoroughly assesses the findings offered in the study. The researcher evaluates the findings by comparing them to the anticipated results, substantiated by statistical proof. We meticulously investigate and analyze any deviations or unforeseen outcomes.

A battery of assessments, encompassing chi-square, regression, and reliability analyses, were performed to evaluate correlations, trends, and the statistical significance of findings. Crucial characteristics, such as gender and age, were also recorded and analyzed. The statistical

approaches utilized in this study provide a comprehensive elucidation of the statistical tests employed, encompassing their results. The data utilized scientifically rigorous sampling methodologies. The researcher took measures to verify that the sample accurately reflected the population of interest in order to prevent any potential bias in the results.

In sum, chapter four of the study primarily centers on the data presentation, and evaluation aspects of the research, as well as other related features. In contrast, chapter five is dedicated to exploring the research implications, offering application recommendations, suggesting areas for further research, and presenting the study's conclusion.

## **CHAPTER 5: IMPLICATIONS, RECOMMENDATIONS, AND CONCLUSIONS**

As previously mentioned in the earlier chapters, this research employs a mixed-methods strategy. The study sought to recommend legal and political strategies to eradicate occurrences of revenge killings in Unity State, South Sudan. The chapter outlined the study's implications, provided recommendations for practical application and further research, and concluded with a key takeaway message. The study outlined multifaceted significances to various players who bear collective responsibility for peace and security in the state. These actors who encompass state authorities, international peace actors, and civil society may find these tactics beneficial in fulfilling their respective responsibilities. For instance, state lawmakers may utilize various strategies and approaches to inform the state constitution in addressing the issue of revenge killings. Authorities may also use the findings to initiate criminal justice reform. Additionally, peacebuilding agencies can utilize the framework as a strategic tool in their endeavors to enhance consciousness and foster social unity and reconciliation inside the state.

As mentioned in chapter one, the persistent and substantial loss of life, the protracted series of retaliatory killings spanning several decades in Unity State, South Sudan, has resulted in significant forced displacement, breakdown of social fabric, heightened insecurity, and the profound deterioration of its economic infrastructure. The brunt of vengeance murder is mainly felt by eminent personalities such as government officials, intellectuals, graduates, businessmen, military personnel and politicians. The existing approaches utilized by different entities within the state to tackle the issue of revenge killing appear to be unsuitable, as instances of retaliatory violence and communal disputes persistently occur shortly following each reconciliation deal aimed at reconciling communities affected by recurring revenge homicides.



The research was geographically located and contextualized in Unity State, South Sudan, where the data were acquired. Nevertheless, it is important to acknowledge that the outcome of the study can be regarded as representative of the entire South Sudan as the phenomenon under investigation is cross-cutting and the methods and strategies for resolving it are largely uniform.

Throughout the entirety of the study, rigorous compliance with all necessary ethical standards was upheld. Within the realm of Ph.D. research, the establishment of ethical assurance holds paramount importance as it serves to guarantee the execution of research with utmost integrity, consideration for participants, and adherence to ethical norms. The ethical dimension comprises a range of elements, including but not limited to intellectual property, secrecy, informed consent, justice, moral sensibility, beneficence, and non-maleficence. Prior to the commencement of data collection, participants in the study granted their informed consent by affixing their signatures to consent forms. The goal, procedures, and benefits of the study were elucidated to the participants by the researcher. The participants possessed a comprehensive comprehension of the nature of their participation and were granted the autonomy to withdraw from the study at their discretion, should they experience a lack of interest.

The data underwent rigorous confidentiality measures during the entirety of the research investigation. The researcher Robust data management techniques were executed, encompassing secure storage and the implementation of suitable measures to safeguard sensitive information. The data was effectively protected, ensuring the confidentiality and privacy of the research participants. The data collected was securely managed, with appropriate measures taken to safeguard any personally identifying information. The notification regarding the utilization and storage of participant data was transparent. The researchers demonstrated a commitment to

transparency by providing clear information regarding the handling and disposal of data once the research had concluded.

Prior to commencing data collecting, the project obtained ethical approval from the Ethical Committee at the University. The data collection tools were subjected to an ethical evaluation in order to verify their adherence to ethical criteria in terms of research design and procedures. Likewise, the researcher got official authorization from the State Ministries of Education and Peacebuilding to gather the requisite data. This suggests that the government is cognizant of the research's activities and its underlying purpose. Permission also encompasses the principles of integrity and respect towards state authorities who may harbor suspicions regarding the researcher's underlying intentions.

The researcher maintained the fundamental tenets of research integrity, encompassing sincerity, precision, and openness in the dissemination of study outcomes. In order to uphold ethical standards, the research diligently acknowledged and cited all sources to duly acknowledge the creative contributions of the authors and prevent any infringement against their copyrights. As such, plagiarism was successfully circumvented, as appropriate referencing of scholarly sources was implemented. There were no potential conflicts of interest identified that could have influenced the research.

Ensuring the acknowledgement of respect for cultural diversity is crucial while doing research involving diverse communities. The researcher took measures to ensure that the research design and procedures employed in the study are culturally sensitive and avoid perpetuating prejudices or biases. Efforts were made to mitigate the possibility of injury to participants, encompassing both physical and psychological aspects. The researcher demonstrated a high level of vigilance in monitoring participants for any indications of distress and had a well-developed

protocol in place to effectively manage and mitigate such instances. No forms of deceit were employed during the research. The research demonstrated a commitment to integrity and honesty in its treatment of the subjects. Briefing and debriefing sessions were conducted to ensure that participants were adequately informed about the genuine nature of the study.

During the course of the study, numerous challenges were encountered. Several issues have been identified, including the non-utilization of consent forms by certain participants, the generation of study materials, and insufficient transportation resources. The study was undertaken in South Sudan, a country that had a civil war until 2018 and was subsequently affected by the COVID-19 epidemic in 2019, as well as the catastrophic flooding. The occurrence of flooding in the year 2020 presented a substantial obstacle to data collection. The post-war context, on the other hand, entailed a potential threat to security, while COVID-19 concurrently constituted a risk to public health. The flood significantly hindered the researcher's mobility to other counties inside Unity State. However, the researcher was able to effectively conduct his study with the support of the United Nations Mission in South Sudan (UNMISS), which provided helicopters for patrol purposes across the seven counties of Unity State.

The occurrence of the civil war engendered a climate of apprehension among the populace, as individuals became polarized along divergent political affiliations. During the process of data collection, it is not uncommon for respondents to exhibit feelings of paranoia and suspicion regarding the political affiliation of the interviewer. Participants experience relief only when the researcher provides a comprehensive explanation of both the researcher's purpose and the objective of the investigation.

Furthermore, and as indicated above, this chapter delves into the implications arising from the conducted research, provides recommendations for its practical implementation, suggests avenues for further research, and concludes the study with a concise take-home message.

## **Implications**

Implications in the framework of a doctorate-level research study refer to the wider ramifications and practical uses of the research findings. Researchers should not limit their focus to the precise outcomes of their research, but rather evaluate how their findings contribute to the current body of knowledge, the possible influence on the field, and any practical implications or recommendations that might be derived.

The classification of implications encompasses both theoretical and practical implications. Theoretical implications are to the ways in which the research contributes to, or questions established theories and knowledge within the academic field. Conversely, practical implications refer to the ways in which the research can be implemented in real-life situations, impacting policies and practices, or indicating potential areas for future exploration.

In simple terms, tackling the implications of a doctoral research project involves linking the dots between the results you obtained and a broader context, investigating the "So what?" and "What now?" concerns. It is a crucial feature that demonstrates the importance and applicability of your findings beyond the immediate focus of the investigation.

## ***Practical implication***

This study presents empirical findings that substantiate the notion that the effective mitigation of revenge killings necessitates the implementation of various strategies. These

strategies encompass the imposition of lengthier prison sentences for individuals implicated in retaliatory homicides, expedited apprehension of offenders, the establishment of supplementary correctional facilities, and the enforcement of appropriate and proportional penalties. These tactics aim to mitigate a range of factors contributing to the occurrence of cycle revenge killings. These factors encompass the widespread availability of firearms, the practice of communal blood recompense, the premature release of offenders from correctional institutions, and the delayed apprehension of those involved in revenge killings, among other factors. The findings of this research offer empirical evidence in favor of the deterrence hypothesis, which argues that the factors of swiftness, severity, and certainty are influential in dissuading individuals from participating in particular actions.

The deterrent measures established in this study also recognize the importance of spiritual sanction in the eradication of revenge killings. This study posits that the significance of ritualization is important in the elimination of vengeance murder, as it serves to reinforce the point put forth in the literature evaluation. Ritual performance, occasionally linked to the concept of a curse, is a strategic approach utilized by the experienced individuals and spiritual authorities inside societies primarily distinguished by superstitious beliefs. The primary objective of this initiative encompasses discouraging persons who possess criminal inclinations, as well as those predisposed to engaging in retaliatory acts of killing, from participating in these illicit behaviors. The prominence of ritual performance in both traditional and current Nuer cultures, especially in rural settings characterized by common retribution killing, holds significant importance.

The results of this study additionally indicate that in situations characterized by cyclical revenge killings, the well-being and sustenance of individuals are impacted. Communities experience displacement as a consequence of recurring acts of revenge killings, which contribute

to a prevailing sense of insecurity. Consequently, economic activities that serve as sources of household income, including as farming, fishing, and pastoralism, are adversely impacted. In the course of this investigation, it was found that 65% of the participants held the belief that revenge killing possesses a proclivity to impact the economic conditions of individuals. Additionally, 60% of the respondents asserted that revenge killing invariably leads to the displacement of communities in which it takes place.

The study additionally reveals that the phenomenon of cycle revenge killings has a profound impact on the dynamics of communal relations. Numerous interpersonal partnerships, such as marital unions, experience significant repercussions when an individual closely connected to one of the partners meets an untimely demise, often resulting in the dissolution of the relationship through divorce. In certain instances, spiritual leaders have been known to intervene in marital unions by conducting rituals, thereby facilitating the preservation and restoration of these relationships. The prevailing belief around a malevolent supernatural being is that it serves as a harbinger of darkness, exacting retribution. This entity is customarily expelled by the ritualistic practices of sacrificing cattle or immersing it in a body of water until its demise is ensured. When the execution of this ceremony is omitted, the peace talk is commonly regarded as incomplete.

One of the significant inferences of the study pertains to the role played by the proliferation of small guns in aggravating revenge killings in South Sudan. This suggests that in situations where there is a high prevalence of weapons among the general population, there is an associated rise in the number of fatalities resulting from acts of retaliatory violence. Additionally, research suggests that while acts of revenge killing may still occur, individuals may employ conventional weapons such as spears and knives to execute these acts, resulting in potentially lower levels of lethality

compared to the utilization of contemporary weaponry. Based on unreleased data gathered by the United Nations Mission in South Sudan, it has been discovered that Unity State experienced a loss of more than 100 civilian lives due to retaliatory acts of violence only within the year 2022. The vast majority of these homicides were committed utilizing firearms, predominantly AK-47 rifles.

Moreover, the implementation of a communalized system for blood compensation was identified as a significant contributing element in the perpetuation of retaliatory killings. A study conducted also revealed that the imposition of blood compensation on the relatives of a perpetrator for a crime committed by an individual leads to a higher likelihood of the offender repeating the offense in the future. This is attributed to the diminished sense of remorse experienced by the criminal, as the communalized nature of the blood compensation reduces their personal burden of accountability. This suggests that a decrease in accountability for an individual's criminal actions corresponds to a decrease in the deterrent impact of the crime committed. Consequently, there is a heightened probability that the offender would engage in the same criminal behavior again in the future.

One finding also discovered that the church plays a minimal role in preventing individuals who engage in revenge killings. The church does not elicit the same level of dread that the government and spiritual leaders, such as spear masters or land priests, do among wrongdoers. This implies that individuals who engage in acts of revenge killings exhibit a diminished level of confidence in the principles of Christianity and the concept of an afterlife, despite the fact that some of them possess names associated with the Christian faith and have undergone the sacrament of baptism in the name of Jesus Christ. There is a noticeable apprehension among individuals towards the potential harm inflicted against the physical body as compared to the intangible essence of the spirit. This belief is characterized by a certain degree of uncertainty among these

individuals. By adhering to these ethical principles, the researcher not only prioritize the welfare of participants but also enhance the credibility and dependability of their research findings. The inclusion of ethical assurances played a crucial role in upholding the utmost standards in this academic research throughout the duration of the study.

Based on a specific discovery in this research, a notable number of people feel uneasy about the government because it fails to impose punishment on those who commit acts of revengeful violence. However, they are willing to have faith in the government as long as it has the ability to take such actions. These disciplinary methods involve the apprehension and lengthier imprisonment of the criminals, as permitted by legal system. In certain instances, those who attempt to elude the legal consequences of their actions may encounter fatal outcomes during the course of their apprehension. The presence of this factor elicits dread within both the perpetrators and the wider community, as the government demonstrates an unwavering stance against fugitive criminals who engage in acts of resistance during apprehension.

### ***Theoretical Implication***

Theories play a crucial role in comprehending, analyzing, explaining, predicting, and prescribing conflicts. According to Ndeche & Iroye (2022), theories provide researchers and practitioners with essential insights into the underlying causes, nature, effects, and strategies for preventing, managing, and resolving conflicts, ultimately promoting peaceful and harmonious coexistence. This work has been consistently guided by deterrence theory, a concept in the field of political science and international relations that examines how the prospect of punishment, or adverse outcomes might shape the behavior of individuals or governments, discouraging them



from engaging in specific acts. The central concept of the theory posits that the apprehension of retribution functions as a deterrent, dissuading prospective wrongdoers from participating in bad actions.

The theory originates from criminal law and relies exclusively on legal authorities, specifically law enforcement agencies, for its execution. This idea is effective in situations where law enforcement operates in large areas and crimes are widespread. Even when law enforcement is present, certain criminals exhibit greater deference towards those who possess supernatural authority and govern through divine sanction. These groups consist of individuals who hold spiritual leadership roles, such as prophets, land priests, or spear masters. According to the respondents to this study, disagreements relating to revenge murder and other crimes are typically resolved through the utilization of rituals.

Considering the significance of traditional authorities who employ rituals as a means of discouraging disputes and crimes, as well as legal authorities who rely on the capabilities of their personnel for deterrence, this research aims to blend these two approaches to develop an enhanced theory termed "Peace Ritualization Theory." Further explanations of this theory will be provided below.

### ***Peace Ritualization Theory***

Based on the findings of the study, the researcher proposes the introduction of a new theoretical framework known as the "Peace Ritualization Theory" to the field of knowledge in response to the community's demand for the inclusion of rituals in communal peace dialogue processes. Peace Ritualization Theory is a process of invoking divine power during peace

processes through the performance of rituals by a revered ritualist. The theory contends that the incorporation of spiritual sanction in communal peace dialogues effectively discourages unlawful behaviors and promotes sustainable peace in society. This theory, if implemented effectively, would serve as a necessary complementary component to the legal framework, which is usually implemented by legal authorities. According to this notion, the combination of divine sanction with the legal framework has a greater deterrent effect than the use of either strategy alone. The concept of divine sanction pertains to the view that individuals have ultimate responsibility to God for their conduct in the earthly realm. This idea emphasizes a significant traditional dispute resolution mechanism often overlooked by most contemporary peace players involved in community-based peacebuilding and reconciliation efforts.

The model is grounded in Martin Buber's (1923, 1970) dialogue theory and Émile Durkheim's (1912) theory of rituals. Martin Buber, an Austrian Jew, and Israeli philosopher was considered the progenitor of the philosophy of dialogue, as his writings encompassed the foundational principles of dialogic philosophy. In his contemplation of the human condition, Buber, an exponent of existentialism, focused specifically on the communicative dimensions of human existence.

The etymology of the word dialogue can be traced back to the Greek words *dia* and *logos*, where the term "dia" refers to the concept of "through," while "logos" can be translated as either "word" or "meaning." Essentially, a dialogue is a continuous exchange of meaning. In order to attain peace and harmony, dialogue, which is accomplished through personal contacts and communication, is crucial for resolving both group and interpersonal conflicts. Peace is typically attained through increased engagement with others, the building of bridges, and the identification of common ground.

Conversely, Emile Durkheim, a French sociologist, is credited with originating the theory of ritual. According to Durkheim, as in Summers-Effler, E. (2006), ritual is essential in constructing the sacred or social order, along with its related group affiliation, social functions, status structures, and hierarchies. Rituals are considered to elicit communal emotions connected to symbols, which form the foundation for beliefs, cognition, ethics, and culture (Summers-Effler, 2006).

Although historians of religion, sociologists, and anthropologists may have different perspectives, their conceptions of ritual serve a common purpose: to address the many challenges that arise from the first separation of thought and action. Indeed, the theoretical discourse concerning ritual is organized as a cohesive whole by a logic that is built on the contradiction between cognition and action.

The utilization of spiritual sanction has been a longstanding practice in rural areas of traditional Africa, serving as an independent approach to achieve peace throughout the ages. Nevertheless, in contemporary society, there has been a shift towards emphasizing peace negotiations that stress formalized agreements, often disregarding informal agreements. In the present-day peace process, the legal authorities enforce written agreements through the utilization of law enforcement agencies. The implementation of unwritten agreements in the conventional peace-making process is facilitated by spiritual leaders, such as land priests. These spiritual leaders employ ancestral spirits to restrain individuals who may violate the communal consensus. The mechanism operates by use of verbal imprecations and the use of intimidating language. The repercussions of such a curse extend beyond the individual responsible, affecting subsequent generations.

In rural environments, the phenomenon known as the curse is regarded with apprehension by the local populace, particularly within communities that hold strong superstitious beliefs. In traditional practices, esteemed individuals such as elders and spiritual leaders would engage in the ritualistic slaughter of a goat, sheep, or cow using methods that were shrouded in an aura of mystique. Typically, the process of slaughtering a sheep involves submerging it in water until it ceases to breathe and remains unconsumed. The cow is impaled in its posterior part and remains in a state of anticipation for its descent. Usually, a single piercing is sufficient in the majority of instances. If it does not fall, it will be impaled once again until it collapses. Nevertheless, the inability of a bovine to succumb to a single puncture wound may be indicative of an unfavorable omen, as it deviates from the norm.

The elderly individuals would engage in prayer rituals aimed at seeking the pardon of spirits and the expurgation of negative actions. The act of maneuvering a penetrating spear around the cow would be performed by them. The elders are afforded the opportunity to engage in prayer while invoking their ancestors via a captivating linguistic medium. The individuals would release a fragment of desiccated tobacco into the atmosphere, directing their gaze towards the celestial expanse, seemingly engaging in a form of direct communion with a divine entity. During the ritual, the posterior region of the bovine specimen would be coated with the residue derived from the combustion of cow excrement, while the performer would elevate the spear in a manner suggestive of an impending thrust towards the animal. Upon the completion of this particular ritualistic act of prayer, the individual responsible for the act of stabbing the bovine creature shall be summoned to the designated spot in order to proceed with the act of piercing the aforementioned animal. The individual in question possesses the potential to assume the role of a land priest or an elder, who has been granted the authority by the land priest to perform the act of stabbing the cow.

Various methods of bovine descent exist, each has its own distinct significance. The livestock has the potential to descend either onto its left or right sides, or alternatively, onto its knees. The occurrence of a leftward descent is commonly regarded as an ominous portent. This suggests that the dispute remains unresolved and that the involved parties continue to harbor resentments, potentially leading to the emergence of another conflict in the future. Nevertheless, when it descends on the right side or comes to rest on its knees, it signifies the successful resolution of the matter at hand, so signifying the conclusion of the dispute. In customary practice, individuals commonly engage in the act of clapping their hands, while women traditionally express their joy by ululation. Additionally, esteemed elders partake in the act of expressing gratitude towards their ancestors, acknowledging the fulfillment of their prayers.

The deceased cattle will subsequently undergo dividing, with each segment of the community being allocated a certain portion corresponding to their entitlement. The allocation of meat based on proportional shares is a crucial aspect. The belief in one's entitlement to a portion of the components of a single creature serves as a representation of the collective membership within a community, so symbolizing a state of cohesion and solidarity. In the majority of instances, disparate factions within a community initiate the practice of communal dining as a means to foster reconciliation and rebuild fractured trust. According to prevailing beliefs, individuals who perpetrate acts of homicide against members of their communal group, with whom they previously shared meals, are considered to incur a curse. This curse is seen to result in their eventual demise, as it is posited that the spirits, perturbed by the transgression of the communal agreement, will express their displeasure by this punitive measure.

In some instances, the potential outcome may not manifest promptly, and close observation will be conducted. In the event of any unfortunate occurrences affecting oneself or one's immediate

family, it is commonly believed that individuals may attribute such events to the efficacy of a curse. Individuals may face the possibility of mortality, including the potential loss of their offspring due to sickness or accidents. Additionally, one's livestock may be susceptible to disease or predation by wild animals, potentially resulting in their demise. Furthermore, there exists the potential for one's business to decline, leading to potential financial instability, and the risk of losing one's employment. The occurrence of negative events in one's life is often attributed to the influence of a curse. The ramifications of the curse are extensive, leading individuals to exhibit greater apprehension towards it compared to the enforcement of legal regulations, which primarily affects the wrongdoer exclusively.

Marshall (2002) argues that ritual activities build belief and a sense of belonging in participants by activating several social-psychological systems that collaboratively produce the distinctive results of the ritual. Research has demonstrated that specific aspects of ritualistic behavior have the ability to alter individuals' emotions and induce peculiar or demanding behaviors. These activities are subsequently interpreted in a manner that fosters belief and a sense of belonging in the presence of the central focus of the ritual. Ritual performance events offer the advantage of being bounded, implying they have distinct and determined starting and ending points. Unlike abstract concepts or personal ideals, ritual performance may be directly viewed and documented through photography (Grimes, 2004).

In his analytic paper titled "Behavior, Belonging, and Belief: A Theory of Ritual Practice," Marshall (2002) argues that:

“Rituals yield two main values: belief and belonging. In this context, the term "belief" is used as a rhetorical device to convey the sense of certainty, willingness to believe, and assurance that commonly arise from engaging in rituals. Humans require more than just information to comprehend the world. Due to our dependence on constructed mental models, it is necessary for us to have a foundation of beliefs that are comprehensive, steadfast, and shielded from the peculiarities inherent in all socially formed norms. The involvement of rituals in the formation of this belief is demonstrated by their recognized ability to resolve paradoxes and inconsistencies as well as their timing, which occurs after events that challenge our knowledge, such as death, defeat, and abnormality. "Belonging" is an alliterative term that represents a broader concept, which includes attraction, identification, and cohesion. Belonging surpasses membership, much like belief surpasses knowledge. Group memberships are determined by a combination of random events and personal decisions. However, in all cases, they are an objective reality that individuals may not be conscious of, devoted to or eager for. Some of these memberships need to solidify and become secure, ultimately leading to a sense of belonging, as a result of human social interdependence. The connection between rituals and the formation of a sense of belonging is indicated by the observation that social cohesion and a feeling of togetherness are prominent results and purposes of rituals. The ethological evidence suggests that the utilization of rituals serves as a mechanism for fostering social cohesion, a characteristic observed in numerous social species.”

Beside rituals performance, the utilization of the rule of law as a preventive measure and deterrent effect is equally crucial. Certain criminals hold the belief that their adherence to

contemporary religious systems, such as Christianity and Islam, grants them immunity from divine retribution by their ancestral deities. The enforcement of the rule of law is necessary to regulate and control individuals belonging to this particular group of offenders. The individuals in question pose a significant threat in regions characterized by a lack of governance and legal framework. They would engage in criminal activities without fear of punishment, fully aware that they would not be apprehended by anyone.

The concurrent implementation of spiritual and legal penalties presents a double edged-sword and an inherent challenge, as individuals involved in unlawful conduct frequently encounter pressure to submit to either spiritual or legal jurisdiction.

### **Recommendations for application**

This study recommends a wide range of legal and political strategies to address the phenomenon of revenge murder in South Sudan, with a particular focus on Unity State. The recommendations are aligned to the four research questions on causes, effects, perspectives, and deterrent strategies for mitigating revenge murders in South Sudan's Unity State. Key issues that warrant remedial solutions include the proliferation of small firearms, inadequate prison facilities at the local level, communalized blood reparation payment, dearth of local judicial officials, shortened prison terms, and delayed apprehension of culprits. Addressing these, the researcher recommended research-oriented measures such as criminal justice reform, the establishment of adequate prison facilities, the application of spiritual sanction, the banning of communalized blood compensation, the adoption of extended prison service for avengers, the implementation of periodic disarmament, and support for traditional authorities and faith-based groups. To ensure the implementation, the researcher called on the State Legislative Assembly to evaluate and



incorporate the research-oriented recommendations into the state constitution to combat the threat of cyclical revenge murder.

On criminal justice reform, the recommendation focuses on three key areas encompassing wrongful arrest of perpetrators' parents, unclear boundaries between statutory law and customary law, and premature release of perpetrators from detention correctional facilities. On wrongful apprehension and arrest of perpetrators' relatives, the study discovered that the law enforcement agents apprehend and arrest the parents of the perpetrators when their children evade justice. Regrettably, the customary law endorses this practice, while the statutory law remains silent and appears to support it. Most participants in this study expressed robust opposition to this notion. Therefore, the legal system should discourage this practice and concentrate solely on pursuing and apprehending the actual perpetrators vengeance murders.

The family members of an individual responsible for a crime should be regarded as innocent and should not be subjected to victimization for the actions of their offspring, unless there is compelling evidence demonstrating their active involvement in the design and execution of the homicide. To ensure the effectiveness of this endeavor, it is imperative for the state parliament to enact legislation that criminalizes any form of a practice targeting the parents of the perpetrators who escape justice, as failure to stop it is tantamount to a violation of the human rights law.

Regarding unclear boundaries between statutory law and customary law, it is apparent that in rural areas, the tradition chiefs are exercising the mandate of trained lawyers to adjudicate murder cases. They also conclude that the payment of blood compensation settles the matter, even in cases where the perpetrator is not apprehended. To avoid conflicts of laws and mandates, the state legislative assembly should delineate the boundaries of statutory and customary law. This practice should be discouraged, as traditional chiefs have no jurisdiction to perform such duty.

Their mandate should only stop at minor social disputes as prescribed by law in the Customary Law, Local Government Act 2019, and South Sudan Interim Constitution, which is the country's Supreme Law.

Another inherent flaw in addressing vengeance murder is the premature release of individuals convicted of revenge killings from correctional institutions. This practice, according to the findings, is occasionally attributed to the influence wielded by relatives of the perpetrators who occupy prominent governmental posts or oversee prison facilities. In addition to prison authorities, certain politicians and high-ranking army generals who hold influential positions within the government occasionally perceive themselves as exempt from legal requirements. In most cases, they advocate for the immunity of their implicated relatives, regardless of the severity of the crimes committed.

The practice of prematurely releasing individuals responsible for revenge killings has been subject to criticism due to its potential to perpetuate a cycle of retaliatory violence. This is because the grieving family members may feel compelled to resort to vigilantism to seek retribution when they encounter the person responsible for their relative's untimely death. Even in cases where the offender fulfills their obligation to provide restitution in accordance with customary law, this does not necessarily imply that the prescribed prison sentences outlined in the law should be waived. The reparation process should not be the first stage of dispute resolution but rather an alternative mechanism recommended by the legal system as restorative justice following the application of retributive justice.

It is of utmost importance that the legal authorities take the necessary measures to maintain strict adherence to the rule of law pertaining to the duration of incarceration, thereby ensuring that offenders serve their prison sentences in full compliance with legal provisions. The placement of

offenders in prison facilities serves dual purposes, as it does not only uphold adherence to the rule of law but also ensures their protection against potential acts of retaliatory violence from bereaved family members of homicide victims.

The study also recommends the establishment of adequate prison facilities at the local level to deter the culprits. The correctional institution plays a pivotal role within the societal framework in relation to acts of revenge killings. The implementation of constitutional law confers benefits upon the broader populace by reinstating rationality and establishing a sense of order within a given society. Nevertheless, it is crucial that all arrests, irrespective of their legality or formality, whether they are predicated on verbal or physical conduct, adhere to the fundamental concept of protecting the inherent dignity and worth of the individuals subjected to arrest. The apprehension and arrest of perpetrators of revenge murder functions as a deterrent for prospective individuals who have not yet experienced incarceration. Results of this study indicate that a substantial majority of the participants strongly agreed with the idea that increasing the number of jail facilities has a tendency to reduce occurrences of revenge killings. Hence, it is crucial for the judicial organ of the government, in conjunction with the executive organ, to ensure that prison facilities are established at the local level.

Peace partners, on their part, should also endeavor to assist in this matter as long as they have capacity to support the government. Research has shown that depending solely on software peacebuilding approaches is not adequate, as gains achieved through such action can easily be undermined if there are no sufficient deterrence mechanisms to correct the behaviors. It is imperative to prioritize the establishment of correctional facilities that are specifically tailored to accommodate the individuals engaged in retaliatory homicide and other forms of criminal behaviors.

The researcher also recommends the application of “Spiritual Sanction” in peacebuilding activities. The study highlights the significance of spiritual sanction, which is sometimes enforced by curse threats in rituals, as an essential mechanism for deterring unlawful behavior. Incorporating this strategy into peacebuilding initiatives may foster peace and reconciliation. The state legislature ought to legalize the practice with explicit application criteria. Curses, often associated with negative energy or consequences, can be seen as a method of purging or eliminating negativity from a certain situation or individual within the framework of a ritual. Several cultural customs incorporate the utilization of curse as a symbolic or cathartic element. This notion argues that by openly expressing and confronting negative emotions, they can perhaps help the process of healing and attaining resolution. In the context of peacebuilding, the incorporation of curses in ceremonial rituals has the potential to serve as a means through which individuals or groups can express and alleviate their grievances, voice their frustrations, and ultimately advance towards a state of reconciliation. The procedure might be conceptualized as a metaphorical purifying endeavor with the objective of eliminating deleterious energy to facilitate the emergence of conducive transformations. It is crucial to implement a strategic approach that showcases cultural awareness, and a thorough understanding of the specific beliefs and traditions linked with these practices. Rituals, which involve the employment of curses, demonstrate significant diversity across many cultural and belief systems.

Curse as a deterrence approach is legitimized by its divinity capacity, which renders its use important. Although the spiritual leaders, particularly land priests, are sometimes incorrectly viewed as magicians in some circumstances and are sought for death by some criminals, the utilization of curses remains a vital approach to eliminating revenge murders in this regard. The integration of a curse and the application of rigorous legal protocols as a strategy for addressing

criminal conduct within the context of communal peace dialogues prompts us to consider a novel theoretical framework that warrants inclusion in the existing body of knowledge.

The strategy has proven to be a crucial approach to resolving disputes and reconciling communities, particularly in rural areas where legal authorities have limited presence. It's evidenced that the granting of autonomy to spiritual leaders in their pursuit of peacebuilding through the utilization of rites and curses to foster peace and dissuade potential wrongdoers is a matter worthy of consideration as it bridges the legal system gap in rural areas. While spiritual sanction is critical, spiritual leaders should be cautioned against offering cleansing service to the perpetrators of revenge killing, as such actions would weaken efforts to mitigate revenge murder. To ensure legal compliance, it is imperative for the constitution to have provisions that criminalize the act of cleansing, especially for the perpetrators of revenge killing, thus rendering it illegal and subject to punitive measures as prescribed by the law.

Rituals hold significant importance within society since they serve as integral mechanisms for addressing and resolving communal conflicts. The concepts under discussion encompass reconciliation and mediation, symbolic acts of reconciliation, spiritual cleansing, restoration of social order, community participation, and preservation of cultural norms. The significance of rituals in such circumstances is in their capacity to reinstate peace, equilibrium, and a perception of organization within the group.

There are several manners in which rituals play a significant role in the resolution of communal disputes within the Nuer community. Numerous Nuer rites encompass a spiritual aspect, incorporating the recitation of prayers, bestowal of blessings, and engagement in ceremonial practices aimed at purifying the community from detrimental forces linked to the ongoing conflict. The act of spiritual cleansing is often regarded as a means to facilitate healing

and rejuvenation within a given society. Rituals frequently function as a medium for facilitating reconciliation and mediation among parties in dispute. The facilitation of these rituals by elders and spiritual leaders serves the purpose of fostering reconciliation between conflicting factions, enabling effective communication, promoting mutual comprehension, and ultimately leading to the resolution of disputes. Rituals also encompass symbolic actions that serve as manifestations of the mutual commitment of both parties involved to transcend the problem at hand. These actions may encompass the exchange of symbolic artifacts, the communal consumption of food, or the engagement in collective rituals. Symbolic gestures play a crucial role in the process of rebuilding trust and cultivating a collective sense of solidarity.

Community conflicts have the potential to significantly damage the social cohesion within a society. In such situations, rituals serve as a formalized and deeply ingrained mechanism for reestablishing societal harmony by resolving grievances, recognizing the consequences of conflicts, and delineating a path towards progress. The Nuer community in both South Sudan and Ethiopia frequently employs cultural norms and traditions when engaging in communal conflict resolution, with rituals serving as a prominent aspect of this process. Rituals have a significant role in upholding the community's identity and values by safeguarding cultural aspects, hence underscoring the significance of harmonious cohabitation. Rituals frequently encompass the active engagement of the entire community, fostering a communal encounter that strengthens a sense of affiliation and common identity. The engagement of individuals in communal activities has the potential to cultivate a shared dedication to the principles of peace and collaboration. Rituals within the Nuer tribe are employed as potent mechanisms for the resolution of conflicts, effectively attending to the practical and spiritual aspects inherent in communal disputes.

The research also discourages the communalized payment of blood compensation practices. The practice of communalized payment of blood recompense should be discouraged due to its potential to perpetuate cycles of revenge killings. In the present study, a significant proportion of participants expressed strong agreement, with only a few indicated agreements regarding the inappropriateness of employing a method where relatives of the offender, who lack awareness of the crime, experience greater emotional distress than the victim. It is recommended that the customary law endorsing this practice be revised to stipulate that only the offender shall bear the burden of blood restitution, ensuring a more equitable distribution of consequences.

This study demonstrates that the perpetrators exhibit no remorse for engaging in criminal acts, particularly revenge murders, as they regard accountability for crime as a collective obligation. The absence of personal accountability for crime incentivizes perpetrators to perpetrate more murders, while relatives are financially burdened. A study indicates that certain offenders may deliberately commit homicides to penalize families if their demands are not met.

The study also recommends the periodic conduct of civilian disarmament campaigns. Findings of this research discovered that the proliferation of small arms is alarming and is equally blamed for the rise in revenge murder cases. The state government ought to implement a comprehensive civilian disarmament initiative to effectively eliminate the possession of weapons among delinquent adolescents. Some studies have indicated that countries undergoing post-war recovery, such as South Sudan, require effective disarmament processes in order to facilitate a seamless transition towards sustainable peace. According to Schulhofer-Wohl & Sambanis (2010), the implementation of disarmament, demobilization, and reintegration programs (DDR) has been recognized as a crucial component in achieving a smooth transition to a state of peace and is

considered essential in fostering enduring security, peace, and economic progress in the aftermath of civil conflicts.

One of the primary challenges encountered in post-conflict countries is the identification of strategies aimed at persuading former fighters to voluntarily surrender their firearms and successfully reintegrate into the fabric of civic life. For the case of South Sudan, it is imperative to implement a standardized procedure to foster confidence within communities that may harbor concerns about their vulnerability in the event of their firearms being removed from their hands. The implementation of this technique holds significant importance as it fosters trust among civilians and facilitates their acceptance of the disarmament exercise, hence mitigating any apprehensions or concerns. The arms that are collected should be tightly secured in maritime containers and then disposed of to prevent their spillage into society.

Empirical evidence suggests that disarmament efforts often fail to achieve their intended outcomes. This is mostly because certain military personnel who have access to them tend to bring back these weapons into the community. Such action occurs either through the means of gratuitous distribution or through the act of commercial transactions. It is imperative to implement robust mechanisms for overseeing the store and administering appropriate sanctions against officers who engage in the unauthorized dissemination or commercialization of the stockpiled weaponry within the community. If effectively enforced, such regulations have the potential to restrict the proliferation of small guns among civilian populations.

The research also calls for support and traditional authorities' space. The preservation of the traditional chief's role in supporting the legal authorities in addressing the issue of cyclic revenge killings is vital and should be maintained and enhanced. Traditional authorities, namely tribal chiefs and elders, hold a prominent position in the resolution of disputes within the context



of South Sudan. Their functions encompass a wide array of responsibilities, including cultural and customary mediation, restorative justice, community representation, resolution of land and resource conflicts, supplementation of formal legal systems, facilitation of community consensus building, and promotion of preventive and educational initiatives.

Cultural and customary mediation is a prevalent practice in South Sudan, where traditional authorities frequently assume the role of mediators in resolving conflicts. These mediators rely on cultural and customary norms to guide their intervention processes. The parties involved in the conflict utilize conventional norms and values to identify and reach mutually agreeable resolutions. Frequently, their emphasis lies on restorative justice as opposed to retributive justice. The primary focus lies on the restoration of relationships and the promotion of harmony within the community, as opposed to the imposition of stringent penalties. This method is consistent with the cultural practices observed in other indigenous communities in Africa.

The chiefs, as the custodians of customary law, which is deeply entrenched in historical traditions and localized customs, play a substantial role in the process of resolving disputes. They engage in the interpretation and application of customary rules in order to effectively resolve problems while also considering the unique cultural context and norms of the communities in question. In several instances, traditional authority collaborates with formal legal systems to address and settle issues such as revenge killings. A potential partnership between traditional and state institutions could be established to facilitate a holistic approach to justice that upholds the principles of both customary and statute laws.

Besides being custodians of customary law, traditional chiefs are also regarded as representatives of their respective communities. The active participation of individuals in the resolution of disputes promotes the incorporation of community perspectives and concerns, hence

promoting inclusion and legitimacy within the resolution process. Consequently, their dispute resolution procedure frequently entails comprehensive community engagement and the establishment of consensus. Chiefs and elders play a pivotal role in facilitating discussions, which serve as a platform for community members to articulate their grievances and concerns while collaboratively seeking mutually acceptable resolutions. Traditional authorities also fulfill a preventive function through the dissemination of cultural norms and values to members of the community. By advocating for comprehension and compliance with these principles, their objective is to proactively mitigate the occurrence of conflicts. In nations such as South Sudan, where instances of land and resource conflicts are prevalent, traditional authority plays a vital role in the resolution of issues pertaining to land ownership, utilization, and accessibility.

Traditional chiefs also function as intermediaries connecting wrongdoers and the governing authorities. This implies that individuals should actively contribute to the gathering of timely alert data and provide the legal authorities with additional intelligence regarding the intentions of the perpetrators of retaliatory violence. It is imperative to cultivate positive ties with the community and gather relevant intelligence, such as the whereabouts of the offender. In addition, it is imperative to provide backing for the efforts of spiritual leaders in fostering reconciliation and harmony among conflicting populations.

Although the significance of traditional leaders is undeniable, it is imperative to acknowledge that the exclusive delegation of responsibility for addressing revenge killing instances to them may not be optimal, given the community's dissatisfaction with their current approach. In rural areas, several traditional leaders continue to preside over cases of revenge murder, despite these cases falling outside the jurisdiction assigned to them by the constitution. The scope of traditional leaders' responsibilities ought to be restricted solely to the facilitation of

blood restitution, while the government assumes full authority in implementing retributive justice without any external intervention.

Throughout the course of time, there has been a prevalent perception that chiefs have contributed to the erosion of customary law, mostly due to their perceived prioritization of fines derived from blood compensation penalties rather than ensuring equitable justice for the bereaved families of revenge killing victims. The engagement of traditional leaders in the resolution of disputes holds immense significance, although it's partly criticized. Nevertheless, it is crucial to acknowledge that the efficacy of their involvement could be impacted by a multitude of factors, such as the prevailing political and security circumstances in South Sudan. Given their importance in dispute settlement, the parliament should fight for their space and grant them adequate services, including salary and protection, for them to execute their mandate with pride and confidence.

Finally, the study acknowledged the important role of faith-based groups and called for support in revenge-related dispute resolutions. Religious leaders across different faiths have a crucial role in offering leadership and exerting influence over the belief systems, moral ideals, and rituals of their followers. Often, individuals in this capacity undertake the responsibility of serving as moral and spiritual mentors, fostering a sense of community, and providing ethical counsel. Religious leaders assume a diverse array of roles, which span from offering spiritual guidance and safeguarding cultural customs to promoting communal unity, upholding moral and ethical values, extending assistance during periods of turmoil, participating in interfaith dialogue, and championing social equity. They occupy a significant spot within various communities globally, and their importance can be examined from multiple perspectives. The concepts of education and enlightenment have long been subjects of scholarly inquiry and philosophical discourse. These notions encompass the acquisition of knowledge, the development of critical thinking skills, and

the extension of teaching to future generations. Thanks to religious leaders frequently assume the role of spiritual mentors, providing moral and ethical guidance to their adherents.

Religious scholars offer guidance and exegesis of sacred scriptures, assisting individuals in grappling with ethical quandaries and discovering significance and direction in their existence. They also play a crucial role in cultivating a sense of communal belonging within their respective congregations. Religious institutions frequently function as focal points for communal engagements, offering a physical setting for religious observance, social bonding, and the cultivation of shared principles. The establishment of a sense of community has the potential to enhance social cohesion and foster the development of support networks. Religious leaders frequently express and maintain moral and ethical principles derived from their religious doctrines. Advocates may espouse ideals that foster notions of justice, compassion, and kindness, so exerting influence on the ethical framework of a given culture. In periods of individual or collective turmoil, individuals frequently seek solace and direction from religious authorities. Religious leaders have the capacity to provide counseling services, emotional solace, and a structured approach to managing challenges, thereby offering both spiritual and psychological help.

A considerable number of religious leaders actively participate in the advocacy and endorsement of social justice initiatives. Members of a particular community have the capacity to voice their disagreement with instances of injustice, poverty, bigotry, and other prevalent societal problems, thereby inspiring their followers to actively participate in corrective actions and generate positive effects on society. Religious leaders often undertake the duty of disseminating knowledge and fostering comprehension among their respective communities pertaining to their religious doctrines, rituals, and moral tenets. The incorporation of an educational element functions as a

protective measure for cultural and religious legacy by facilitating the transmission of teachings to future generations.

Despite the lack of respect from society, it is fundamental for the faith-based groups to persist in fulfilling their responsibilities in addressing feuds associated with revenge killings. One potential approach to addressing this issue involves cultivating an environment of tranquility and cooperation among the conflicting parties. The predominant religious affiliation in South Sudan is Christianity, and hence, the church's significance should not be underestimated. Christian doctrine unequivocally denounces the act of human beings taking another person's life, asserting that the authority to determine the end of a person's life rests solely with God. The implementation of such pedagogical practices, particularly in rural Christian communities, could potentially contribute to the amelioration of the escalating phenomenon of cyclical revenge killings.

### **Recommendations for future research**

The provision of recommendations for future research is essential for aiding subsequent researchers in the development of study designs. Moreover, these recommendations can serve as a valuable reference point within research proposals, facilitating the justification for the investigation of various variables. AJE Scholar (2023) suggests that evidence-based recommendations should provide insights into potential areas of improvement within the field of research. It is advisable to provide recommendations that are highly detailed, accompanied by a well-defined action plan that incorporates rationales. The areas that should be considered encompass both theoretical advancements and practical research orientations. It is imperative that the recommendations provided are also practical and viable for researchers to contemplate (Connelly, 2023). The study of homicides plays a key role in comprehending and mitigating acts

of violence. The following are many prospective domains that warrant more investigation in future:

1. **Psychological Profiling:** This study should examine the psychological variables that contribute to the manifestation of homicidal inclinations. This could entail doing comprehensive case studies and analyzing the mental health backgrounds of the individuals responsible.
2. **Social and Economic:** Examine the correlation between socio-economic conditions, inequality, and poverty and their influence on homicide rates. Developing tailored intervention solutions can be facilitated by comprehending these factors.
3. **Victimology:** This study shall analyze the characteristics of individuals who have been victims of retaliatory act. Research interests should encompass demographic data, the nature of relationships with the perpetrators, and the identification of potential recurring trends.
4. **Criminal Justice System Analysis:** This study shall evaluate the efficacy of legal systems and law enforcement agencies in the prevention and resolution of killings. This inquiry seeks to identify potential areas of enhancement within investigation techniques, forensic technologies, and legal procedures. Additionally, an examination of the patterns and traits of retaliatory homicides from a criminological standpoint could also aid in the creation of profiles or tools for assessing risk. An inquiry of this nature could seek to determine whether there exist particular stimuli or situations that heighten the probability of an individual turning to such drastic actions as a form of retaliation.

5. **Transformative approaches:** This study examines punitive strategies aimed at eliminating acts of revenge killings. Future study should investigate transformative approaches that have the ability to dissuade potential perpetrators from engaging in crimes of homicide, in conjunction with the utilization of stringent means to enforce compliance with legal standards.
6. **Technology and Homicide:** This shall focus on the examination of the impact of technology and its role in the perpetration and resolution of homicidal acts. This could involve investigating the impact of social media, surveillance technologies, and forensic developments on homicide rates and investigations.
7. **Credibility of legal authorities:** Majority of participants in the research perceive the government as the primary entity that instills fear in those who engage in acts of revenge killings. Further investigation is necessary to expand the scope of inquiry within this domain, with the aim of identifying additional actors besides the government who may possess the capacity to dissuade individuals from engaging in revenge killings. This is particularly pertinent given the ongoing prevalence of such homicides, despite the perceived dread that killers hold towards the government.
8. **Impact of spiritual leaders' mandate:** The spiritual leaders' role in peace making is currently so limited since the independent of South Sudan. Future research should also consider expanding the role that the spiritual leaders play in the eradication of revenge killing phenomenon in the country. They should also investigate and expand Peace Ritualization Theory.
9. **Effect of firearms:** In light of the persistent possession of firearms by civilians following disarmament efforts, it is imperative to carry out additional research to investigate and devise

strategies to effectively control the return of arms into communities subsequent to disarmament. This proposed study's primary goal is to identify the underlying factors contributing to the civilian disarmament deficit and propose effective solutions to mitigate it.

**10. Geospatial Analysis:** This study shall involve the application of geographic information systems (GIS) to effectively map and evaluate the spatial distribution patterns of homicides. The purpose of this study is to analyze patterns and identify hotspots to inform and enhance targeted crime prevention strategies.

**11. Gang-related Homicides:** This study will concentrate on understanding the dynamics of gang-related violence. Comprehending these dynamics will aid in formulating essential tactics for disrupting patterns, including recruitment procedures, motivational variables, and societal structures.

**12. Cultural and Historical Perspectives:** This study will examine the influence of cultural norms, historical events, and society transformations on the prevalence of revenge homicides. Examining historical contexts will yield significant insights into persistent patterns and potential factors that contribute to the hazards linked to revenge homicides.

## Conclusions

Overall, the findings of this research on “Legal and Political Strategies for Revenge Murders Mitigation in South Sudan: Insights from Unity State” posit that varied, stringent legal and political strategies, have a capacity to minimize the cyclical revenge killings phenomenon, if effectively implemented. This study incorporates a synthesis of concepts aimed at effectively addressing the phenomenon of revenge killings under investigation. The research also upholds that



there is no standalone strategy that can successfully address the complexities associated with revenge killings, as some techniques may exhibit an apparent lack of deterrent capability to address revenge murder, depending on the context of their application.

The study examined causes, effects, perspectives, and essential legal and political strategies for alleviating revenge homicides. On research objective one, which focuses on causes, the study identifies several primary factors contributing to revenge murders. These include inadequate local prison facilities, delayed apprehension of offenders, communalized payment of blood compensation practices, deficient accountability for past homicides, premature release of offenders, absence of judges at the local level, and the proliferation of small firearms. Remedies to these were drawn from research objective four, which uncovered deterrent strategies for mitigating revenge murders. These findings indicate that mitigating revenge murders requires the establishment of sufficient local prison facilities, the prompt apprehension of offenders, the imposition of proportionate penalties, the implementation of extended imprisonment, the discouragement of communalized blood compensation payments, the deployment of adequate police forces in high-risk areas, and the application of spiritual sanctions in peacebuilding activities.

The study also examined research objective two on the effects of revenge killing phenomenon on the community. Results indicate that such effects encompass civilian displacement, disruption of economic activities, erosion of social cohesion, limitations on civilian mobility, resource depletion due to recurrent blood compensation payments, and heightened financial burdens on surviving relatives responsible for the care of the deceased's children. The research also examined the community's viewpoints, as stipulated in the third objective of the research. Such views include the community's conviction regarding the essential function of

spiritual leaders in mitigating revenge killings. The study's results signify that the payment of blood compensation should be preserved but on a voluntary basis rather than through force or in a communalized manner. The findings further suggest that the communalization of blood reparation fosters a cycle of retaliatory killings since offenders do not experience the consequences of their actions.

Per this study's findings, mitigating revenge murders encompasses contemporary approaches to conflict resolution, conventional methods, or a synthesis of both. The contemporary strategy entails the implementation of rigorous legal and political measures by the state machinery, including the use of proportionate punitive measures to deter those who indulge in retributive murders or go against communal peace dialogues' resolutions. These findings confirm the effectiveness of deterrent theory in combating crime and violent conflict in society. The deterrence theory, as previously examined, holds considerable significance in the fields of criminology, conflict resolution, and peacebuilding. Regarding the conventional aspect, the study's findings support the introduction of "Peace Ritualization Theory" as a supplementary deterrent approach. Results suggest that incorporating Peace Ritualization Theory in peace and reconciliation activities is of utmost importance, as it facilitates the active promotion of rituals within the peace dialogue process. This conventional methodology incorporates spiritual sanction as both a deterrent method and a viable strategy to achieve peace and reconciliation in society. The act of invoking spiritual sanction, as suggested by the findings, is equivalent to casting a curse. Normally, the stratagem is executed by spiritual leaders, such as land priests or spear masters. Implementation of this measure serves as a disincentive for those who attempt to circumvent the legal system, given its potential to strengthen law enforcement agencies' efforts to uphold the legal framework. Spiritual sanction

is a viable recourse beyond the confines of legal frameworks, especially in circumstances where the law enforcement agencies are nonexistent.

According to the research's findings, it's crucial to include both modern and traditional conflict resolution techniques in peace dialogues, especially when they take place at the grassroots level. In the context of peacemaking, the study emphasizes the inclusion of elders and spiritual leaders in peace dialogue processes. This inclusion is essential as peace conferences are convened and resolutions are formulated, with the aim of facilitating the implementation and oversight of these resolutions by relevant governmental bodies and relevant stakeholders. By inviting spiritual leaders to participate, their role in performing customary rituals can be fulfilled, thereby acknowledging and respecting their cultural significance in the peacemaking process.

According to this study, traditional chiefs also have a very crucial role in addressing revenge murders in society. While the function of traditional leaders is vital, some elements of the community, especially the criminals, regard them as collaborators who are working for legal authorities to achieve their selfish interest in income acquisition. Such wealth, according to the critics, is the fine levied from cattle, normally paid as blood recompense whenever a person is murdered and compensated. In the Nuer community, it is customary to provide compensation of around hundred cows in the event of a homicide. Within this context, it is observed that the governing body, inclusive of traditional authority, imposes a penalty of twenty cows while the family members of the deceased receive a compensation of eighty cows. Because of the benefit they get from the fine payment, traditional leaders are targeted for death in specific circumstances by the perpetrators as they strive to locate the whereabouts of the criminals so that they can be seized and arrested by the authorities.

Considering their significant role within the society, traditional leaders require adequate safety from potential criminal threats in order to deliver their essential duty. It is essential that the legal authorities assume responsibility for the provision of police services, with the associated financial burden being borne by the government. In addition to sporadic reliance on fines, it is crucial for the government to consider providing incentives or incorporating individuals into the local government payroll, thus ensuring equitable compensation akin to that of other public employees.

Traditional leaders in most remote regions of South Sudan have been adjudicating cases of revenge murders to close the void created by the absence of legal justice officials. Although they play a vital role in promoting peace amid community conflicts, particularly in situations of revenge killings, they ought to refrain from presiding over murder cases, as this is within the purview of statutory law under the auspice of professional judges. Their mandate should be restricted to the tasks of reconciling communities, settling blood compensations, and facilitating ritualization procedures. In the event of a murder, it is imperative for both local and traditional authorities to minimize the intensity of the conflict and locate and apprehend the perpetrator. Nevertheless, the final determination of guilt or innocence against the wrongdoers can only be decided by the magistrate in accordance with the law. In order to resolve the conflict arising from different legal systems, it is essential to reform the criminal justice system and draw a distinct line between customary and statutory law in cases involving acts of revenge and murder.

Moreover, it is crucial to establish informal dispute resolution mechanisms at the local level. According to Enyew, E. L. (2014), the establishment of local customary dispute resolution mechanisms is imperative in order to enhance reconciliation between conflicting parties and their respective families, given the significant role that traditional chiefs and elders play in the

community. These mechanisms utilize various customary rituals with the aim of achieving restorative justice. Also, it is vital to highlight the importance of prioritizing the restitution of victims and the successful reintegration of offenders. One aspect of its mandate also encompasses the restoration of the prior harmonious dynamics within the community, alongside the preservation of future peaceful relationships, achieved through the avoidance of culturally sanctioned acts of retribution.

Ajayi and Buhari (2014) assert that traditional conflict resolution comprises a diverse array of approaches and methodologies employed for the purpose of addressing and resolving conflicts that arise within a particular society. The strategies and methods employed in this context are firmly grounded in the native cultural norms, values, and habits that are widespread within the culture. Within the framework of conventional conflict resolution, the primary focus is placed upon leveraging the abundant cultural legacy and traditions of the community in order to steer the process of resolution. Traditional conflict resolution seeks to restore harmony and promote reconciliation within the society by drawing upon indigenous beliefs, rituals, and practices. According to Tseer & Sulemana (2022), traditional conflict resolution can be described as a complex system comprised of several customary practices and institutions that are strongly rooted in the cultural history of a particular society. The practices under discussion and institutions have undergone gradual development and are strategically employed to efficiently handle and resolve conflicts that emerge within the context of the community.

Within the global landscape, which is marked by a diverse array of religious beliefs, religious leaders have the capacity to actively foster the development of understanding and tolerance through their participation in interfaith dialogue. Efforts may be made to cultivate an environment of peace and collaboration among individuals belonging to various religious

affiliations. Religious leaders often assume a prominent role in preserving and protecting cultural customs, traditions, and ceremonial practices. The maintenance of a community's cultural identity is heavily impacted by the role that religious activities play, especially in civilizations where religion is deeply intertwined with the historical and cultural fabric. It is crucial to recognize that the impact and importance of religious leaders can vary across different nations, societies, and religious traditions. Despite their often-perceived status as inspiration and leadership figures, religious leaders can still face criticism or controversy in specific situations. Their role in enhancing reconciliation and addressing communal disputes remains critical, in accordance with the study's findings.

The findings indicate that persistent proliferation of firearms will undoubtedly perpetuate the increasing trend of revenge killings within the nation unless robust measures are implemented to effectively regulate this phenomenon. Implementing punitive measures that specifically hold accountable those responsible for the stockpiles of firearms is crucial. It is also necessary to incorporate procedures for monitoring and evaluating the post-disarmament period in order to ascertain any potential fluctuations in the rate of revenge killings. This process should also include efforts to monitor the dispersal of arms from the stockpiles. Doing so would prompt officials responsible for disarmament to review their existing disarmament strategies and programs.

The scope of punishment for law infringement should be broadened to encompass everyone, including government officials who are discovered to have facilitated the release of their relatives imprisoned in relation to acts of retaliatory violence. The failure to uphold the primacy of the rule of law by individuals entrusted with its enforcement serves as a catalyst for the erosion of public trust and undermines the citizenry's adherence to legal norms. This phenomenon arises from the inability of the purported exemplars of law enforcement to effectively translate their

rhetoric into tangible actions, thereby demonstrating a tendency to exempt themselves from legal obligations while simultaneously demanding strict adherence to legal principles from ordinary citizens.

The significance of prison facilities, as acknowledged by the theory of deterrence and substantiated by the findings of this study, is of utmost importance and warrants serious consideration. It is fundamental for governmental entities at various levels to undertake initiatives aimed at expanding the number of correctional facilities nationwide. This measure is crucial in deterring individuals involved in acts of retaliatory homicide, among other criminal activities. In order to optimize the operational efficacy of such establishments, it is imperative to augment the deployment of security personnel to ensure strict adherence to regulations and laws across all locations, with particular emphasis on areas prone to incidents of retaliatory violence.

The utilization of incarceration as a crucial and efficacious approach to dissuade those involved in acts of retaliatory homicide is widely recognized. However, it is advisable for legal and customary governing bodies to use restraint in arresting the relatives of these offenders in instances where they are unable to apprehend the actual culprits. The customary law endorses the apprehension of the family members of those involved in retaliatory homicides to coerce the offenders into surrendering to the authorities by subjecting their parents to acts of torture. However, this study regards the arrest of perpetrators' parents and individuals who have not directly engaged in criminal activity as a blatant infringement of fundamental human rights. South Sudan, being a signatory of the human rights law, is duty-bound to fulfill its responsibility in safeguarding the rights of its civilian population, regardless of tribal affiliation, gender, or social standing.

According to the findings, revenge murder has a significant impact on the justice system, as it undermines the integrity of the legal structure. People must understand that taking law into one's own hands to address grievance undermines the integrity of the judicial system and challenges the fundamental principles of justice. The functioning of society is dependent on the utilization of legal mechanisms to redress grievances and uphold social order. It's also crucial to understand that participating in retaliatory homicide risks personal safety and exposes offenders to potential reprisals from the victim's relatives and their acquaintances. This implies that the phenomenon's recurring pattern poses a threat to the well-being of all parties involved.

It is critical to acknowledge that using violence as a means of seeking justice is neither permissible nor legitimate for addressing grievances. It's significant to embrace the pursuit of lawful and non-violent methods for redressing grievances. Engaging in revenge murder has far-reaching consequences for individuals and society as a whole. To deter potential perpetrators from indulging in vigilantism, the study maintains that it is essential for legal authorities to promptly and effectively prosecute those accountable for acts of retaliatory homicide.

The phenomenon of revenge killings, as elucidated in this study and corroborated by other scholarly works, has undoubted deleterious consequences for society. This phenomenon has the potential to persist if legal institutions, including the legislature, judiciary, and executive, as well as local and international peace actors, do not make significant efforts to implement research-oriented strategies. As part of implementation measures, the state government (executive, parliament, and judiciary) ought to evaluate the study's findings and consider integrating pertinent legal and political strategies into the state constitution for implementation to curb revenge murders. Among the three arms of government, it's imperative that the parliament take the lead in thoroughly



and rigorously scrutinizing these research-oriented findings and incorporating what they deem applicable to the legal framework.

Besides, the State Ministry of Education, in collaboration with relevant institutions such as the Ministry of Peacebuilding and the Ministry of Local Government and Law Enforcement, should establish a research mechanism that focuses on “Crime and Violent Conflict Mitigation.” The Ministry of Peacebuilding should specifically establish a mechanism aimed at addressing revenge homicides. This component should conduct awareness campaigns to educate the public on the ramifications of retaliatory homicide, conduct early warning, and spearhead community peace and reconciliation efforts. Importantly, the Peace Partners should consider integrating spiritual sanctions into their peacebuilding programmatic activities as a viable solution for mitigating violent conflict, in addition to existing legal frameworks.

Ultimately, the pursuit of vigilante justice has proven to be ineffective, as it merely perpetuates a cycle of retaliation without providing significant justice. Individuals should be compelled to adhere to the established legal frameworks to pursue justice without taking the law into their own hands. Unless the legal and political strategies, as unveiled in this study, to curtail the vengeance killing phenomenon are effectively implemented, instances of cyclical revenge murders, rampant insecurity, economic degradation, displacement of civilians, breakdown of communal bonds, and familial disintegration will continue to thrive, with substantial consequences beyond human description for an indeterminate duration in South Sudan.

## REFERENCES

- Abramovaite, J., Bandyopadhyay, S., Bhattacharya, S., & Cowen, N. (2022). Classical deterrence theory revisited: An empirical analysis of Police Force Areas in England and Wales. *European Journal of Criminology*, 14773708211072415.
- Ahmed, F. U., & Brennan, L. (2019). An institution-based view of firms' early internationalization: Effectiveness of national export promotion policies. *International Marketing Review*.
- Ajayi, A. T., & Buhari, L. O. (2014). Methods of conflict resolution in African traditional society. *African research review*, 8(2), 138-157.
- AJE Scholar. (2023). Implications or recommendations in research: What's the difference? <https://www.aje.com/arc/implications-or-recommendations-in-research>
- Akers, R. L. (2017). Rational choice, deterrence, and social learning theory in criminology: The path not taken. In *Crime Opportunity Theories* (pp. 299-322). Routledge.
- Al-Ababneh, M. (2020). Linking ontology, epistemology and research methodology. *Science & Philosophy*. eiris.it
- Ames, D. L., & Fiske, S. T. (2013). Intentional harms are worse, even when they're not. *Psychological science*, 24(9), 1755-1762.
- Amin, M. E. K., Nørgaard, L. S., Cavaco, A. M., Witry, M. J., Hillman, L., Cernasev, A., & Desselle, S. P. (2020). Establishing trustworthiness and authenticity in qualitative pharmacy research. *Research in social and administrative pharmacy*, 16(10), 1472-1482. academia.edu

- Anteneh, K. S., Alamineh, G. A., Ali, M. S., & Denberu, A. D. (2021). The Causes of Blood Feud in Amhara Regional State, Ethiopia. *African Studies*, 80(3-4), 357-375.
- Anyanwu, J. C. (2002). Economic and political causes of civil wars in Africa: Some econometric results. Abidjan, Côte d'Ivoire: African Development Bank.
- Arias Valencia, M. M. (2022). Principles, scope, and limitations of the methodological triangulation. *Investigacion y educacion en enfermeria*. [scielo.org.co](https://scielo.org.co)
- Arkkelin, D. (2014). Using SPSS to understand research and data analysis.
- Ashworth, A. (2017). Responsibilities, rights and restorative justice. In *Restorative Justice* (pp. 179-196). Routledge.
- Bar-Elli, G., & Heyd, D. (1986). Can revenge be just or otherwise justified? *Theoria*, 52(1-2), 68-86.
- Barone, P. A. (2019). School Safety Through Crime Prevention Through Environmental Design (CPTED): CPTED School Safety. In *Handbook of Research on School Violence in American K-12 Education* (pp. 455-473). IGI Global.
- Bates, R. H. (2000). Ethnicity and development in Africa: A reappraisal. *American Economic Review*, 90(2), 131-134.
- Bazemore, S. G. (2001). A comparison of four restorative conferencing models. US Department of Justice, Office of Justice Programs, Office of Juvenile Justice and Delinquency Prevention.
- Beauchamp, T. (2019). The principle of beneficence in applied ethics. Metaphysics Research Lab, Stanford University.
- Bellah, R. N. (2005). Durkheim and ritual. *The Cambridge Companion to Durkheim*, 183, 210.

- Bendlin, A. (2007). Purity and pollution. *A Companion to Greek Religion*, 178-89.
- Benton, T. & Craib, I. (2023). *Philosophy of social science: The philosophical foundations of social thought*. [HTML]
- Bergseth, K. J., & Bouffard, J. A. (2007). The long-term impact of restorative justice programming for juvenile offenders. *Journal of Criminal Justice*, 35(4), 433-451.
- Biesta, G. (2021). PRAGMATISM AND THE PHILOSOPHICAL FOUNDATIONS OF MIXED METHODS RESEARCH<sup>1</sup>. *SAGE handbook of mixed methods in social & behavioral research*, 95. [HTML]
- Blaikie, N.W.H. (2000). *Designing Social Research: The Logic of Anticipation*. Cambridge: Polity Press.
- Blaikie, N. W.H. (2007). *Approaches to Social Enquiry*, (2nd edition). Cambridge: Polity Press.
- Böhmer, M. (2020). The case as a travelling genre. *History of the Human Sciences*. [HTML]
- Boon, S. D., & Yoshimura, S. M. (2016). Avengees' perspectives on revenge: Commitment as a predictor and relationship type differences. *Personal Relationships*, 23(3), 475-490.
- Boser, S. (2007). Power, Ethics, and the IRB: Dissonance over Human Participant Review of Participatory Research. *Qualitative Inquiry*, 13(8), 1060–1074.  
<https://doi.org/10.1177/1077800407308220>.
- Bošnjak, S. (2001). The declaration of Helsinki: The cornerstone of research ethics. *Archive of Oncology*, 9(3), 179-184.
- Boyle, M. J. (2013). Revenge and reprisal in Kosovo. In *The Peace In Between* (pp. 109-130). Routledge.

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative research in psychology*, 3(2), 77-101.
- Broude, R. (1975). Revenge and revenge tragedy in Renaissance England. *Renaissance Quarterly*, 28(1), 38-58.
- Brouwer, R. (2021). Law and Philosophy in the Late Roman Republic. *academia.edu*
- Buber, M. (1970). *I and Thou* (Vol. 243). Simon and Schuster.
- Burgess, R. G. (Ed.). (2005). *The ethics of educational research* (Vol. 8). Routledge. The Falmer Press, New York.
- Cairns, E. (1996). *Children and political violence*. Blackwell Publishing.
- Cakata, Z. (2024). Knowledge Transmitted Through Language and Enacted Through Culture: Exploring the Psychology Embedded in the Concept of Ukuphilisana. In *Global Perspectives on Decolonizing Postgraduate Education* (pp. 131-148). IGI Global.
- Calisch, R. E. N. (1907). The Mosaic Code. *Virginia Law Register*, 851-865.
- Carey, S. C., González, B., & Gläbel, C. (2022). Divergent perceptions of peace in post-conflict societies: Insights from Sri Lanka. *Journal of Conflict Resolution*, 66(9), 1589-1618. *sagepub.com*
- Carlsmith, K. M., Wilson, T. D., & Gilbert, D. T. (2008). The paradoxical consequences of revenge. *Journal of personality and social psychology*, 95(6), 1316.
- Catanzariti, M., & Micklitz, H. (2021). Algorithmic law: Law production by data or data production by law?. *Constitutional Challenges in the Algorithmic Society*, Edit. Hans-W. Micklitz, Oreste Pollicino, Amnon Reichman, Andrea Simoncini, Giovanni Sartor, Giovanni De Gregorio, (Cambridge University Press, 2021), 78, 92. *academia.edu*

CB Roger - 2020 - books.google.com. The origins of informality: Why the legal foundations of global governance are shifting, and why it matters. [HTML]

Cited by 151

Chandra, K. (2005). Ethnic parties and democratic stability. *Perspectives on politics*, 3(2), 235-252.

Christensen, J. (2021). Expert knowledge and policymaking: a multi-disciplinary research agenda. *Policy & Politics*. universiteitleiden.nl

Christou, P. A. (2022). How to use thematic analysis in qualitative research. *Journal of Qualitative Research in Tourism*. academia.edu

Cohn, C., Kinsella, H., & Gibbings, S. (2004). Women, peace and security resolution 1325. *International Feminist Journal of Politics*, 6(1), 130-140.

Cohen, D., Nisbett, R. E., Bowdle, B. F., & Schwarz, N. (1996). Insult, aggression, and the southern culture of honor: An experimental ethnography. *Journal of personality and social psychology*, 70(5), 945.

Coker, D. C. (2022). A Thematic Analysis of the Structure of Delimitations in the Dissertation.. *International Journal of Doctoral Studies*. [HTML]

Collier, P., & Hoeffler, A. (2004). Challenge of Reducing the Global Incidence of Civil War.

Conlan, T. D. (1998). *State of war: The violent order of fourteenth century Japan*. Stanford University.

Connelly, L. M. (2023). Recommendations for Future Research. *Medsurg Nursing*, 32(1), 62-64.

Cordeiro-Rodrigues, L., & Lee, T. M. (2022, July). The morality of vengeance: Confucianism and Tutuism in dialogue. In *The Philosophical Forum*.

- Cornish, D. B., & Clarke, R. V. (2017). Understanding crime displacement: An application of rational choice theory. In *Crime opportunity theories* (pp. 197-211). Routledge.
- Coughlan, M., Cronin, P., & Ryan, F. (2007). Step-by-step guide to critiquing research. Part 1: Quantitative research. *British Journal of Nursing*, 16(11), 658-663. doi:<http://dx.doi.org/10.12968/bjon.2007.16.11.23681>.
- Curtis, J. M. (2012). Drops of Blood on Fallen Snow: The Evolution of Blood-Revenge Practices in Japan.
- Cypress, B. S. (2021). Fundamentals of qualitative phenomenological nursing research. [HTML]
- Dagnaw, B. (2018, June). The Economic and Socio-Cultural Sources, Consequences and Intervention Mechanisms of Revenge in Amhara National Regional State: The Case of Denbia District. In *Proceedings of the African Futures Conference* (Vol. 2, No. 1, pp. 179-180).
- Daniel K. Richter, (1992). *The Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization* (Chapel Hill: University of North Carolina Press
- Davie, M. R. (2003). *The evolution of war: A study of its role in early societies*. Courier Corporation.
- Dawadi, S., Shrestha, S., & Giri, R. A. (2021). Mixed-methods research: A discussion on its types, challenges, and criticisms. *Journal of Practical Studies in Education*, 2(2), 25-36. [open.ac.uk](http://open.ac.uk)
- Deal, J. L. (2010). Torture by Cieng: Ethical theory meets social practice among the Dinka Agaar of South Sudan. *American anthropologist*, 112(4), 563-575.
- de Chantal, P. L., Gagnon-St-Pierre, É., & Markovits, H. (2020). Divergent thinking promotes deductive reasoning in preschoolers. *Child development*, 91(4), 1081-1097.

- Degtiar, I., & Rose, S. (2023). A review of generalizability and transportability. *Annual Review of Statistics and Its Application*, 10(1), 501-524. [annualreviews.org](https://annualreviews.org)
- Deng, F. M. (2016). The Role of the Traditional Justice System. In *Bound by Conflict* (pp. 116-116). Fordham University Press.
- Díaz Gude, A., & Navarro Papic, I. (2020). Restorative justice and legal culture. *Criminology & Criminal Justice*, 20(1), 57-75.
- DiGiorgio, S. (2017). *The Nature of Revenge*.
- Do, N. T., Vu, H. T., Nguyen, C. T., Punpuing, S., Khan, W. A., Gyapong, M., ... & Wertheim, H. F. (2021). Community-based antibiotic access and use in six low-income and middle-income countries: a mixed-method approach. *The Lancet Global Health*, 9(5), e610-e619. [thelancet.com](https://www.thelancet.com)
- Duany, W. (1992). *Neither palaces nor prisons: The constitution of order among the Nuer*. Indiana University.
- Duffield, M. (1994). Complex emergencies and the crisis of developmentalism. *IDS bulletin*, 25(4), 37-45.
- Dumitrescu, M. (2020). Hobbes's theory regarding the hypothesis of a natural state of mankind. *Agathos*. [researchgate.net](https://www.researchgate.net)
- Edeh, J. N., Nwokwu, P. M., & Ugbala, K. I. (2022). Economic and Financial Crimes Commission's (EFCC) performance in combating corruption in Nigeria: Buhari's administration in perspective (2015-2020). *International Journal of Development and Management Review*, 17(1), 123-145.



- Elster, J. (1990). Norms of revenge. *Ethics*, 100(4), 862-885.
- Enyew, E. L. (2014). Ethiopian customary dispute resolution mechanisms: forms of restorative justice?. *African Journal on Conflict Resolution*, 14(1), 125-154.
- Ericksen, K. P., & Horton, H. (1992). " Blood Feuds": Cross-Cultural Variations in Kin Group Vengeance. *Behavior Science Research*, 26(1-4), 57-85.
- Exline, J. J., Baumeister, R. F., Bushman, B. J., Campbell, W. K., & Finkel, E. J. (2004). Too proud to let go: narcissistic entitlement as a barrier to forgiveness. *Journal of personality and social psychology*, 87(6), 894.
- Fadlalla, M. (2009). Customary Laws in Southern Sudan: Customary Laws of Dinka and Nuer. iUniverse.
- Feeley, M. M. (2019). Two models of the criminal justice system: An organizational perspective. In *Criminal Courts* (pp. 201-220). Routledge.
- Ferguson, J. (1997). Anthropology and its evil twin. *International development and the social sciences: Essays on the history and politics of knowledge*, 150-175.
- Findley, M. G., Kikuta, K., & Denly, M. (2021). External validity. *Annual Review of Political Science*, 24(1), 365-393. [annualreviews.org](https://annualreviews.org)
- Fine, A. D., & van Rooij, B. (2021). Legal socialization: Understanding the obligation to obey the law. *Journal of Social Issues*, 77(2), 367-391.
- Finkel, E. J., Rusbult, C. E., Kumashiro, M., & Hannon, P. A. (2002). Dealing with betrayal in close relationships: Does commitment promote forgiveness?. *Journal of personality and social psychology*, 82(6), 956.
- Fiske, A. P., & Rai, T. S. (2014). Violence for goodness' sake. *New Scientist*, 224(2997), 30-31.

- Fox, J. A., Levin, J., & Fridel, E. E. (2023). Extreme killing: Understanding serial and mass murder. [documentingreality.com](https://documentingreality.com)
- Fracica, P. J., & Fracica, E. A. (2021). Patient safety. *Medical Quality Management: Theory and Practice*, 53-90. [HTML]
- Francois, M. (2017). Role of Civil Society Organizations in Conflict and Post-Conflict Situations in Rwanda. *Journal of African Conflicts and Peace Studies*, 3(2), 2.
- Freud, S. (1930). Civilization and its discontents. *se*, 21, 59-145.
- Frevert, U. (2020). *The politics of humiliation: A modern history*. Oxford University Press, USA.
- Fung, A. L. C., Wong, M. K., & Fu, L. (2023). A qualitative method to examine the positive impact of a storytelling intervention in reducing reactive and proactive aggression in young schoolchildren. *Applied Research in Quality of Life*. [HTML]
- Gavrielides, T. (2004). Global Restorative Justice: Averting the Middle Age Crisis. Looking into the Discrepancy Between the Restorative Theory and Practice. *International Journal of Comparative Criminology*, 4(2), 265-277.
- Gabelica, M., Bojčić, R., & Puljak, L. (2022). Many researchers were not compliant with their published data sharing statement: a mixed-methods study. *Journal of Clinical Epidemiology*. [HTML]
- Giorgi, A. (2020). *Reflections on certain qualitative and phenomenological psychological methods*. University Professors Press.
- Giovannopoulos, R. G. (2024). Defective company resolutions under Greek corporate law.. *European Company Case Law (ECCL)*. [HTML]
- Gleditsch, K. Skrede (2017, September 11). civil war. *Encyclopedia Britannica*. <https://www.britannica.com/topic/civil-war>

- Goldstein, D. M. (2005). Flexible justice: neoliberal violence and ‘self-help’ security in Bolivia. *Critique of Anthropology*, 25(4), 389-411.
- Gollwitzer, M., & Okimoto, T. G. (2021). Downstream consequences of post-transgression responses: A motive-attribution framework. *Personality and Social Psychology Review*, 25(4), 275-294. [sagepub.com](https://sagepub.com)
- Govier, T. (2011). *Forgiveness and revenge*. Routledge.
- Gray, H. M., Gray, K., & Wegner, D. M. (2007). Dimensions of mind perception. *science*, 315(5812), 619-619..
- Green, D. O., Creswell, J. W., Shope, R. J., & Clark, V. L. P. (2007). Grounded theory and racial/ethnic diversity. *The Sage handbook of grounded theory*, 472-492.
- Grimes, R. L. (2004). Performance theory and the study of ritual. *New Approaches to the Study of Religion*, 2, 109-138.
- Grobink, L. H., Derksen, J. J., & van Marle, H. J. (2015). Revenge: An analysis of its psychological underpinnings. *International journal of offender therapy and comparative criminology*, 59(8), 892-907.
- Hachtel, H., Nixon, M., Bennett, D., Mullen, P., & Ogloff, J. (2021). Motives, offending behavior, and gender differences in murder perpetrators with or without psychosis. *Journal of interpersonal violence*, 36(7-8), 3168-3190. [HTML]
- Haer, R., Vüllers, J., & Weidmann, N. B. (2019). Studying micro dynamics in civil wars: introduction.
- Hagman, J. (2021). Centering analysis strategies and open tools for qualitative data analysis.

- Harley, B. & Cornelissen, J. (2022). Rigor with or without templates? The pursuit of methodological rigor in qualitative research. *Organizational Research Methods*. researchgate.net
- Hartwell, M. B. (2006). Perceptions of justice, identity, and political processes of forgiveness and revenge in early post-conflict transitions. *Journal of Humanitarian Assistance*.
- Hames, R. (2020). Cultural and reproductive success and the causes of war: A Yanomamö perspective. *Evolution and Human Behavior*, 41(3), 183-187.
- Hamid, H. A., Yusof, M. M., & Dali, N. M. (2019). The influence of security control management and social factors in deterring security misbehaviour. *International Journal of Recent Technology and Engineering*.
- Hamid, H. A., & Dali, N. R. S. M. (2020, May). Empirical Study on the Influence of Security Control Management and Social Factors in Deterring Information Security Misbehaviour. In *Journal of Physics: Conference Series* (Vol. 1551, No. 1, p. 012010). IOP Publishing.
- Hammerton, G. & Munafò, M. R. (2021). Causal inference with observational data: the need for triangulation of evidence. *Psychological medicine*. cambridge.org
- Hawkins, J. E. (2018). The practical utility and suitability of email interviews in qualitative research. *The Qualitative Report*, 23(2).
- Heizer, R. F., & Johnson, I. W. (1952). A prehistoric sling from Lovelock Cave, Nevada. *American Antiquity*, 18(2), 139-147.
- Hessbruegge, J. A. (2012). Customary law and authority in a state under construction: The case of South Sudan. *African Journal of Legal Studies*, 5(3), 295-311.
- Huddleston, A. (2021). Ressentiment. *Ethics*. philarchive.org
- Hudson, C. (1976). *The Southeastern Indians* (Knoxville: University of Tennessee Press

- Hussain, A. A. (2022). Crimes Against Persons. In *Victimology: A Comprehensive Approach to Forensic, Psychosocial and Legal Perspectives* (pp. 253-282). Cham: Springer International Publishing. [HTML]
- Hutchinson, S. E. (2000). Nuer ethnicity militarized. *Anthropology Today*, 16(3), 6-13
- Ignatieff, Michael (1998) *The Warrior's Honor, Ethnic War and the Modern Conscience*, Chatto & Windus.
- Islam, M. A., & Aldaihani, F. M. F. (2022). Justification for adopting qualitative research method, research approaches, sampling strategy, sample size, interview method, saturation, and data analysis. *Journal of International Business and Management*, 5(1), 01-11. [researchgate.net](https://www.researchgate.net)
- Jacelon, C. S., & O'Dell, K. K. (2005). Analyzing qualitative data. *Urologic Nursing*, 25(3), 217-220.
- Jackson, J. C., Choi, V. K., & Gelfand, M. J. (2019). Revenge: A multilevel review and synthesis. *Annual Review of Psychology*, 70, 319-345.
- Jason, L. A., & Glenwick, D. S. (Eds.). (2016). *Handbook of methodological approaches to community-based research : Qualitative, quantitative, and mixed methods*. ProQuest Ebook Central <https://ebookcentral.proquest.com>
- Jelilov, G., Ozden, K., & Briggs, S. O. (2018). Impact of insecurity on investment in Nigeria. *Journal of Management, Economics, and Industrial Organization*, 2(3), 41-61.
- Johnson, D. H. (1993). Deng Laka and Mut Roal: Fixing the Date of an Unknown Battle. *History in Africa*, 20, 119–128. <https://doi.org/10.2307/3171968>

- Johnson, D. H. (1986). Judicial Regulation and Administrative Control: Customary Law and the Nuer, 1898-1954. *The Journal of African History*, 27(1), 59–78.  
<http://www.jstor.org/stable/181337>
- Jonassen, D. H. & Carr, C. S. (2020). Mindtools: Affording multiple knowledge representations for learning. Computers as cognitive tools. [HTML]
- Josephides, L. (2022). Being held accountable: why attributing responsibility matters. *Journal of the Royal Anthropological Institute*.
- Kamir, O. (2023). Shaming: Should Law Treat it as the Staining of Honor, or as an Offense to Human Dignity and Respect?. In *The Legal Aspects of Shaming: An Ancient Sanction in the Modern World* (pp. 28-55). Edward Elgar Publishing. [HTML]
- Keen, M. (1998). Vertical tax externalities in the theory of fiscal federalism. *Staff Papers*, 45(3), 454-485.
- Kelle, U. (2006). Combining qualitative and quantitative methods in research practice: purposes and advantages. *Qualitative research in psychology*, 3(4), 293-311.
- Kemper, K. J., & Danhauer, S. C. (2005). Music as therapy. *South Med J*, 98(3), 282-8.
- Kiger, M. E., & Varpio, L. (2020). Thematic analysis of qualitative data: AMEE Guide No. 131. *Medical teacher*, 42(8), 846-854.
- Kirby, P., & Shepherd, L. J. (2016). Reintroducing women, peace and security. *International Affairs*, 92(2), 249-254.
- Klein, S. A., Soden, B. J., & Lau, N. C. (1999). Remote sea surface temperature variations during ENSO: Evidence for a tropical atmospheric bridge. *Journal of climate*, 12(4), 917-932.
- Klopp, J. M. (2002). Can moral ethnicity trump political tribalism? The struggle for land and nation in Kenya. *African Studies*, 61(2), 269-294.

- Knapp, S., & VandeCreek, L. (2003). An overview of the major changes in the 2002 APA Ethics Code. *Professional Psychology: Research and Practice*, 34(3), 301.
- Knoll, James L. "The "pseudocommando" mass murderer: Part I, the psychology of revenge and obliteration." *Journal of the American Academy of Psychiatry and the Law Online* 38, no. 1 (2010): 87-94.
- Konečni, V. J. (1974). Self-arousal, dissipation of anger, and aggression. *Proceedings of the Division of Personality and Society Psychology*, 1(1), 192-194.
- Konstantakos, L. D. (2021). Stoicism and Just War Theory. [fiu.edu](http://fiu.edu)
- Krueger, M. S. (2010). "The Last Dear Drop of Blood": Revenge in Restoration Tragic Drama.
- Kyngäs, H., Kääriäinen, M., & Elo, S. (2020). The trustworthiness of content analysis. The application of content analysis in nursing science research, 41-48. [HTML]
- Lang, S. D. (2000). *Sharaf politics: Constructing male prestige in Israeli-Palestinian society*. Harvard University.
- Latulippe, N. & Klenk, N. (2020). Making room and moving over: knowledge co-production, Indigenous knowledge sovereignty and the politics of global environmental change decision-making. *Current opinion in environmental sustainability*. [sciencedirect.com](http://sciencedirect.com)
- Lee, W. E. (2007). Peace chiefs and blood revenge: Patterns of restraint in Native American warfare, 1500–1800. *The Journal of Military History*, 71(3), 701-741.
- Lei, Z. & Naveh, E. (2023). Unpacking errors in organizations as processes: Integrating organizational research and operations management literature. *Academy of Management Annals*. [HTML]

- Lienhardt, G. (1961) *Divinity and Experience: the religion of the Dinka*. Oxford: Oxford University Press
- Lincoln, Y. S., & Guba, E. G. (1982). Establishing dependability and confirmability in naturalistic inquiry through an audit.
- Lofland, J., Snow, D., Anderson, L., & Lofland, L. H. (2022). *Analyzing social settings: A guide to qualitative observation and analysis*. nyu.edu.
- Loughlin, M. (2022). Against constitutionalism. [HTML]
- Machel, G. (1996). Impact of armed conflict on children.
- Magnarella, P. J. (2005). The background and causes of the genocide in Rwanda. *Journal of International Criminal Justice*, 3(4), 801-822.
- Malina, M. A., Hanne SO, Nørreklit, & Selto, F. H. (2011). Lessons learned: Advantages and disadvantages of mixed method research. *Qualitative Research in Accounting and Management*, 8(1), 59-71. doi:<http://dx.doi.org/10.1108/11766091111124702>
- Marshall, D. A. (2002). Behavior, belonging, and belief: A theory of ritual practice. *Sociological theory*, 20(3), 360-380.
- Määttänen, H. (2022). Justifiable Retribution. utupub.fi
- Matias, A. & Soeiro, C. (). Extreme forms of violence (homicide) and victim-perpetrator dynamics: a focus on the context of family. *Handbook of Anger*. [HTML]
- Marie, C. (2020). *The Traumatic Impact of Media Humiliation, Misrepresentation and Victim-Shaming on Narrative Identity and Well-Being*. proquest.com
- Maxwell, J. A. (2021). Why qualitative methods are necessary for generalization. *Qualitative Psychology*, 8(1), 111.



- McCullough, M. (2008). *Beyond revenge: The evolution of the forgiveness instinct*. John Wiley & Sons.
- McCullough, M. E., Rachal, K. C., Sandage, S. J., Worthington Jr, E. L., Brown, S. W., & Hight, T. L. (1998). Interpersonal forgiving in close relationships: II. Theoretical elaboration and measurement. *Journal of personality and social psychology*, 75(6), 1586.
- McEvoy-Levy, S. (2006). *SILENCED VOICES?. A World Turned Upside Down: Social Ecological Approaches to Children in War Zones*, 133.
- McEvoy-Levy, S. (2001). Youth as social and political agents: Issues in post-settlement peace building (p. 33). Joan B. Kroc Institute for International Peace Studies, University of Notre Dame.
- McSkimming, B. M., Mackay, S., & Decker, A. (2021, October). Investigating the usage of Likert-style items within Computer Science Education Research Instruments. In 2021 IEEE Frontiers in Education Conference (FIE) (pp. 1-8). IEEE.
- Megheirkouni, M., & Moir, J. (2023). Simple but effective criteria: rethinking excellent qualitative research. *The Qualitative Report*, 28(3), 848-864.
- Meighan, C. W., Heizer, R. F., & Aga-Oglu, K. (1952). Archaeological exploration of sixteenth-century Indian mounds at Drake's Bay. *California Historical Society Quarterly*, 31(2), 99-108.
- Mennen, T. (2012). *Customary law and land rights in South Sudan*. Oslo: Norwegian Refugee Council.
- Mertens, D. M., & Ginsberg, P. E. (2009). *The handbook of social research ethics*. Sage.

- Mirzaei, A., Carter, S. R., Patanwala, A. E., & Schneider, C. R. (2022). Missing data in surveys: Key concepts, approaches, and applications. *Research in Social and Administrative Pharmacy*, 18(2), 2308-2316. [HTML]
- Momat, O. (2021). An investigation of the components that influence the purchase decision of Congolese millennials in the Democratic Republic of Congo informal clothing market. [uct.ac.za](http://uct.ac.za)
- Morse, J. M. (1991). Analyzing Unstructured, Interactive Interviews Using the Macintosh<sup>TM</sup> Computer. *Qualitative Health Research*, 1(1), 117-122.
- Mullet, E., López López, W., & Pineda Marín, C. (2021). Forgiveness and reconciliation in post-conflict settings. Transitioning to peace: Promoting global social justice and non-violence, 67-90. [HTML]
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A step-by-step process of thematic analysis to develop a conceptual model in qualitative research. *International Journal of Qualitative Methods*, 22, 16094069231205789. [sagepub.com](http://sagepub.com).
- Nazar, Z. J., Nazar, H., Rainkie, D., El-Awaisi, A., & ElJaam, M. (2022). Evidence produced while using qualitative methodologies including research trustworthiness. In *Encyclopedia of Evidence in Pharmaceutical Public Health and Health Services Research in Pharmacy* (pp. 1-14). Cham: Springer International Publishing. [HTML]

- Ndeche, O., & Iroye, S. O. (2022). Key theories in peace and conflict studies and their impact on the study and practice. *Noun International Journal of Peace Studies and Conflict Resolution*, 2(2), 20-34.
- Nestor, P. D. (2007). When the price is too high: rethinking China's deterrence strategy for robbery. *Pac. Rim L. & Pol'y J.*, 16, 525.
- Newman, A., Bavik, Y. L., Mount, M., & Shao, B. (2021). Data collection via online platforms: Challenges and recommendations for future research. *Applied Psychology*. [HTML]
- Nilsson, M. & González Marín, L. (2020). Violent peace: Local perceptions of threat and insecurity in post-conflict Colombia. *International peacekeeping*. tandfonline.com
- Nyirenda, L., Kumar, M. B., Theobald, S., Sarker, M., Simwinga, M., Kumwenda, M., ... & Taegtmeier, M. (2020). Using research networks to generate trustworthy qualitative public health research findings from multiple contexts. *BMC Medical Research Methodology*, 20, 1-10. springer.com
- Nwanegbo, C. J., & Odigbo, J. (2013). Democracy and institutionalization of poverty in Nigeria. *Journal of African Studies and Development*, 5(5), 80-89.
- Oben, A. I. (2021). Research Instruments: A Questionnaire And An Interview Guide Used To Investigate The Implementation Of Higher Education Objectives And The Attainment Of Cameroon's Vision 2035. *European Journal of Education Studies*, 8(7).
- O'Connor, C., & Joffe, H. (2020). Intercoder reliability in qualitative research: debates and practical guidelines. *International journal of qualitative methods*, 19, 1609406919899220. sagepub.com
- Oral, B. R. (2022). Domestic and honor-based violence, forced marriages, Underaged Kurds and Law. taltech.ee

- Østbø, J. N. (2020). Dignity Promotion and the Revenge of Honour: Security and Morality in Russia-West Relations. *Journal of Extreme Anthropology*. uio.no
- Otoo, B. K. (2020). Declaring my ontological and epistemological stance. *The Journal of Educational Thought (JET)/Revue de la Pensée Éducative*, 53(1), 67-88. [HTML]
- Pate, A. M., & Hamilton, E. E. (1992). Formal and informal deterrents to domestic violence: The Dade County spouse assault experiment. *American Sociological Review*, 691-697.
- Pearl, J., & Bareinboim, E. (2022). External validity: From do-calculus to transportability across populations. In *Probabilistic and causal inference: The works of Judea Pearl* (pp. 451-482). [projecteuclid.org](http://projecteuclid.org)
- Pely, D. (2016). *Muslim/Arab mediation and conflict resolution: understanding Sulha*. Routledge.
- Pendle, N. R. (2018). ‘The dead are just to drink from’: recycling ideas of revenge among the western Dinka, South Sudan. *Africa*, 88(1), 99-121.
- Pendle, N. R. (2020). The ‘Nuer of Dinka money’ and the demands of the dead: contesting the moral limits of monetised politics in South Sudan. *Conflict, Security & Development*, 20(5), 587-605.
- Pennekamp, J., Dahlmanns, M., Fuhrmann, F., Heutmann, T., Kreppein, A., Grunert, D., ... & Wehrle, K. (2023). Offering two-way privacy for evolved purchase inquiries. *ACM Transactions on Internet Technology*, 23(4), 1-32. [mdahlmanns.de](http://mdahlmanns.de)
- Peter, K. T., Phillips, A. L., Knolhoff, A. M., Gardinali, P. R., Manzano, C. A., Miller, K. E., ... & Sobus, J. R. (2021). Nontargeted analysis study reporting tool: a framework to improve research transparency and reproducibility. *Analytical chemistry*, 93(41), 13870-13879. [nih.gov](http://nih.gov)

- Piquero, A. R., Paternoster, R., Pogarsky, G., & Loughran, T. (2011). Elaborating the individual difference component in deterrence theory. *Annual Review of Law and Social Science*, 7, 335-360.
- Porrino, J. (2023). A thematic analysis of the perspectives of Key Stage 4 pupils with special educational needs and disabilities on the teaching assistant support they receive for learning and wellbeing (Doctoral dissertation, UCL (University College London)).
- Posner, D. N. (2005). *Institutions and ethnic politics in Africa*. Cambridge University Press.
- Pratt, M. G., Sonenshein, S., & Feldman, M. S. (2022). Moving beyond templates: A bricolage approach to conducting trustworthy qualitative research. *Organizational research methods*, 25(2), 211-238. [HTML]
- Pratt, S. (2013). *Gjakmarrja: Albanian blood feud and restorative applications of traditional law*.
- Rabetino, R., Kohtamäki, M., & Federico, J. S. (2021). A (re) view of the philosophical foundations of strategic management. *International Journal of Management Reviews*, 23(2), 151-190. wiley.com
- Rajis, A. I. (2021). *Strategies to Reduce Corrupt Practices at the Firm Level in Nigeria* (Doctoral dissertation, Walden University).
- Rahman, M. M., Khomh, F., & Castelluccio, M. (2022). Works for me! cannot reproduce—a large scale empirical study of non-reproducible bugs. *Empirical Software Engineering*. academia.edu.
- Reid, J. P., (1970). *A Law of Blood: The Primitive Law of the Cherokee Nation* (New York: New York University Press
- Rivera, M. (2016). The sources of social violence in Latin America: An empirical analysis of homicide rates, 1980–2010. *journal of peace research*, 53(1), 84-99.

- Roberts, W. A. F. (2023). Good Audit Quality for Prevention of Fraud and Corruption in the Public Sector.. *International Journal of Auditing*. hkr.se.
- Rodon, J., & Sesé, F. (2008). Towards a framework for the transferability of results in IS qualitative research.
- Roopa, S., & Rani, M. S. (2012). Questionnaire designing for a survey. *Journal of Indian Orthodontic Society*, 46(4\_suppl1), 273-277.
- Rose, J. & Johnson, C. W. (2020). Contextualizing reliability and validity in qualitative research: Toward more rigorous and trustworthy qualitative social science in leisure research. *Journal of leisure research*. researchgate.net
- Rouse, W. B. (2021). Failure management: Malfunctions of technologies, organizations, and society. [HTML]
- Rukuni, T. (2022). Creating Dialogue Platforms: Transforming Post-Conflict Relationships Among the Youth Through Peace Gardening. In: Spiegel, E., Mutalemwa, G., Liu, C., Kurtz, L.R. (eds) *Peace Studies for Sustainable Development in Africa. Advances in African Economic, Social and Political Development*. Springer, Cham. [https://doi.org/10.1007/978-3-030-92474-4\\_35](https://doi.org/10.1007/978-3-030-92474-4_35)
- Rutberg, S., & Bouikidis, C. D. (2018). Focusing on the fundamentals: A simplistic differentiation between qualitative and quantitative research. *Nephrology Nursing Journal*, 45(2), 209-213.
- Rutten, M. M. E. M., Mazrui, A., & Grignon, F. (2001). 'Fresh Killings': The Njoro and Laikipia violence in the 1997 Kenyan election aftermath. *Out for the count: the 1997 general elections and prospects for democracy in Kenya*, 536-582.

- Saarijärvi, M., & Bratt, E. L. (2021). When face-to-face interviews are not possible: tips and tricks for video, telephone, online chat, and email interviews in qualitative research.
- Sachan, S., Almaghrabi, F., Yang, J. B., & Xu, D. L. (2021). Evidential reasoning for preprocessing uncertain categorical data for trustworthy decisions: An application on healthcare and finance. *Expert Systems with Applications*, 185, 115597. manchester.ac.uk
- Santos, K. D. S., Ribeiro, M. C., Queiroga, D. E. U. D., Silva, I. A. P. D., & Ferreira, S. M. S. (2020). The use of multiple triangulations as a validation strategy in a qualitative study. *Ciencia & saude coletiva*, 25, 655-664. scielo.br
- Schnabel, A., & Tabyshalieva, A. (2013). Escaping victimhood: Children, youth and post-conflict peacebuilding. (No Title).
- Schulhofer-Wohl, J., & Sambanis, N. (2010). Disarmament, demobilization, and reintegration programs: An assessment. Folke Bernadotte Academy Research Report.
- Schwöbel, C. (2020). The Concept of Revelation in Christianity. The Concept of Revelation in Judaism, Christianity and Islam, 1,57. fau.de
- Shamoo, A. E., & Resnik, D. B. (2009). *Responsible conduct of research*. Oxford University Press.
- Shaw, M. (2001). The role of local government in community safety (No. 2). US Department of Justice, Office of Justice Programs, Bureau of Justice Assistance.
- Sherman, L. W., Schmidt, J. D., Rogan, D. P., & Smith, D. A. (1992). The variable effects of arrest on criminal careers: The Milwaukee domestic violence experiment. *J. Crim. L. & Criminology*, 83, 137.
- Shneiderman, B. (2020). Bridging the gap between ethics and practice: guidelines for reliable, safe, and trustworthy human-centered AI systems. *ACM Transactions on Interactive Intelligent Systems (TiiS)*, 10(4), 1-31. [HTML]

- Sievers, B., & Mersky, R. R. (2006). The economy of vengeance: Some considerations on the aetiology and meaning of the business of revenge. *Human Relations*, 59(2), 241-259.
- Singh, N., Benmamoun, M., Meyr, E., & Arikan, R. H. (2021). Verifying rigor: analyzing qualitative research in international marketing. *International marketing review*, 38(6), 1289-1307. [HTML]
- Sitren, A. (2007). Testing Deterrence Theory with Offenders: Assessing the Effects Of Personal And Vicarious Experience With Punishment And Punishment.
- Slanski, K. E. (2012). The Law of Hammurabi and its audience. *Yale JL & Human.*, 24, 97.
- Souleimanov, E. A., & Aliyev, H. (2015). Blood revenge and violent mobilization: Evidence from the Chechen wars. *International Security*, 40(2), 158-180.
- Spielthener, G. (2017). The principle-based method of practical ethics. *Health Care Analysis: HCA*, 25(3), 275-289. doi:<http://dx.doi.org/10.1007/s10728-015-0295-x>.
- Stafford, M. C., & Warr, M. (1993). A reconceptualization of general and specific deterrence. *Journal of research in crime and delinquency*, 30(2), 123-135.
- Steele, B. J. (2013). Revenge, affect, and just war. *Just War: Authority, Tradition, and Practice*, 197-212.
- Stewart, F., Barrón, M., Brown, G., & Hartwell, M. (2006). Social exclusion and conflict: Analysis and policy implications. *CRISE Policy paper*, 1-47.
- Stewart, F. (2011). Economic and Political Causes of Genocidal Violence: A comparison with findings on the causes of civil war (No. 46). *MICROCON-A Micro Level Analysis of Violent Conflict*.
- Stone, J. (2021). Thomas Hobbes as strategist. *Defence Studies*, 21(1), 67-83.



- Strijker, D., Bosworth, G., & Bouter, G. (2020). Research methods in rural studies: Qualitative, quantitative and mixed methods. *Journal of Rural Studies*. northumbria.ac.uk
- Syarif, A. R., & Nursidah, N. (2020). The Semiotics of Humiliation. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 8(2), 623-631. iainpalopo.ac.id
- Summers-Effler, E. (2006). Ritual theory. In *Handbook of the sociology of emotions* (pp. 135-154). Boston, MA: Springer US.
- Sürücü, L., & Maslakci, A. (2020). Validity and reliability in quantitative research. *Business & Management Studies: An International Journal*, 8(3), 2694-2726.
- Su, Y. (2011). *Collective killings in rural China during the cultural revolution*. Cambridge University Press.
- SUN, B. (2023). Reading between the lines of the second-hand e-commerce business in China: A study of consumer behaviour Xianyu second-hand platform. smu.edu.sg
- Tamminen, K. A., & Poucher, Z. A. (2020). Research philosophies. In *The Routledge international encyclopedia of sport and exercise psychology* (pp. 535-549). Routledge. [HTML]
- Tamos, S. G. Rido and Pangayaw: Evaluating the Non-killing Paradigm in Mindanao Revenge Killings.
- Tamos, S. M. (2015). Cultural Concepts and Structural Processes: What the Pangajow Killings Reveal.

- Tampos, S. M. G. (2016). Between Pangayaw and Theater: Revenge Killings among the Agusan Manobo of Mindanao, Southern Philippines. *BANWA, 11A*, 1-11.
- Tang, B. L. (2024). Publishing important work that lacks validity or reproducibility—pushing frontiers or corrupting science?. *Accountability in Research*. [HTML]
- Tashakkori, A., Johnson, R. B., & Teddlie, C. (2020). Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences. [HTML]
- Taulbee, J. L. & Von Glahn, G. (2022). Law among nations: an introduction to public international law. [HTML]
- Tavakol, M. & Wetzel, A. (2020). Factor Analysis: a means for theory and instrument development in support of construct validity. *International journal of medical education*. nih.gov
- Taylor, M. (2023). Forgiveness, Revenge, and the Shape of a Life. shareok.org
- Tenopir, C., Rice, N. M., Allard, S., Baird, L., Borycz, J., Christian, L., ... & Sandusky, R. J. (2020). Data sharing, management, use, and reuse: Practices and perceptions of scientists worldwide. *PloS one*, 15(3), e0229003. plos.org
- Terry, G. & Hayfield, N. (2020). Reflexive thematic analysis. *Handbook of qualitative research in education*. [HTML]

- Teubner, G. (2022). Substantive and reflexive elements in modern law. Luhmann and Law. uni-frankfurt.de
- Tobia, K., Slocum, B. G., & Nourse, V. (2022). Statutory Interpretation from the Outside. Colum. L. Rev.. pacific.edu
- Tognocchi, M. (2022). CONCEPT OF REGULAR ENEMY AMIDST THE CONTEMPORARY PROJECT OF INDIVIDUALIZED WAR: CONTINUITIES, TRANSFORMATIONS, AND .... unimi.it
- Tonry, M. (2015). Federal sentencing “reform” since 1984: the awful as enemy of the good. *Crime and Justice*, 44(1), 99-164.
- Trinkner, R., Jackson, J., & Tyler, T. R. (2018). Bounded authority: Expanding “appropriate” police behavior beyond procedural justice. *Law and human behavior*, 42(3), 280.
- Tseer, T., & Sulemana, M. (2022). Collaboration between traditional and central authorities in chieftaincy succession conflicts management in Ghana: Evidence from Bole traditional area. *Frontiers in Human Dynamics*, 4, 934652.
- Tuthill, E. L., Maltby, A. E., DiClemente, K., & Pellowski, J. A. (2020). Longitudinal qualitative methods in health behavior and nursing research: assumptions, design, analysis and lessons learned. *International Journal of Qualitative Methods*, 19, 1609406920965799. sagepub.com
- Tyler, T. R. (2000). Social justice: Outcome and procedure. *International journal of psychology*, 35(2), 117-125.

- Udeh, S. C., & Ihezue, U. R. (2013). Insecurity and national economic development implications for Nigeria's vision 20: 2020. *International Journal of Development and Management Review*, 8(1), 93-109.
- Ugwu, C. I., Ekere, J. N., & Onoh, C. (2021). Research paradigms and methodological choices in the research process. *Journal of Applied Information Science and Technology*, 14(2), 116-124. [jaistonline.org](http://jaistonline.org)
- Uniacke, S. (2000). Why is revenge wrong? *The Journal of Value Inquiry*, 34(1), 61-69.
- Union, A. (2020). A Study on the Roles and Contributions of Youth to Peace and Security in Africa. An Independent Expert Report Commissioned by the Peace and Security Council of the African Union. Addis Ababa, Ethiopia. [peaceau.org](http://peaceau.org)
- United States Embassy and Consulate in Ecuador (2022, August 2). Worldwide Caution: Al-Qa'ida Leader's Death. <https://ec.usembassy.gov/worldwide-caution-al-qaida-leaders-death/>
- United Nations. (2014). South Sudan risks spiraling out of control amid revenge killings, human rights abuses, impending famine, Security Council warned | meetings coverage and press releases. United Nations. <https://press.un.org/en/2014/sc11378.doc.htm>
- Uskul, A. K., & Oishi, S. (2020). What is socio-ecological psychology? *Current Opinion in Psychology*, 32, 181-184.
- Usmonov, M. (2021). SAMPLE POWER. SELECTION METHODS (SAMPLE ORGANIZATION METHODS). Scienceweb academic papers collection.

- Van Ness, D., & Strong, K. H. (2014). *Restoring justice: An introduction to restorative justice*. Routledge.
- Vermeule, A. (2022). Common good constitutionalism. [HTML]
- Walsh, R. (2024). Progressive Property's Thomistic Turn: Connecting Human Sustenance and Human Flourishing. *Research Handbook on Property, Law and Theory*, Chris Bevan ed.(Edward Elgar, forthcoming August 2024). [HTML]
- Walton, D., Macagno, F., & Sartor, G. (2021). Statutory interpretation: Pragmatics and argumentation. [philarchive.org](http://philarchive.org)
- Weber, M. (1954). Rational and irrational administration of justice. *Max Weber on law in economy and society*, 349-356.
- Whitehead, M. (2007). A typology of actions to tackle social inequalities in health. *Journal of Epidemiology & Community Health*, 61(6), 473-478.
- Whyte, S. T. (2021). Reliable data collection: a tool for data integrity in Nigeria. [waldenu.edu](http://waldenu.edu)
- Wiessner, P. (2016). The rift between science and humanism: What's data got to do with it? *Current anthropology*, 57(S13), S154-S166.
- Wiessner, P. (2005). Norm enforcement among the Ju/'hoansi Bushmen. *Human Nature*, 16(2), 115-145.
- Williams, D. D., & Kimmons, R. (2022). Qualitative rigor. *Education research across multiple paradigms* (1st ed., 2.3). BYU Open Textbook Network. [https://open.byu.edu/education\\_research](https://open.byu.edu/education_research). [amazonaws.com](https://amazonaws.com)
- Wilson, E., Ramage, F. J., Wever, K. E., Sena, E. S., Macleod, M. R., & Currie, G. L. (2023). Designing, conducting, and reporting reproducible animal experiments. *Journal of Endocrinology*, 258(1). [bioscientifica.com](http://bioscientifica.com)

- Wilson, Richard A, (2001) *The Politics of Truth and Reconciliation in South Africa, Legitimizing the Post-Apartheid State*, Cambridge University Press
- VanDrunen, D. (2008). Natural law, the lex talionis, and the power of the sword. *Liberty University Law Review*, 2(3), 14.
- Van Ness, D., & Strong, K. H. (2014). *Restoring justice: An introduction to restorative justice*. Routledge.
- Veronin, M. A., Schumaker, R. P., & Dixit, R. (2020). The irony of MedWatch and the FAERS database: an assessment of data input errors and potential consequences. *Journal of Pharmacy Technology*, 36(4), 164-167. nih.gov
- Vroom, J. (2009). *An eye for an Eye in Context: The meaning and function of the Lex Talionis in the Torah* (Doctoral dissertation).
- Vujić, D., & Popović, S. P. THE VICTIMS OF BLOOD REVENGE: A SPECIAL KIND OF RUTHLESS REVENGE. БЕЗБЕДНОСТА КАКО ПРЕДМЕТ НА ИСТРАЖУВАЊЕ-ПРИСТАПИ, КОНЦЕПТИ И ПОЛИТИКИ, 60.
- Zillmann, D., Katcher, A. H., & Milavsky, B. (1972). Excitation transfer from physical exercise to subsequent aggressive behavior. *Journal of Experimental Social Psychology*, 8(3), 247-259.
- Yoshida, Y. (2013). Interethnic conflict in Jonglei State, South Sudan: emerging ethnic hatred between the Lou Nuer and the Murle. *African Journal on Conflict Resolution*, 13(2), 39-58.

- Young, A. T., Amara, D., Bhattacharya, A., & Wei, M. L. (2021). Patient and general public attitudes towards clinical artificial intelligence: a mixed methods systematic review. *The lancet digital health*, 3(9), e599-e611. [thelancet.com](https://www.thelancet.com)
- Zimring, F., & Hawkins, G. (1971). The legal threat as an instrument of social change. *Journal of Social Issues*, 27(2), 33-48.
- Zhong, C. B., & House, J. (2014). Dirt, pollution, and purity: A metaphorical perspective on morality.
- Zygmuntowicz, D. (2021). Plato's Critique of Democracy and His Conception of Education for Democracy. [uni.wroc.pl](https://www.uni.wroc.pl)

## APPENDICES

### Questionnaires

#### Instructions

No.

This research seeks to identify strategies and methods for eradicating revenge murder in Unity State, South Sudan. In this survey, you will be asked questions related to causes, effects, and potential solutions to Unity State's cyclical revenge killings. This information will be used exclusively for research purposes. Each and every piece of information you provide will be held in the strictest confidence. Numerous questions in this survey employ a 5-point rating scale. Some questions require a simple "yes" or "no" response. Please select the option that best reflects your opinion.

**Consent:** ☐

**Respondent:** ☐ Victim's relative ☐ Perpetrator's relative ☐ Government  
Official

☐ Civil Society Member ☐ Traditional Leader

**Gender:** ☐ Male ☐ Female ☐ Others ☐ Prefer not to mention

**Age range:** ☐ 20-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60-69 ☐ 70 and above



### Section A: Primary causes of revenge murder

1. Do you disagree or agree with the following as the primary causes of revenge killings in Unity State?

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Proliferation of firearms	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Communalized payment of blood compensation by relatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Untimely payment of blood compensation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Failure of law enforcement agencies to arrest the perpetrators on time	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lack of accountability for past crimes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lack of judges to try the perpetrators on time	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Untimely release of the perpetrators from prison	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. Intercommunal fighting can sometimes lead to revenge killings.

☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

3. A murder of one person can result in a cycle of retaliation.

☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

4. High rate of illiteracy is also to blame for revenge killings.

- ☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

### Section B: Effects of revenge killings

5. If my relative is murdered in revenge, I can

	Yes	No	Not sure
Hunt down the perpetrator and murder him to revenge my relative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Allow the government to deal with the case	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. I feel the communalized payment of blood compensation is

- ☐ Very unimportant  
☐ Unimportant  
☐ Neutral  
☐ Important  
☐ Very important

7. Is it advisable for the relatives to be asked to contribute blood compensation each time a relative murder someone?

- ☐ Yes  
☐ No

8. How often do you or your family pay blood compensation whenever your relatives murder someone?

- ☐ Never  
☐ Rarely  
☐ Sometimes  
☐ Often  
☐ Always

9. In areas where there are recurring cycles of revenge killings, civilians' freedom of movement is always restricted.

☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

10. There is always displacement of civilians in places where revenge killing is cyclic

☐ Never  
☐ Rarely  
☐ Sometimes  
☐ Often  
☐ Always

11. Economic activities are always affected in areas where there is persistent revenge killing

☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

12. Revenge killing has the potential to harm intercommunity relations

☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

### Section C: Perspectives on revenge killing eradication

13. A person who kills someone should be

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Murdered in return	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrested for a long period of time	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrested for a short period and be released	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pay blood compensation and be released	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pay blood compensation and be arrested	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Be forgiven	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14. Perpetrators of revenge killing fear/respect these institutions/bodies

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Government	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Traditional Chief	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elders	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spear masters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Church leaders	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. How satisfied are you with how the local government handles revenge killing situations?

- ☐ Very dissatisfied
- ☐ Dissatisfied
- ☐ Neither Satisfied or Dissatisfied
- ☐ Satisfied
- ☐ Very satisfied

16. Does blood compensation stop cyclic revenge killing?

- ☐ Very unlikely
- ☐ Unlikely
- ☐ Neutral
- ☐ Likely
- ☐ Very likely

17. Do you think removing firearms from the hands of civilians can mitigate revenge killings?

- ☐ Very unlikely
- ☐ Unlikely
- ☐ Neutral
- ☐ Likely
- ☐ Very likely

18. When perpetrators commit murder, how likely or unlikely that they are apprehended?

- ☐ Very unlikely
- ☐ Unlikely
- ☐ Neutral
- ☐ Likely
- ☐ Very likely

19. In resolving revenge killing related conflict, is the performance of ritual important?

- ☐ Very unimportant
- ☐ Unimportant
- ☐ Neutral
- ☐ Important
- ☐ Very important

**Section D: Deterrent methods and Strategies**

20. What do you think should be done to eradicate revenge murder in Unity State?

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
Impose long term imprisonment on perpetrators of revenge killings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Execute the perpetrators of revenge killings with the death penalty	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Perpetrators must pay blood compensation without the contribution of relatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Patrol and deploy police in hot spot areas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Timely arrest of the perpetrators of revenge killing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Deploy more judges to timely settle revenge killing cases	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

21. Do you agree or disagree with the strategy of arresting the relatives of people who kill people for revenge when the real killer gets away?

- ☐ Strongly disagree  
☐ Disagree  
☐ Not sure  
☐ Agree  
☐ Strongly agree

22. Could the construction of more local prison facilities to arrest perpetrators of cyclic revenge killing help to reduce cyclic revenge killing?

- ☐ Very unlikely  
☐ Unlikely  
☐ Neutral  
☐ Likely  
☐ Very likely

23. Is threat of curse by spiritual leaders crucial in the mitigation of revenge murder?

- ☐ Very unimportant
- ☐ Unimportant
- ☐ Neutral
- ☐ Important
- ☐ Very important

24. Do you think the church should play a role in tackling revenge killing?

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Not sure
- ☐ Agree
- ☐ Strongly agree

25. Is traditional authority leaders' role important in revenge killing eradication?

- ☐ Very unimportant
- ☐ Unimportant
- ☐ Neutral
- ☐ Important
- ☐ Very important

Thank you for your cooperation and time in completing this form

## Semi-Structured Interviews – Part 1

**No**

### Instructions

This research seeks to identify strategies and methods for eradicating revenge killings in Unity State, South Sudan. In this interview answers you will share are aimed to provide a solution to Unity State's cyclical revenge killings. This information will be used exclusively for research purposes. Each and every piece of information you provide will be held in the strictest confidence.

**Consent:** ☐

**Respondent:**   ☐ Victim's relative   ☐ Perpetrator's relative   ☐ Government official  
☐ Civil Society Member   ☐ Traditional leader

**Gender:**   ☐ Male   ☐ Female   ☐ Others   ☐ Prefer not to mention

**Age range:**   ☐ 20-29   ☐ 30-39   ☐ 40-49   ☐ 50-59   ☐ 60-69   ☐ 70- and above

### Section A: Factors influencing revenge murder

1. What do you think are the primary causes of revenge killings in Unity State?

.....

.....

.....



2. Do you think intercommunal fighting can lead to revenge killing, explain?

.....

.....

.....

3. Can the murder of an individual lead to cyclic revenge killing in Unity state? If yes, please explain.

.....

.....

.....

4. Do you think the high rate of illiteracy is also to be blamed for revenge killing in Unity State? If yes, please explain.

.....

.....

.....

### **Section B: Effects of revenge murder**

5. If your relative is killed, what action can you take?

.....

.....

.....

6. What is your opinion about the communalized payment of blood compensation?

.....

.....

.....

7. Is it advisable for the relatives to be asked to contribute blood compensation each time a relative murder someone?

.....

.....

.....

8. How often do you or your family pay blood compensation whenever your relative murder someone?

.....

.....

.....

9. How is the free movement of civilians is in area where there is cycles of revenge murder?

.....

.....

.....

10. There is always displacement of civilians in places where revenge killing is cyclic. Do you agree or disagree?

.....

.....

.....

11. Economic activities are also affected in place where there is persistent revenge killing. Do you agree or disagree?

.....

.....

.....

12. What happen to intercommunal relations in areas affected by revenge murder?

.....

.....

.....

### **Section C: Perspectives on revenge killing eradication**

13. If a person is killed in revenge, what should be done to the one who murders him?

.....

.....

.....

14. Who do you think perpetrators of revenge killing fear/respect?

.....

.....

.....

15. How satisfied are you about how the local government handle revenge killings incidents?

.....

.....

.....

16. Does payment of blood compensation stop cyclic revenge killing?

.....

.....

.....

17. Do you think removal of firearms from the hands of civilians can mitigate revenge killings?

.....

.....

.....

18. When perpetrators commit murder, how likely or unlikely that they are apprehended?

.....

.....

.....

19. In resolving revenge killing, do you think performing rituals is of importance and how?

.....

.....

.....

#### **Section D: Deterrent Methods and Strategies**

20. What do you think should be done to eradicate revenge killing in Unity State?

.....

.....

.....

21. Do you agree or disagree with the strategy where relatives of revenge killing perpetrators are arrested by the authorities if the perpetrator escapes justice?

.....

.....

.....

22. Could the construction of more prison facilities at the local level to arrest perpetrators of revenge killing help curb cyclic revenge killing, explain?

.....

.....

.....

23. Is threat of curse by spiritual leaders crucial in the eradication of revenge killings and how?

.....

.....

.....

24. What role should the church play in revenge murder eradication?

.....

.....

.....

25. How important is the traditional leadership' role in revenge killing eradication?

.....

.....

Thank you for your cooperation and time in completing this form

No.

**Semi-Structured Interviews – Part 2****(For government officials only)**

**Instructions**

This research seeks to identify strategies and methods for eradicating revenge killings in South Sudan's Unity State. In this unstructured interview, your responses will aim to provide a solution to Unity State's cyclical retaliation killings. This data will be used for research purposes only. Your information will be held in the strictest confidence.

**Consent:** ☐**Respondent** ☐ Government officials**Gender:** ☐ Male ☐ Female ☐ Others ☐ Prefer not to mention**Age range:** ☐ 20-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60-69 ☐ 70- and above

1. What, in your opinion, are the primary causes of revenge killings in Unity State?

.....

.....

.....

2. What social, economic, and political effects do cyclical revenge killings have on the Unity State community?

.....

.....

.....

3. What strategies exist to combat revenge murders in Unity State?

.....

.....

.....

4. What strategies do you think the government should take to eradicate revenge killings in Unity State?

.....

.....

.....

5. What should the government do if an individual is murdered out of vengeance?

.....

.....

.....

6. When a perpetrator commits murder, how likely is it for the government to apprehend them?

.....

.....

.....

7. Why does the government arrest the relatives of fugitive revenge killers if the murderer evades justice?

.....

.....

.....

8. What impact does blood compensation have on cyclic revenge killing eradication?

.....

.....

.....

9. What, in your opinion, do those who commit revenge killings fear?

.....

.....

.....

10. What are the challenges faced by the government in curbing cyclic revenge killings?

.....

.....

.....



11. How could such challenges be overcome?

.....

.....

.....

Thank you for your cooperation and time in completing this form

## Provisional UREC Approval



UREC Decision, Version 2.0

### Unicaf University Research Ethics Committee Decision

**Student's Name:** William Sunday Jial

**Student's ID #:** R1905D8385993

**Supervisor's Name:** Dr Herbert Zirima

**Program of Study:** UU-DOC-900-3-ZM

**Offer ID /Group ID:** O47785G60557

**Dissertation Stage:** DS3

**Research Project Title:**

**Methods and Strategies of Revenge Murder Eradication in South Sudan - Insights From Unity State**

**Comments:** No comments.

**Decision\*:** A. Approved without revision or comments

**Date:** 20 Mar 2023

\*Provisional approval provided at the Dissertation Stage 1, whereas the final approval is provided at the Dissertation stage 3. The student is allowed to proceed to data collection following the final approval.

## Final UREC Approval



UREC Decision, Version 2.0

### **Unicaf University Research Ethics Committee Decision**

**Student's Name: William Sunday Jial**

**Student's ID #: R1905D8385993**

**Supervisor's Name: Dr Herbert Zirima**

**Program of Study: UU-DOC-900-3-ZM**

**Offer ID /Group ID: O47785G60557**

**Dissertation Stage: DS3**

**Research Project Title:**

**Methods and Strategies of Revenge Murder Eradication in South Sudan - Insights From Unity State**

**Comments: No comments.**

**Decision\*: A. Approved without revision or comments**

**Date: 22 Jun 2023**

\*Provisional approval provided at the Dissertation Stage 1, whereas the final approval is provided at the Dissertation stage 3. The student is allowed to proceed to data collection following the final approval.

## Informed Consent Form - Part 1



UU\_IC - Version 2.1

### Informed Consent Form

#### Part 1: Debriefing of Participants

Student's Name:

Student's E-mail Address:

Student ID #:

Supervisor's Name:

University Campus: Unicaf University Zambia (UUZ)

Program of Study:

Research Project Title:

Date:

Provide a short description (purpose, aim and significance) of the research project, and explain why and how you have chosen this person to participate in this research (maximum 150 words).

The above named Student is committed in ensuring participant's voluntarily participation in the research project and guaranteeing there are no potential risks and/or harms to the participants.

Participants have the right to withdraw at any stage (prior or post the completion) of the research without any consequences and without providing any explanation. In these cases, data collected will be deleted.

All data and information collected will be coded and will not be accessible to anyone outside this research. Data described and included in dissemination activities will only refer to coded information ensuring beyond the bounds of possibility participant identification.

I, , ensure that all information stated above is true and that all conditions have been met.

Student's Signature: \_\_\_\_\_

## Informed Consent Form – Part 2



UU\_IC - Version 2.1

### Informed Consent Form

#### Part 2: Certificate of Consent

**This section is mandatory and should to be signed by the participant(s)**

Student's Name:

Student's E-mail Address:

Student ID #:

Supervisor's Name:

University Campus: Unicaf University Zambia (UUZ)

Program of Study:

Research Project Title:

I have read the foregoing information about this study, or it has been read to me. I have had the opportunity to ask questions and discuss about it. I have received satisfactory answers to all my questions and I have received enough information about this study. I understand that I am free to withdraw from this study at any time without giving a reason for withdrawing and without negative consequences. I consent to the use of multimedia (e.g. audio recordings, video recordings) for the purposes of my participation to this study. I understand that my data will remain anonymous and confidential, unless stated otherwise. I consent voluntarily to be a participant in this study.

Participant's Print name:

Participant's Signature:

Date:

#### **If the Participant is illiterate:**

I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had an opportunity to ask questions. I confirm that the aforementioned individual has given consent freely.

Witness's Print name:

Witness's Signature:

Date:

## Useful Resources

APA PsycNet: <https://psycnet.apa.org/home>

APA Style : <https://apastyle.apa.org/>

Author ai: <https://aithor.com/>

Britannica : <https://www.britannica.com/>

Google Scholar: <https://scholar.google.com/>

Jstor: <https://www.jstor.org/>

ProQuest : <https://www.proquest.com/>

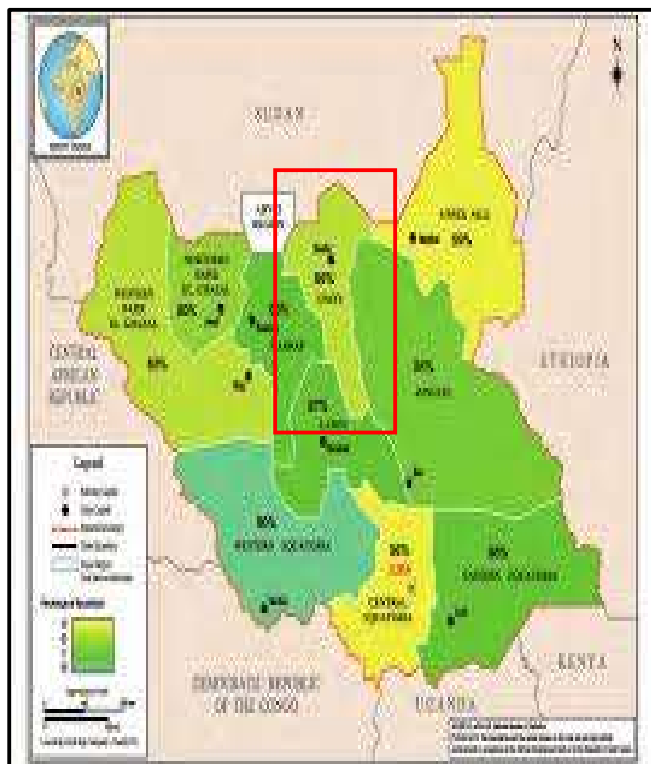
Sage Journals : <https://journals.sagepub.com/>

Quill Bot: <https://quillbot.com/>

Wiley: <https://www.wiley.com/en-us>

## Research Location Map

## South Sudan



## Unity State

