

EFFECTS OF CATTLE RUSTLING ON ECONOMIC DEVELOPMENT

A CASE OF MASOL LOCATION, WEST POKOT COUNTY

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DECLARATION

I declare that this research project is my original work and has not been submitted in any other university for any award of degree.

Signed.....

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Date

L50/65003/2010

This project has been submitted for examination with my approval as university supervisor.

Signed.....

Mr. Julius Koring'ura

Date

DEDICATION

I dedicate this project to my mother Catherine Dedeng and my entire family for moral support and encouragement, during the writing of this project.

ACKNOWLEDGEMENT

I am heavily grateful to my supervisor Mr Koring'ura who guided me through the process of writing this project. Gratitude also goes to the School of Education and Distance Learning University of Nairobi for providing me with conducive environment for developing this project. Much appreciation also goes to my family members for their dedicated and tireless support throughout the development of this project. I also extend much appreciation to my class mates who gave me moral support during preparation of this project. Special thanks to my lecturers in the school of education and distance learning. They shaped me and gave me the right stuff that is compliant to the current economic and social challenges.

ABSTRACT

Cattle's rustling is an ancient practice of stealing either for economic gain or social gain. It is a practice that was reported even in the American Old West where it was considered a serious offense, and it did frequently result in lynching by vigilantes. Conflict over alleged rustling was a major issue in the Johnson County War in the U.S. state of Wyoming. The study sought to establish the effects of cattle rustling on economic development at a case of Masol location in West Pokot County. The guiding objectives of the study were; to determine the economic activities in Masol Location, find out history of cattle rustling in Masol Location, establish the effects of cultural practices on cattle rustling and finally determine the effects of cattle rustling on the economic development of Masol Location of West Pokot County. The significance of this study was to enable the community and researchers understand how cattle rustling affect economic development. The study also assisted in informing the government and other service providers to implement ways of curbing cattle rustling practice hence reduce crimes attributed to cattle rustling. The population of this study consists of young herders and pastoralists who add up to a target population of 323. The research narrowed down to young herders and pastoralists because they are the most appropriate and directly relating to the research topic. The study selected a sample size of 175 respondents from the targeted 323. The study employed convenience sampling in selecting the respondents that participated in this study. The data collected was analyzed using descriptive methods. Descriptive methods were used in analyzing qualitative data. The frequencies and proportions were used in interpreting the respondent's perception of issues raised in the questionnaires to answer the research questions in table format. The conclusion highlighted that cattle rustling have impacted negatively on the economic development of this region. The study recommended that community empowerment should be forefront and diversification to other economic activities like farming be encouraged.

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ABBREVIATIONS AND ACRONYMS

GDP:	Gross domestic product
ASAL:	Arid and Semi-Arid Lands
SLDF:	Sabaot Lands Defence Force
KNHCR:	Kenya National Commission on Human Rights
IMLU:	Independent Medical Unit
SALW:	Small Arms and Light Weapons
NGO:	Non-Governmental Organization
KPR:	Kenya Police Reservist
KAMATUSA:	Kalenjin Maasai Turkana Samburu
UNCTAD:	United Nations Conference on Trade and Development

CHAPTER ONE

1.0 Introduction

This project gives the background of the study, statement of the problem, purpose of the study, objectives of study, research questions, significance of the study, limitation and scope of the study and operational definition of terms.

1.1 Background of the study

Cattle's rustling is a practice that has robbed pastoralist communities their right to achieving millennium development goals. This is a practice of stealing livestock for either economic or social gain. According to (Behnke, 2008), livestock is a fundamental form of pastoral capital, besides functioning as a means of production, storage, transport and transfer of food and wealth. Natural resources such as pasture, water, natural vegetation and livestock are key drivers of pastoralist's economy. This is where these communities derive their livelihoods. However, reduced access to these resources, in particular, land and water, has increasingly put pastoralists under intense pressure. As a result, they are increasingly finding themselves fighting for their survival through engaging in cattle rustling. Furthermore conflicts affect development and provision of essential services in pastoralists' areas through disruption of the communities' livelihood systems by restricting economic development. Conflict encourages the spread of diseases through raiding of infected animals (in some cases but not always). This is in addition to loss of livestock that is the main source of livelihood for the pastoralists. Conflict leads to destruction of social amenities already put in place. For example, the education system is affected when teachers are forced to withdraw from conflict stricken areas and the communities re-locate their settlements for fear of being invaded. Education for children and the youth is affected and interrupted both in the short and long run. Conflict also acts as a disincentive to

investment by the communities and development agencies, both in the long-term and short-term. At the local level, a lot of effort and funds go to contain conflicts and to mitigate against conflict-related effects rather than being channeled to development work. In the American Old West, rustling was considered a serious offense, and it did frequently result in lynching by vigilantes. Mexican rustlers were a major issue during the American Civil Wars, with the Mexican government being accused of this practice. Muhamud Adan, 2005 alludes that in African, pastoral communities have become synonymous with high levels of armed violence and severe under-development. Governments and international agencies alike often frame pastoralism as a thorn in the side of state-led development and violence reduction policies. There are a number of reasons for this: the fact that many pastoral communities function outside of state administrative and security frameworks; the view that the pastoral lifestyle is fundamentally incompatible with the state; malfunctioning conflict mediation systems within pastoral communities; and the apparent contradiction of the pastoral mode of production to agrarian economies. In Kenya, most of cattle rustling cases are found among the pastoralist communities. The Pokot is one of the pastoralist communities who are in constant conflict with their neighbors. Masol is one of the locations in west Pokot County that her residents experience and participate in cattle rustling. “Most conflicts are caused by competition over access to, and control of, scarce natural resources, including water and pasture” (Mohamud Adan and Ruto Pkalya, 2005). This situation has hence led to underdevelopment thus poverty among the residents of Masol Location of West Pokot County.

1.2 Statement of the Problem

There has emerged a new system of predatory exploitation of economic resources in the form of banditry and cattle rustling (raids) in Kenya (Mkutu, 2006). This problem is manifesting itself in various forms and it is becoming endemic in north-western Kenya. Traditionally, cattle's rustling among the pastoral communities was considered as a cultural practice and was sanctioned and controlled by the elders. However, currently the phenomenon of cattle rustling is causing great concern. In the past there has been a tendency by scholars to underestimate the issue of cattle rustling as a mere cultural practice. Yet, over a period of time there have emerged new trends, tendencies and dynamics, leading to commercialization and internationalization of the practice thus leading to adverse effects on the economic development. This has resulted to poverty among communities who uphold the practice. The study aims at investigating effects of cattle rustling on economic development a case of Masol location in West Pokot County.

1.3 Purpose of the Study

The study aimed at looking at the effects of cattle rustling on economic development a case of Masol location in West Pokot County.

1.4 Objectives of the Study

The study sought to address the following objectives:

- i. To determine the economic activities in Masol Location of West Pokot County
- ii. To find out history of cattle rustling in Masol Location of West Pokot County
- iii. To establish the effects of cultural practices on cattle rustling in Masol Location of West Pokot County

iv. To determine the effects of cattle rustling on the economic development of Masol

Location of West Pokot County

1.5 Research Questions

The following questions guided the study:

- i. What are the economic activities in Masol location of west Pokot country?
- ii. What is the history of cattle rustling in Masol location of West Pokot County?
- iii. What are the effects of cultural practices on cattle rustling in Masol Location of West Pokot County?
- iv. What are the effects of cattle rustling on economic development of Masol location of west Pokot country?

1.6 Research Hypothesis

- i. There is no relationship between cultural practices and cattle rustling.
- ii. Cattle rustling practice does not in any way affect economic development.

1.7 Significance of the Study

The significance of this study was to enable the community and researchers understand how cattle rustling affect economic development. It was also to inform the government and other service providers to implement ways of curbing cattle rustling practice.

1.8 Limitations of the study

The Pokot community members were not willing to expose the secrets behind the practice of cattle rustling and were not honest enough to reveal the main reasons behind cattle rustling. This limitation was overcome by explaining to the respondents the purpose of the study, that it was only for academic and that confidentiality was upheld.

1.9 Delimitation of the Study

The study was limited to establishing the effects of cattle rustling on economic development in Masol location of West Pokot County.

1.10 Definition of Terms

Cattle rustling- cattle-rustling has been defined to mean, ‘the stealing or planning, organizing, attempting, aiding or supporting the stealing of livestock by any person from any country or community where the theft is accompanied by dangerous weapons and/ or violence

Development- Development refers to the process as a result of which along with increase in real per capita income, there is a reduction in inequality, poverty, illiteracy and diseases.

Economic Development-This is the institutional changes made to promote economic betterment. It is the social organizational changes made to promote growth in an economy. It is also the process of improving the quality of human life through increasing per capita income, reducing poverty, and enhancing individual economic opportunities. In other words, the process of improving the quality of human life through increasing per capita income, reducing poverty, and enhancing individual economic opportunities is called economic development, Umar, (2004).

Raiding-An act of getting to attack in large crowd with the aim of overcoming what is in contention

Warriors-A warrior is a person skilled in combat or warfare, especially within the context of a tribal or clan-based society that recognizes a separate warrior class.

Bandit-This is a robber, especially one who robs at gunpoint, an outlawed gangster and one who cheats or exploits others.

Poverty- this is a condition where people's basic needs for food, clothing, and shelter are not being met

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The modern, as opposed to the traditional, practice of cattle-rustling has been defined to mean, ‘the stealing or planning, organizing, attempting, aiding or abetting the stealing of livestock by any person from any country or community where the theft is accompanied by dangerous weapons and/ or violence. The act of cattle-rustling mainly involves and affects the pastoral communities in Kenya and around its borders. The term “pastoralism” denotes ‘a practice whose main ideology and production strategy is the herding of livestock on an extensive base or in combination with some form of agricultural activity’ while “rustling” refers to armed attacks by one group on another with the purpose of stealing livestock and not necessarily for purposes of territorial expansion, Odegi-Awuondo, (1992). This practice has continuously robbed pastoralist community their right to development as other Kenyans. Cattle’s rustling has affected fundamental development indicators that propel economic growth of a country.

2.1 Economic Activities that contribute to development

2.1.1 Trade

Trade is a key factor in economic development. Rodrik, Dani (2001) outlines that, trading in its outset can boost a country's development and create absolute gains for the trading partners involved. Trade has been touted as an important tool in the path to development by prominent economists. However trade may not be a panacea for development as important questions surrounding how free free trade really is and the harm trade can cause to domestic infant industries come into play. The current consensus is that trade, development, and poverty reduction is intimately linked. Rodríguez et al (1999) assures that, sustained strong growth over

longer periods is strongly associated with poverty reduction, while trade and growth are strongly linked. Countries that develop invariably increase their integration with the global economy, while export-led growth has been a key part of many countries' successful development strategies. Continents, countries and sectors that have not developed and remain largely poor have comparative advantage in three main areas: natural resource exploitation, i.e. running down of natural capital such as rain forest timber and low-education labor-intensive manufacturing, due to high population densities and little suitable land per person. According to William Krist and John Sewella (2011), a number of African countries are growing rapidly, and have reduced the level of poverty. The opportunity now is to craft strategies to help these countries and those lagging behind to sustain and deepen progress. The good news is that exports from the 53 member countries of the African Union increased as a percent of total world exports from just over two percent in 1999 to slightly more than three

2.1.2 Agriculture

It is clear that economies of many underdeveloped nations depend entirely on rain fed agriculture. This is contrary to developed countries which have high levels of industrial employment. , Paula Palmer, (2010) states that low levels of agricultural employment indicate higher economic development. In a country like Britain, it has been reported that only 2 percent of the work force work in agriculture. A decline in agricultural employment over time may indicate a region or nation undergoing a process of economic development. Many countries depend entirely on agriculture In many developing countries, agriculture employs a large proportion of the labor force, whilst food consumption accounts for a large share of household income. The United Nations Conference on Trade and Development (UNCTAD) notes that this means that “even small changes in agricultural employment opportunities, or prices, can have

major socio-economic effects in developing countries". Thus whatever the development strategy a particular country adopts, the role of agriculture will often be crucial. In 1994, the agricultural sector employed over 70% of the labor force in low-income countries, 30% in middle-income countries, and only 4% in high-income countries (UNCTAD 1999). In poor countries with low population densities and enough suitable land area, which includes most countries in Africa and especially the pastoralist regions, agriculture is central to the economy. In poor regions and rural areas within middle-income developing countries, the concentration of poverty in rural areas of otherwise better-off developing countries makes the development of agriculture vital there. In developing countries, there is a positive link between growing agricultural exports and increases in local food production, which makes agricultural development if anything even more important, as food security and the financial stability of the government are also at stake. Anderson et al. (1999) estimate annual welfare losses at \$19.8 billion for developing countries from agricultural tariffs. A combination of better market access, and domestic reforms and foreign aid to enhance the ability of developing countries to take advantage of it, could have a significant impact on poverty reduction, and help to meet the Millennium Development Goals.

2.1.3 Pastoralism and hunting

Pastoralism is the branch of agriculture concerned with the raising of livestock. Moran, Emilio F. (2006) describes pastoralism as animal husbandry ie the care, tending and use of animals such as camels, goats, cattle, and sheep. "Pastoralism" generally has a mobile aspect, moving the herds in search of fresh pasture and water. It is the use of extensive grazing on rangelands for livestock production. This is one of the key production systems in the world's ASAL areas. Nonetheless, throughout much of its long history its reputation has been poor and its practitioners marginalized by sedentary cultivators and urban dwellers. Pastoral societies have

risen and fallen, fragmented into isolated families or constructed empires that span the world; their demise has been announced regularly, often in the face of entirely contrary evidence for their persistence. Planners have degraded the mobility characteristic of pastoral societies and novelists have romanticized the wanderings of these same nomads. Development experts, noticing the enormous passing herds, first saw pastoral systems as rich in potential, but later castigated pastoralists as vulnerable and unable to invest in development. To all this, pastoralists have remained largely indifferent, since a certain skepticism towards the schemes and whims of the external world is an almost inevitable product of the independent image they have of themselves. In many environments, pastoralism and agriculture have effectively eliminated all but small animals and commensalism. However, especially in some parts of Africa like Kenya and particularly Masol Location of west Pokot County, herders still interact with significant wildlife populations. This has had two consequences ie the persistence of predators and the availability of hunted meat. Pastoralists have no sympathy with predators, and usually end up in conflict with conservation lobbies; especially the Kenya wild life service limited. Interestingly, few pastoralists are hunters. In contrast to farmers, who often regard hunting as a prestigious activity, pastoralists view hunting as a minor activity, often focused on particular species. Emilio F. (2006) explains that,pastoralism is a successful strategy to support a population on less productive land, and adapts well to the environment. For example, in savannas, pastoralists and their animals gather when rain water is abundant and the pasture is rich, and then scatter during the drying of the savanna. Pastoralists raise different types of livestock with different levels of drought and feed shortage sensitivity. The characteristics of the animals and the environmental conditions faced by the pastoralists determine the number and composition of the herds. Pastoral production systems are by and large a product of climatic and environmental factors. The

objective of the pastoralist Livestock raids and cumulative effects of multiple poor seasons have adversely affected food security for the arid and semi-arid areas of the country. Pastoralists have lost significant numbers of cattle during the past few months and are, at the same time, less able to access dry season grazing areas and markets for the remaining livestock due to prevailing insecurity. A significant proportion of agro pastoral households in Marakwet District abandoned their farms after raids intensified toward the last quarter of 2002 and are now faced with empty granaries coupled with limited purchasing capacities, having lost their livestock to raids. In West Pokot, the northern and central divisions, which are predominantly pastoral, make up 45% of the district: the southwest which comprises 30% of the county, is a cropping zone; and the south east, an agro pastoral zone, makes up the remaining 25% of the district. Poor rains plagued the northern and central pastoral areas throughout 2002, and as a result, pasture, browse and water were all severely depleted, Ruto Pkalya, Mohamud Adan, & Isabella Masinde, (2009). Although the majority of the livestock had reportedly migrated to Uganda, the assessment team classified the food security status of sedentary household members, particularly in Alale, Sigor and Kasei Divisions, as “Alarm”. The main concern for these remaining pastoralists is that their purchasing capacities have been severely eroded by the reduced value of livestock, while food prices are increasing. A similar situation was reported in the eastern and southern pastoral areas of Baringo, which borders West Pokot. A pastoral livelihood zone, situated to the east and south makes up 70% of Baringo District while the remaining 20% is an agro-pastoral area situated to the west. 10% of the district, mainly in the highlands, constitutes a smallholder mixed farming zone. Throughout 2002, rainfall was poor in Baringo, and the adverse impacts of the drought were worsened significantly by persistent livestock losses to raiding. In addition, a significant number of pastoralists in Baringo lost their livestock during the drought that extended from 1999 to

present. The food security status in the east and south is presently classified as Alarm. Lokori, the predominantly pastoral southern division of Turkana, is similar to Marakwet District in that livestock raiding has been rife through the second half of 2002. Although rainfall has been fair, livestock production has been limited substantially by livestock raids. In particular, pasture, water resources and markets have been rendered inaccessible during the latter part of 2002. In addition to livestock losses through raids, pastoralists lost access to some of their livestock during the extended drought in West Pokot, when livestock were taken to Uganda, due to the cooler climate, (Markakis 1993).

2.2 The History of Cattle-rustling: Recent Developments and New Trends

The act of cattle-rustling has evolved over a period of time from being an accepted traditional practice sanctioned by the village elders into being a commercialized and criminal venture, with attendant grave human rights violations. Some of the causal factors that have contributed to the recent development and new trends in cattle-rustling in Kenya and her neighboring countries are discussed next. New Administrative Units as an Impediment to the Pastoral Way of Life The establishment of the colonial administration, which introduced the imposition of permanent tribal boundaries, had major ramifications on the pastoral communities as these boundaries were set up without due regard to the seasonal variations and demands of the nomadic lifestyles of the pastoralists. Although the new administrative units were meant to provide distinct and exclusive units of governance along ethnic lines, pastoral communities were oftentimes forced to ignore these colonial boundaries during times of drought. This has inevitably led to tensions between them and the agricultural communities over allegations of trespass. In the past, such conflicts have led to the loss of lives and damage to crops and property. An example of a conflict attributable to exclusive units of ethnic governance is the

attack between the Samburu pastoralists and the Laikipia farmers in February 1998 where the conflict ended with the fatalities of 70 people, Weiss, (2004).

2.2.1 History of cattle rustling in relation to environment and Ecology

According to Osamba, (2006) Pastoral systems are by and large products of climatic and environmental factors. Hence, apart from the Government's failure to take pro-active and corrective policy measures to improve the socio-economic conditions of the pastoralists, the problem of underdevelopment in the ASALs has been realized. This condition can be attributed to that fact that people living in these regions are prisoners of geography. Due to the prevalence of harsh climates in these regions, the livelihoods of pastoralists are often times seriously threatened by famine and drought. Environmental factors have therefore contributed largely to the practice of cattle-rustling. Every year, the effects of drought and famine lead to the death of hundreds of livestock since the communities fight in search of the meager resources available after harsh drought as stated by, Hendrickson, D, J and Mearns(1996). The long spells of drought experienced in most parts of the pastoralist communities, mainly the North Eastern, and North rift parts of the country including Masol in West Pokot County, has led to undue suffering of these communities, which has in turn led to a competition over pasture and water for livestock. This has led to the pastoralists crossing borders and trespassing to other communities' land in search of pasture and water. In the process, the pastoralists engage in inter-ethnic conflict mainly because of two reasons. Hendrickson, D, J and Mearns,(1996) argues that the effects of drought and famine leads to the death of hundreds of stock, and for this reason, the pastoralists desire to engage in rustling to restock and compensate for their lost cattle. Secondly, some of the pastoralists engage in rustling as a way of increasing their wealth or as conduits for unscrupulous businessmen out to make a quick kill from the miseries and hardships of the pastoralist, Paula

Palmer, (2010). The increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The sad reality of the commercialization of cattle-rustling is that while the pastoralists go for each other's necks (in order to satisfy the demand of the livestock buying middlemen), the meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict *nyamachomaas* they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly, Satya, Ali Chemisto, (2010).

2.2.2 Developmental negligence by the government

Both the colonial and the post-colonial governments have subjected the pastoralists to undue repression through the state security agents. During the colonial period, free movement of people and animals in Northern Kenya region was restricted, and this adversely affected the economic and social development of the inhabitants of the region, who are mainly pastoralists Umar, Abdi, (2004). Their region was heavily controlled by military officers. The pastoralists were viewed with suspicion as they were seen to be 'war-like', and were denied many of the state's privileges. Markakis, J.(1993) Further explains that any incidents of traditional cattle-raids amongst the pastoral communities were handled with maximum brutality, often leading to the deaths of many pastoralists. As already noted above, the brute force meted out on the pastoralists by the colonial government only led to the resistance from the pastoralists to colonial domination and influence, and in return, hampered the development of the new colonial economy that was taking root in other parts of the country. Unfortunately, the independent Kenyan Government seems to have borrowed a leaf from their colonial predecessors in that they adopted the same

heavy-handed approach to the issue of cattle-rustling among the pastoralist communities. Since independence, state security agents have contributed to the continued repression of the pastoralist communities by perpetrating serious human right violations among the communities during their so-called 'state-operations' in the ASALs. Oftentimes, these violations are carried under the terms of collective punishment where everyone the young, the old, the pastoralists and the men suffer in equal for committing real or imagined transgressions against the state. This blanket approach by state-security agents to security concerns in the ASALs has increased tension and animosity between the security agents and members of the communities, thereby impeding the likelihood of there being any effective collaboration in efforts aimed at curbing livestock theft, Weiss, (2004).

2.2.3 Proliferation of Small Arms and light weapons contributing the history of cattle rustling.

Since time immemorial, the nature of the pastoralists' way of lifestyle demanded that they be armed with some form of weapon for purposes of protection or self-defense both for themselves and their cattle from attacks by wild animals and theft as presented by, Chemisto, (2010). Bows and arrows were the weapons of choice. However, in the past three decades, there has been an escalation of cattle-rustling attacks, which has been fuelled by the increase in small arms. These illegal arms normally originate from the neighboring countries which have been experiencing internal strife, including Uganda, Somali and Ethiopia Cheserek, 2007. This has led to the formation of heavily armed and militarized groups. This has further led to the rise of criminal gangs who engage in cattle-rustling for purely commercial reasons. The presence of the illegal arms has led to the commercialization of cattle-rustling and those who engage in this practice act purely on self-enrichment basis. The Government of Kenya has been engaged in

various disarmament efforts to mop up the illegal arms. However, due to the porous nature of Kenya's borders, it is not practically impossible to conduct an effective disarmament exercise without effectively engaging the neighbouring countries, Abdi, (2004).

2.2.4 Community Policing Initiatives or Avenues for Armament

Another aspect that has been fronted by different pastoralist communities as well as local NGO's as the key contributing factor in the increased use of ammunition and increase in cattle-rustling is the Government's initiative to recruit and arm the Kenya Police Reservists (KPRs) and home guards as complementary security providers in the ASALs. While this was initially meant to be a transparent community policing initiative, the same has been marred with allegations of corruption, incompetence and favoritism along tribal lines in so far as the decision on who should be armed as a KPR or home guard is concerned. In some instances, there have been allegations of political interference with respect to recruitment, as the politicians are said to ensure that their clan members and/or community members outnumber those of their rivals in the recruitment exercise. Even more worrying is the fact that there are weak accountability procedures within the KPR and home guard operations and it has been reported that some of them either use their official guns to conduct criminal activities like livestock theft or loan out the said guns to criminals. Although started with the noblest of intentions, it must now be categorically stated that the KPR and home guard community policing initiative has, on the contrary, aided in the fuelling of crime and livestock theft among the pastoralist communities. The weakening of state control over the pastoralist region has resulted in the emergence of cattle warlords who run armed militias to protect their interests, Ali Chemisto, (2010).

The militarism and emergence of cattle warlordism was first experienced among the Pokot and Turkana communities from the 1980's onwards. The first cattle warlord emerged in the

1980's from the West Pokot community, having recruited about 500 young men who underwent informal military training complete with relevant raiding techniques. The first raiding missions were held by the Turkana, Karamajong of Uganda, and Toposa of Ethiopia and later spread to Pokot Tugen, Marakwet and Keiyo. The system of cattle warlordism has gained prominence over the years for various reasons. First, there is the fact that the high numbers of destitute, uneducated youth who are desperate to eke a living by any means necessary have proven an easy recruitment ground for the warlords. The warlords keep the youth as retainers who are in turn used for livestock theft for financial gain of the warlords. The second reason is due to the Government's failure and/or unwillingness to curb the spread of warlordism through its security systems. In its second fact-finding mission to Samburu and Isiolo, the KHRC team was reliably informed that the cattle warlords work hand in gloves with some government security agents in propagating livestock theft. The KHRC team was informed that the cattle warlords have become increasingly powerful and that even in instances where stolen livestock has been intercepted by non-complicit junior security officers, the same have been called with express "orders from above" to let the stolen livestock free, Paula Palmer (2010).

2.2.5 Political Influence on territorial boundaries contributing to the history of cattle rustling

Bad politics has also been blamed for the spread of the practice of livestock theft among the pastoral communities. Most of these political leaders are normally anointed by their respective ethnic spiritual leaders and as a result, the communities that they represent follow and obey what their leaders tell them faithfully. Some of the political leaders abuse the hallowed positions they occupy in their communities to mislead their people and/or incite them against other communities, thereby contributing to an increase in tension among the different

communities. Further, some of the political leaders have been reported to influence the appointment of KPRs and home guards their communities. These “yes men” of the respective politicians are more likely than not to act in a way that advances the interests of the said individual politicians as opposed to advancing the interests of the whole community, Weiss, (2004).

2.2.6 Literature Related to The marginalization of the pastoralists

The existence of pastoralists in north-western Kenya is under intolerable stress and they are involved in a violent struggle to survive. In the literature, there are three types of pastoralism. They are distinguished by “the basis of land use and whether the pastoralists are mounted or pedestrian: mounted flat land nomads, pedestrian flat land nomads and mountain dwelling pastoralists” (Khan 1994:198). Various forms of pastoral systems react differently to changes in the ecological, environmental and economic situations. Pastoral systems are by and large products of climatic and environmental factors. In most parts of the pastoral areas crop rotation is difficult if not impossible due to the extremely dry weather conditions. In Kenya the existence of these pastoralist groups is threatened by droughts, famine and violent conflicts. African pastoralists should not be viewed simply as that of societies that have lagged behind in the field of development or that have rejected change as is the case in Kenya. In the early nineteenth century the pastoralists were the dominant force in East Africa, but today these societies are dominated, underprivileged and impoverished (Van Zwanenberg & King 1975).

In Kenya the material bases of the pastoralists’ economy have been disrupted and they can no longer subsist from their herds. Social relationships can no longer be maintained through the traditional systems. In other words, the traditional morality has collapsed following a rupture in the structure of social relationship on which people’s lives were hinged (Markakis 1993).

According to Baxton “a person stripped of stock is stripped of the most active social relationship and thereby of selfhood and self-respect; so it is no wonder that almost every one strives to keep some livestock and those fortunate few who have incomes from trade and regular employment continue to invest in stock” (Markakis 1993:148). Aronson, on the other hand, argues that pastoralists operate a multi resource economics:

2.3 Literature Related to Effects of cultural practices on Cattle-rustling

2.3.1 Deeply entrenched culture

Culturally, men marry with cattle and historically bride prices have been very high; Young men have a powerful incentive to establish their reputations and build their own herds through mounting raids on other pastoral groups (neighboring counties). Culture, taken in a broader sense, is the way of life of a people as Mary, C. (2002) puts; “it includes socially acquired knowledge, beliefs, art, law, morals, customs, and habits, it is a life thought system, which influences the people’s lives, activities and behavior towards others “cattle rustling is therefore a cultural aspect of the Pokot founded on their myth of origin and a belief that all cattle belong to them. This cultural belief in raiding is perpetuated by seers who have an economic and political interest in promoting the very cultural system that places them in a powerful position. In the decade of the 1970s-to date, these warrior herdsmen who had always fought with spears acquired modern firearms, which increased the momentum for raiding cows from the neighbors that is characterized by violence and loss of lives according to Kothari, (1990). The same culture is shared among all other pastoralist communities who launch violent attacks on their neighbors in search of cows to pay for either dowry or wealth pursuit. The pastoralist communities have continued to follow their traditions and cultural way over many centuries. Many have refused to embrace the western lifestyle. Many of these communities continue to rely on pastoralism as

their sole source of livelihood and continue to lead nomadic lifestyles. To many pastoralists, cattle is seen as a valuable asset, a wealth reserve and a sacrificial gift and a pastoralist can do all it takes to protect and seek for more cattle. Traditionally, having large herds of livestock was seen as a source of a secure livelihood base and a sign of prestige. A very high premium is placed on the ownership of cattle, which is an integral part of the pastoralists' culture. High pressure is therefore placed on pastoral communities as culture demands that a successful member of community is one who has the biggest herd of cattle, Chemisto, (2010). Although it has been argued elsewhere in this report that the traditional practice of cattle-rustling and ownership is increasingly acquiring a new face characterized by livestock theft, there can be no denying the fact that the vestiges of the traditional perceptions and practices of cattle-rustling continue to play a big role in the current incidents of livestock-related inter-ethnic conflict among pastoralist communities. Research conducted by, Practical Action, an NGO working among pastoralist communities, further reveals the role of culture in fuelling inter-ethnic conflict through pastolarists who openly ridicule their men through songs if they do not raid other communities to provide for the pastolarists's needs. This is prevalent among the Rendille, Samburu, Gabra and Borana communities, Kothari, (1990). The centrality of cattle among the pastoralist communities is further augmented by Baxton's observation when he avers that, "a person stripped of stock is stripped of the most active social relationship and thereby of selfhood and self-respect; so it is no wonder that almost every one strives to keep some livestock and those fortunate few who have incomes from trade and regular employment continue to invest in stock. However, it must be noted that strictly speaking, traditional culture did condone the current practice of livestock theft which seems to be governed by the rules of the jungle as opposed to the sanctions of tradition and culture. The traditional basis of cattle raiding was

solely for purposes of, inter alia, obtaining cattle to be used as dowry payment, as a rite of passage or as a show of heroism and social power and prestige. The same was closely monitored by elders to ensure that no excesses were committed. The raids used to be conducted within well accepted rules of engagement, and the practice was acceptable to the participating communities. Retaliatory attacks also followed the said acceptable rules. However, there has been experienced a total transformation of this traditional practice, to well organized banditry attacks where livestock is often raided for commercial purposes and where the practice is more often than not, characterized with human rights violations such as killings, rape and torture, Kothari, (1990). Endemic cattle-rustling and livestock theft among the pastoralist communities have led to the following outcomes on the pastoralists' socio-economic and political fronts.

2.3.2 Value of cattle among the Pokot community

We can only understand why the culture of cattle rustling has been carried all along for centuries by understanding the Pokot world view. As mentioned earlier the world view of a group influences them on the way they do things and behave. Viewing the Pokot culture as “a lens” within which they perceive their world, the research looked into cattle as the center of their lives, and how their lives revolves around and is defined by their cattle. This part elaborates more on the value of cattle which is embedded in Pokot culture that is the cause of conflict, and how the place of a cow in building a harmonious community has turned to be the cause of conflict with their neighbors. The cow also referred to as (tany) in Pokot is the greatest valued animal. This is because it is practically the life line of the Pokots. It is their source of livelihood. From the cattle they get food i.e. milk, blood and meat. They make their household items such as cups from cattle horns and plates from their hide and skin. It is also from the cattle that the Pokots get to pay the bride price for their wives and pay fines for the mistakes they commit in their society and

give cattle out as gifts to their beloved ones. In order to carry out all this, the wealth of a Pokot person depends on the number of cattle he has. Cattle define not only the wealth for a Pokot but his status in the society and his very existence. A Pokot with many cattle commands respect from the community and his family is held with a lot of dignity. “Cattle are the objects of raids on the neighboring tribes. They are a form of legal tender and considered a mobile bank. They give a man prestige and wealth. They give him meat and clothes. They are the means for blessing and purification”

2.3.3 Persistent Economic Hardship

The practice of livestock theft has led to poverty and despair amongst the affected communities. In the 1980’s, 80% loss of livestock was reported among the Turkana and Pokot communities. By 1982, over half of the Turkana population (180,000) was seeking refuge in refugee camps depending on relief supplies. Today, the pastoral communities continue to face great financial hardships due to, among others, persistent marginalization and the increase in incidents of livestock theft. The practice of livestock theft has continued to impoverish the pastoralist communities, and with the recent commercialization of the practice, it is only the unscrupulous traders who benefit at the expense of the local communities, Wairagu, (2003).

2.3.4 Endemic Under-development

The rise in cattle raids amongst the pastoralist communities remains a disincentive to the government and other stakeholders to invest in the region. This has thus contributed significantly to the successive marginalization in the region, with development projects being instead diverted to other ‘stable’ regions. The ASALs regions have thus been characterized with poor road networks and communication systems, few industries, schools and healthcare facilities.

However, the government has in the recent past put in place initiatives that seek to empower these communities as shall be discussed below (Kimenju, 2003).

2.4 Effects of Cattle Rustling on development

Cattle raids have both negative and positive socio-economic impacts on their livelihoods; it has political, social and environment effects as enumerated below.

2.4.1 Loss of lives and livelihoods

Cattle rustling and banditry have led to the loss of many human lives and the displacement of various population groups. Women and children seem to bear the brunt in these new forms of violence. Contrary to traditional norms, they are not spared. As the then UN Deputy Secretary-General, Layashi Yaker, stated in 1994: Today women constitute 80% of the displaced and refugees in Africa. Violations of the fundamental rights of women and girls are widespread in times of war and civil strife, including atrocious crimes as well as rape, torture, murder, maltreatment and neglect. (Ayot 1995:3) Furthermore, Theodore Ayot notes that “wars” and conflict often leave women in situations whereby they can hardly make ends meet. They have little or no resources at all against these acts of violence, whether they occur while they are trying to make it across the border or in a refugee camp (Ayot 1995:4).

2.4.2 Breakdown of the social order

The targeting of non-combatants, especially women and children, seems to be a symptom of the breakdown of the entire social order. Another symptom is the way in which cattle are raided for selfish purposes. The pastoral communities have a lot of attachment to cattle due to their ritualistic and cultural importance. Thus, the loss of livestock is assumed to affect the entire social fabric.

2.4.3 Economic Hardship

The 1980s happened to be a period characterized by droughts and famines. At the same time the cattle-rustling menace appeared on the scene, bringing about a massive looting of livestock and destruction of property. The Pokot and the Turkana lost more than 80% of their livestock during this period. By February 1982 about 50% of the Turkana population (180,000) were in refugee camps and depended on relief supplies (Markakis 1993:146). Consequently, most people were in a state of despair, hoping for a “messiah” to deliver them from their unending tribulations. In most parts of north-western Kenya it is extremely difficult for the pastoralists to get started again after heavy stock losses. Thus social and economic differentiation is becoming more pronounced.

Effects of Cattle-rustling

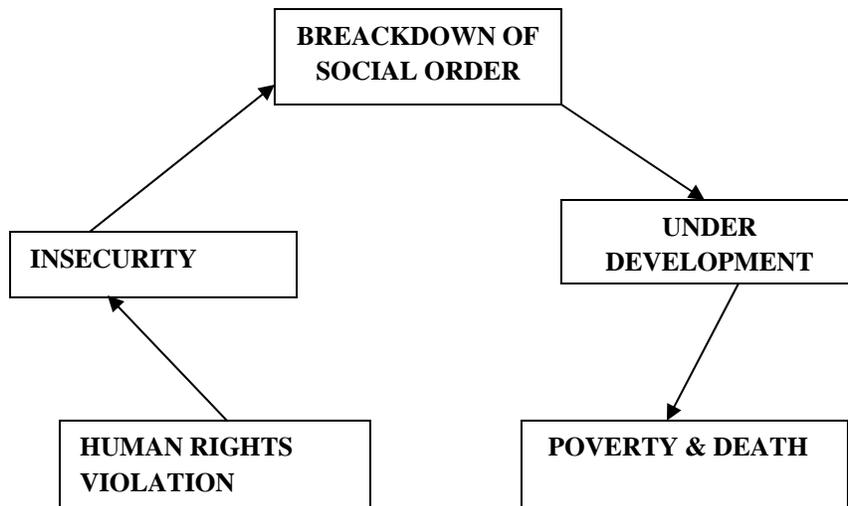
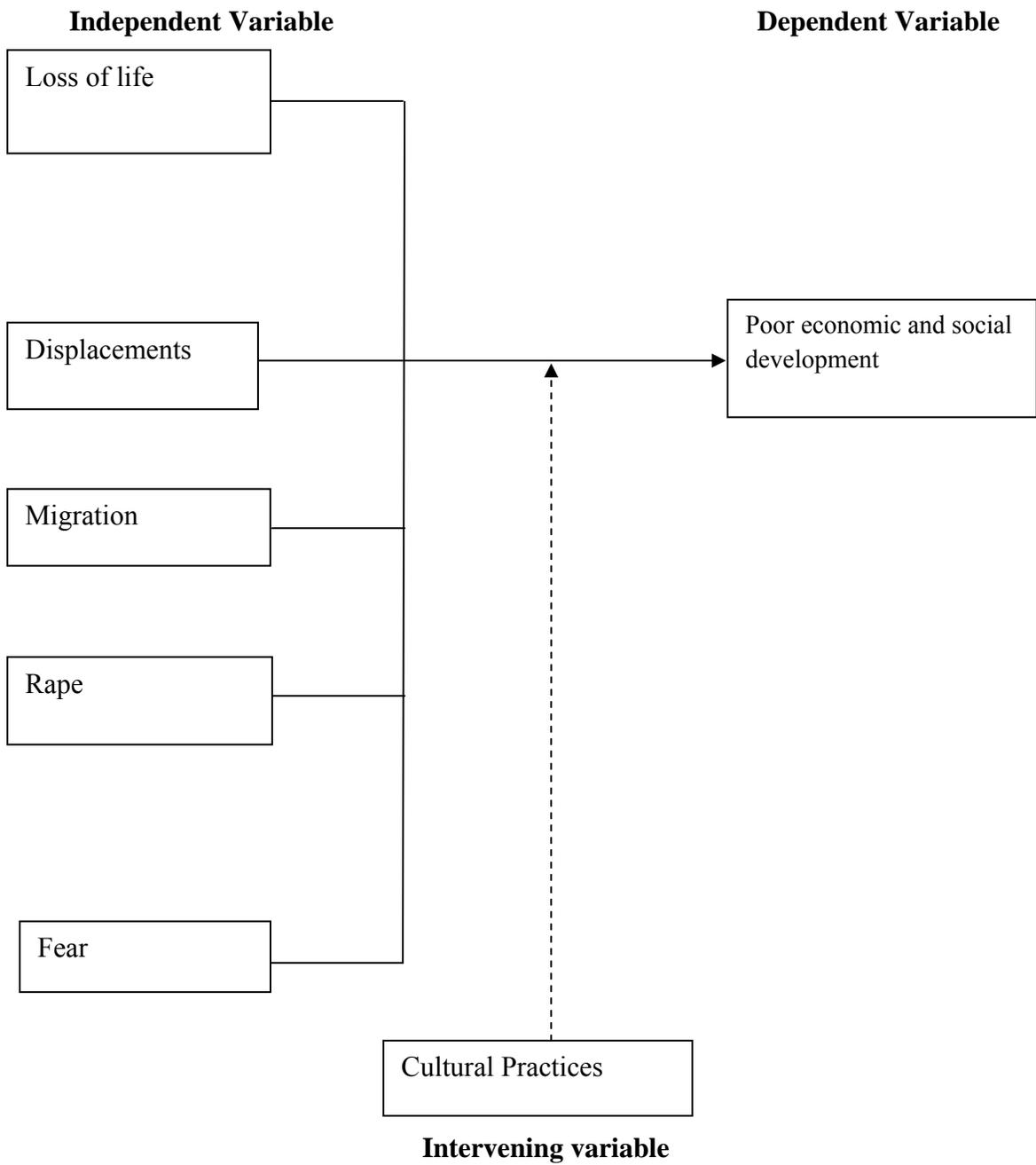


Figure 1: Graphical Illustration of the Economic, Social and Cultural Effects of Cattle-rustling.

2.5 Conceptual Framework

Left with no intervention, cattle's rustling has ability to last. This comes with adverse effects on economic development. Support for economic development emanates from the fact that once cattle's rustling is suppressed, there will be minimal chances of it recurring hence ushering in a peaceful and economically stable environment. Conflict resolution mechanisms and diversification of livelihoods will result to reduced cases of cattle rustling hence realization of economic development. Economic development will depend on community's willingness to adopt and appreciate peace through embracing conflict resolution mechanisms, diversification of livelihoods, and promotion of interaction among warring communities. For economic development to be realized, these efforts will be targeted at the personal, relational, structural and cultural aspects of the conflict. The conceptual framework is summarized in the fig – below

Figure 2: Conceptual framework



Author, 2013

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

The chapter describes the research design and methodology that was employed to investigate the implication of cattle rustling on economic development Masol location in West Pokot County. The chapter also focused on the target population, study design, sample size and sampling procedures for the study and data collection instruments and procedures. Finally, it described how the data collected was analyzed in an attempt to answer the research questions.

3.1 Research Design

According to Katundu (1998), research design is a basic plan that guides data collection. It also guides the analysis phases in a research project. It is a framework that specifies the information, which is to be collected, the data sources, and data collection procedures. The survey research design is a very valuable tool for assessing opinions and trends. Even on a small scale, such as individuals or small groups of people, judging opinion with carefully designed surveys can dramatically change strategies. This is probably the most traditional method of the survey research design. It can be very accurate. It allows you to be selective about to whom you ask questions and you can explain anything that they do not understand. In addition, you can make a judgment about who you think is wasting your time or giving unwise answers. It is chosen since it aims at giving description of existing phenomenon. It has the intent of employing data to justify and make plans that are more intelligent.

3.2 Target Population

According to Mugenda & Mugenga, (2007) research population is a large collection of individuals or objects that are the focus of a scientific query. Research is done ultimately for the

benefit of the population. However, due to the large population sizes, researchers cannot test every individual in the population because it is extremely time-consuming and expensive. This is why researchers rely on sampling techniques (Katundu, 1998). The population of this study consisted of young herders and pastoralists who add up to a target population of 323. This population represents only the young headers and the pastoralists who were sampled for the purpose of the study hence the population of Masol location is larger than this. The researcher concentrated on this group because they were the most appropriate and directly relating to the research topic. The researcher chose this number because he could easily print questionnaires that could be sufficiently enough for the respondents hence couldn't strain him financially. On the other hand, the number was ideal to gather important facts and information concerning the research topic. The table 3.1 shows the distribution of the categories.

Table 3.1 Target Population

Respondents	Target population
Young herders	79
Pastoralists	244
Total	323

3.3 Selection of Sample Size

Sampling is a part of statistical practice that involves the selection of individual observations. They are intended to yield some knowledge about a population of concern, especially for the purposes of statistical inference (Neuman, 2003). The main factor considered in determining the sample size is the need to keep it manageable (Newman, 2003). The study selected a sample size of 175 respondents from the targeted 323 by applying the following sampling formula by Mugenda & Mugenda, (2007). In obtaining the sample size, the researcher used Fishers formulae.

The sample size was to be drawn from the 323 respondents. The sample size determined how many people complete the surveys.

This formula is expressed as shown below:

$$nf = \frac{n}{(1 + n/N)}$$

Where;

nf = Sample size (when the population is less than 10,000).

n = Sample size (when the population is more than 10,000); 384.

N = Estimate of the population size; 323

Therefore the sample size of the study will be

$$\text{Sample size} = 384 / ((1 + (384/323)))$$

175.43

= 175 Respondents

After obtaining the sample size of 175 respondents including herders and pastoralists, the promotional sampling was used to distribute them accordingly as shown in the table 3.2 below:

Table 3.2 Sample Size

Respondents	Promotional Sampling	New Sample size
Herders	$(79/323)*175$	43
	$(244/323)*175$	
Pastoralists		132
Total		175

3.4 Sampling Procedure

According to Chambers, (2003) sampling is concerned with the selection of a subset of individuals from within a population to estimate characteristics of the whole population.

The study employed convenience sampling in selecting the respondents that participated in this study. It involved the researcher sampling those community members that was not occupied or busy at the time of data collection. Youth and elders were purposively sampled to ensure that the entire area is covered.

3.5 Data Collection Instruments

Questionnaires

A questionnaire is a research instrument. It consists of questions and prompts for gathering information from respondents. The questionnaires will be used to gather information from the youths/elders who do not own cattle and youths who own and depend entirely on cattle for economic livelihood.

The advantages of using a questionnaire in the study are that the responses are gathered in a standardized way, so questionnaires are more objective. Generally, it is relatively quick to collect information using a questionnaire. However, in some situations they can take a long time not only to design but also to apply and analyze.

Interview Schedules

An interview schedule is an interview, which includes pre-coded questions to produce quick, easy, and cheap quantitative data, which is highly reliable. One type of standardized interview schedule consisting of unstructured questions was administered to the management. The unstructured questions were expected to provide a high degree of clarification at the same time. The interview schedules were used to collect information from the owners.

3.5.1 Pilot study of the instruments

The researcher carried out a pilot study using sample data collection instrument before carrying out the actual study. This was one week earlier.

3.5.2 Validity of the Research Instrument

According to Mugenda & Mugenda, (2009) validity is quality attributed to a proposition or measures to the degree to which they conform to establish knowledge or truth. An attitude scale will be considered valid, for example, to the degree to which its results conform to other measures of possession of the attitude.

According to Patton (2006) validity is quality attributed to a proposition or measures to the degree to which they conform to establish knowledge or truth. An attitude scale was considered valid, for example, to the degree to which its results conform to other measures of possession of the attitude. The researcher used the expert opinion and piloting approach to assess the validity of the data collection tools to be used for research. Validity is the extent to which a measurement gives consistent results.

3.5.3 Reliability of the Research Instrument

Reliability is concerned with the extent to which the study can depend confidently on the information gathered through various sources of data adopted to obtain the study. Research instrument will be selected or carefully developed to fit the research design. It will also fit the plan of data analysis so that the data collected could facilitate the answering of research questions (Yin, 2004). The study involved the use of test re-test method to determine the reliability of the research instruments. The study administered questionnaires to two men and pastoralists involved in sports to test the reliability of the research instruments. The questionnaires were administered to the same sample on two different occasions within a span of two weeks. The crutchback's Alpha was employed to measure the internal consistency of the research instruments. The formula adopt a correlation coefficient that described the strength of

the relationship between responses at two times of administration was calculated. Correlations achieved here would be expected to be above 0.7 to signify a high reliability (Coolican, 2000).

3.6 Data Collection Procedure

Before the actual data collection exercise takes place, the researcher undertook preliminary survey within the selected research areas to familiarize with the study areas. The researcher also made appointments with the identified persons. During the appointment day, the researcher distributed the questionnaires in the morning and collects them in the afternoon. However, during that period the researcher was available for any consultation or clarification. Personal interviews were conducted with the respondents and particularly with those in charge of handling the illiterate.

3.7 Data Analysis Techniques

The research employed qualitative data analysis technique.

3.8 Data Analysis

The data collected was analyzed using descriptive methods. Descriptive methods were used in analyzing qualitative data. The frequencies and proportions were used in interpreting the respondent's perception of issues raised in the questionnaires to answer the research questions in table format. Mugenda & Mugenda, (2007) alludes that analysis of data varies with the complexity of the research design, the purpose of the research, and the extent to which conclusion can be reached easily. The computer program, Statistical Package for Social Science (SPSS), was useful in analyzing the data collected. The data was organized, presented, analyzed and interpreted using descriptive and inferential statistics.

3.9 Ethical Considerations

The information researched or obtained from the study was held confidential. Firstly, the researcher sought consent of every respondent. At the beginning of every interview and FGD, the researcher clearly stated the purpose of research. The respondents were given a chance to ask any questions before consenting to be interviewed. Moreover, participation was voluntary and issues concerning confidentiality of discussions and recordings were discussed with the participants and adhered to by the researcher.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1. Introduction

This chapter gives a presentation of the findings collected from people from all scope of life that included herders, professionals, famers and business people. the chapter starts with descriptive statistics, including demographic characteristics of respondents, while the rest of the section has comparison of means and a ranking of impact of effects of cattle rustling on economic development.

SECTION A

4.2. Demographic characteristics of respondents

The study sought to establish the background information of the study. This information was useful in determining the answers of the respondents in relation to their demography.

Table 4.2.0: Gender Distribution

Gender	Frequency	Valid Percent
Male	117	66.9
Female	58	33.1
Total	175	100.0

Males were significantly more represented (66.9%) in the sample indicating some gender imbalance. Part of the reason for male dominance in the study is their higher time availability to participate in the study.

Table 4.2.1 Age of the respondents

Age distribution	Frequency	Valid Percent
20-30	52	29.7
30-40	55	31.4
40-50	35	20.0
50 and above	33	18.9
Total	175	100.0

It was noted that majority of the respondents were aged between 30-40 years (31.4%). This is highlighted in table 4.2 above. This age group was well informed about cattle rustling in the region and their diverse effects to the economy. This was beneficial to the study.

4.2.1 Education Level

In terms of education profile, 39.4% of respondents had attained primary level education, 20.0%

Secondary, 24.6% had a diploma, 1.1% had a degree while 14.9% had no education at all. The indication is that majority of the people were not highly educated. However, they have at least a level of understanding of the effects of cattle rustling on economic development and they could interpret the questionnaire accordingly. Furthermore, those that were incapable of reading forced

the researcher to translate and explain the questionnaire and its contents thoroughly. The results were recorded in the table below for interpretation purposes.

Table 4.2.2: Education attainment

Educational Level	Frequency	Valid Percent
Primary	69	39.4
Secondary	35	20.0
Diploma	43	24.6
Degree	2	1.1
None	26	14.9
Total	175	100.0

4.2.2 Marital status

It was necessary to establish the marital status of the respondents. The study established that 61.1% were married, 14.9% were divorced while 24% were single. The marital status was essential in establishing the opinion of different marital categories in regard to the study objectives. The results of the study were recorded in the table above for interpretation purposes.

Table 4.2.3: Marital Status

Marital status	Frequency	Valid Percent
Married	107	61.1
Divorced	26	14.9
Single	42	24.0
Total	175	100.0

4.2.3 Occupation

It was necessary to establish the occupation of the respondents. That were; 37.1% were herders, 24% were farmers, 10.3% were business people, 16% were professionals from different fields while 12.6% represented respondents from other occupations. Majority of the respondents came from herders. This was beneficial to the study since they were the main target of the study. Their opinions were held with high esteem.

Table 4.2.4:Occupation

Occupation	Frequency	Valid Percent
Herder	65	37.1
Farmer	42	24.0
Business person	18	10.3
Professional	28	16.0
Any other	22	12.6
Total	175	100.0

SECTION B: SPECIFIC INFORMATION

4.3 The Economic Activities in Masol Location of West Pokot County

The first objectives of the research study were on the economic activities in Masol location of west Pokot County.

4.3.1 Cattle rustling is one of the main economic activities

The result indicated that 31% of the respondents agreed that cattle's rustling is the main economic activity in Masol Location. This was evident by the number of cattle raided in the recent past. According to the respondents that were interviewed, over 2000 cattle had been stolen by neighboring communities and sold to other Counties. On the other hand, 15.4% were undecided; however, their uncertainty was attributed to working in far areas and thus having limited access to cattle rustling. Most of those that were numb were professionals who worked in urban areas that were less hit by cattle rustling. On the sharp contrary, it was apparent that cattle rustling were not the main economic activity in this region as supported by 54% of the respondents that were for this idea. They attributed this to engagement in farming through irrigation and business activities. Table 4.7 below was meant to validate the ideas above.

Table 4.3.0: Cattle rustling is one of the main economic activities

	Frequency	Valid Percent
Strongly agree	25	14.3
Agree	29	16.6
Undecided	27	15.4
Disagree	50	28.6
Strongly disagree	44	25.1
Total	175	100.0

4.3.2 Crop farming is a supplementary economic activity in Masol Location

The study sought to establish if crop farming was a supplementary economic activity in Masol Location. The study reveals that 47.4% agreed while 42.3% disagreed. It was apparent that through irrigation schemes that were introduced by non-governmental organizations and the government of Kenya, crop farming offered a supplementary activity for the residents. On the contrary, a reasonable percentage disagreed and attributed this to their pastoralist nature. This was shown in the table below.

Table 4.3.1 Cattle rustling is one of the main economic activities

Economic activity	Frequency	Valid Percent
Strongly agree	41	23.4
Agree	42	24.0
Undecided	18	10.3
Disagree	35	20.0
Strongly disagree	39	22.3
Total	175	100.0

4.3.3 The community in Masol depends entirely on the sale of animals for economic development

It was necessary to establish if the community depends entirely on the sale of animals for economic development. It was apparent that they do as shown by the majority of the respondents that were represented by 78% of them. This was validated in table 4.8 below.

Table 4.3.2: Sale of Animals

Sale of animals	Frequency	Valid Percent
Strongly agree	88	50.3
Agree	48	27.4
Undecided	21	12.0
Disagree	11	6.3
Strongly disagree	7	4.0
Total	175	100.0

4.3.4 Cattle rustling has contributed immensely on the development of Masol community

Majority of the respondents disagreed that cattle rustling has contributed immensely on the development of Masol community as shown by 55% of the respondents. They sited this to loss of lives during a raid operations and loss of property as well. The respondents detested cattle rustling since it made them live in constant fears of rearing large herds of cattle because it be stolen any time by cattle rustlers. This fact slowed down development. This is shown in the table below.

Table 4.3.3: Cattle rustling contributing to economic development of Masol community

Contribute to development	Frequency	Valid Percent
Strongly agree	31	17.7
Agree	26	14.9
Undecided	22	12.6
Disagree	51	29.1
Strongly disagree	45	25.7
Total	175	100.0

4.4 History of Cattle Rustling In Masol Location of West Pokot County

The second objective was mandated to establish the history of cattle rustling in Masol.

4.4.1 Cattle rustling is as old as the creation of earth

The study reveal that majority of the respondents disagreed with the ideas that cattle rustling is as old as the creation of earth. This idea was disputed by 48% of the respondents. They cited that cattle's rustling was as a result of inequality in the post-independence era. In reference to Umar, Abdi, (2004), for many years, the pastoral communities have been sidelined by the Government from the mainstream of the countries socio-economic and political fronts. Pastoralist areas are the least developed and the infrastructure is poorly developed in these areas which are majorly ASALs. There are few schools, health facilities and poor telecommunication services. Indeed, the disparity in the economic and living standards between most of the pastoralists and the rest of the country is extremely wide.

Table 4.4.0: Cattle rustling is as old as the creation of earth

Old Practice	Frequency	Valid Percent
Strongly agree	36	20.6
Agree	28	16.0
Undecided	27	15.4
Disagree	46	26.3
Strongly disagree	38	21.7
Total	175	100.0

4.4.2 Colonial government imposed idea

It was necessary to find out if the colonial government imposed the idea of cattle rustling. The study reveals that the colonial government imposed the idea as supported by 58.3%. In reference to Chemisto, (2010), this may be attributed to the fact that at the advent of colonialism, many pastoralist communities were unwilling to adopt new cultures and changes that the white man brought, and consequently, they were transferred to the unproductive regions of the country. Further, the pastoral communities, due to their deep culture and their nomadic way of living, failed to obtain the white man's education. Lack of western education among the pastoralist communities partly explains their failure to actively participate in the political governance of the country at independence and after.

This was apparently displayed in table 4.4.1 in the next page

Table 4.4.1: Colonial Government imposed idea

Colonial idea	Frequency	Valid Percent
Strongly agree	48	27.4
Agree	54	30.9
Undecided	6	3.4
Disagree	39	22.3
Strongly disagree	28	16.0
Total	175	100.0

4.4.3 Culturally accepted practice

It was imported to find out whether a cattle rustling was culturally accepted practice in Masol Location. The study revealed that indeed it was accepted to engage in cattle rustling as supported by 72% of the respondents that were for this idea. They attributed the practice of celebration and blessing of warriors as a ritual that encouraged cattle rustling. The table below ascertains this.

Table 4.4.2: culturally accepted practice

Cultural practice	Frequency	Valid Percent
Strongly agree	68	38.9
Agree	57	32.6
Undecided	22	12.6
Disagree	11	6.3
Strongly disagree	17	9.7
Total	175	100.0

4.4.4 Initiated in the post-independence Kenya

Majority of the respondents agreed that cattle rustling were initiated in the post-independence Kenya as vehemently supported by 80% of the respondents. In reference to Umar, Abdi, (2004), the statement of Session Paper No. 10 of 1965 governed the allocation of the state's resources for over 40 years. This development policy document gave resource allocation preference to the so-called high potential areas (which cover only 20% of Kenya's total land coverage) while consciously ignoring and marginalizing the ASALs in the developmental agenda of the state. The extent of the marginalization has been clearly illustrated in a document prepared by the Ministry of State for the Development of Northern Kenya and other Arid and Semi-Arid Areas. The table below validates these statements.

Table 4.4.3 Initiated in the post-independence Kenya

Post-Independence Kenya	Frequency	Valid Percent
Strongly agree	98	56.0
Agree	42	24.0
Undecided	4	2.3
Disagree	19	10.9
Strongly disagree	11	6.3
Total	175	100.0

4.5 Effects of Cultural Practices on Cattle Rustling In Masol Location of West Pokot

County

The third objective was to establish the effects of cultural practices on cattle rustling in Masol location.

4.5.1 Cattle rustling is a show of might to the enemy community

The study below reveals that cattle's rustling is a show of might to the enemy community. This statement is supported by 74.2%. This statement can be supported by Chemisto, (2010) who argued that to many pastoralists, cattle is seen as a valuable asset, a wealth reserve and a sacrificial gift and a pastoralist can do all it takes to protect and seek for more cattle. Traditionally, having large herds of livestock was seen as a source of a secure livelihood base and a sign of prestige. A very high premium is placed on the ownership of cattle, which is an integral part of the pastoralists' culture. High pressure is therefore placed on pastoral communities as culture demands that a successful member of community is one who has the biggest herd of cattle. This can be vividly manifested in the table below.

Table 4.5.0 Cattle rustling is a show of might to the enemy community

A show of might	Frequency	Valid Percent
Strongly agree	82	47.1
Agree	48	27.6
Undecided	2	1.1
Disagree	21	12.1
Strongly disagree	21	12.1
Total	174	100.0

4.5.1 Elders bless warriors when they participate in cattle rustling

The study revealed that 74.1% agreed that elders bless warriors when they participate in cattle rustling. In regard to this statement, Kothari, (1990) argued that, the traditional basis of

cattle raiding was solely for purposes of;inter alia, obtaining cattle to be used as dowry payment, as a rite of passage or as a show of heroism and social power and prestige. The same was closely monitored by elders to ensure that no excesses were committed. The raids used to be conducted within well accepted rules of engagement, and the practice was acceptable to the participating communities. Retaliatory attacks also followed the said acceptable rules. However, there has been experienced a total transformation of this traditional practice, to well organized banditry attacks where livestock is often raided for commercial purposes and where the practice is more often than not, characterized with human rights violations such as killings, rape and torture. This can be supported in the table below.

Table 4.5.1 Elders bless warriors when they participate in cattle rustling

Elders bless warriors	Frequency	Valid Percent
Strongly agree	62	35.4
Agree	63	36.0
Undecided	27	15.4
Disagree	12	6.9
Strongly disagree	11	6.3
Total	175	100.0

4.6 Effects of Cattle Rustling On Economic Development

The fourth objective of the study was to establish effects of cattle rustling on the economic development of Masol Location of West Pokot County. The analysis of the objective was as below.

4.6.1 Superior communities become wealthy through cattle rustling

The study revealed that, 78.3% agreed, 7.4% were undecided while 14.2% disagreed that superior communities become wealthy through cattle rustling. The study established that, these communities perceive livestock as a precious wealth that anyone in possession of it is a wealthy person. The pastoralists engage in rustling as a way of increasing their wealth or as conduits for unscrupulous businessmen out to make a quick kill from the miseries and hardships of the pastoralist. In reference to Satya, Ali Chemisto, (2010), the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The sad reality of the commercialization of cattle-rustling is that while the pastoralists go for each other's necks (in order to satisfy the demand of the livestock buying middlemen), the meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict 'nyamachoma' as they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly. The above study is supported in the table below.

Table 4.6.0: Superior communities become wealthy through cattle rustling

wealth through rustling	Frequency	Valid Percent
Strongly agree	91	52.0
Agree	46	26.3
Undecided	13	7.4
Disagree	16	9.1
Strongly disagree	9	5.1
Total	175	100.0

4.7 Cattle rustling results to poverty

The study indicated that 68% of the respondents agreed to the idea that cattle rustling results to poverty. On the other hand, 6.3% were undecided while 26.3% disagreed with this idea. It was apparent therefore that, cattle rustling results to poverty as supported by the majority. They attributed this to loss of lives and living in constant fear of the next raid. Productive age is killed since they are the one used in executing the raids. This hinders development of this area. This idea is supported by Weiss, (2004), brute force meted out on the pastoralists by the colonial government only led to the resistance from the pastoralists to colonial domination and influence, and in return, hampered the development of the new colonial economy that was taking root in other parts of the country. Unfortunately, the independent Kenyan Government seems to have borrowed a leaf from their colonial predecessors in that they adopted the same heavy-handed approach to the issue of cattle-rustling among the pastoralist communities. Since independence, state security agents have contributed to the continued repression of the pastoralist communities by perpetrating serious human right violations among the communities during their so-called ‘state-operations’ in the ASALs. Oftentimes, these violations are carried under the terms of collective punishment where everyone the young, the old, the pastoralists and the men suffer in equal for committing real or imagined transgressions against the state. This blanket approach by state-security agents to security concerns in the ASALs has increased tension and animosity between the security agents and members of the communities, thereby impeding the likelihood of there being any effective collaboration in efforts aimed at curbing livestock theft. The table below ascertains this.

Table 4.6.1: Cattle rustling results to poverty

Results to poverty	Frequency	Valid Percent
Strongly agree	75	42.9
Agree	43	24.6
Undecided	11	6.3
Disagree	19	10.9
Strongly disagree	27	15.4
Total	175	100.0

4.8 Unemployed youths find solace in cattle rustling

The study revealed that, 80% agreed while 18% disagreed that unemployed youths find solace in cattle rustling. As discussed earlier, the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict meats they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly.

The statements above are supported in table 4.6.2 as shown in the next page.

Table 4.6.2: Unemployed youths find solace in cattle rustling

Solace in cattle rustling	Frequency	Valid Percent
Strongly agree	89	50.9
Agree	51	29.1
Undecided	4	2.3
Disagree	16	9.1
Strongly disagree	15	8.6
Total	175	100.0

4.9 Cattle rustling have deprived community labor force

The study indicated that cattle rustling have deprived community labor force. This idea is supported by 71.4% of the respondents that agreed to this idea. Since time immemorial, the nature of the pastoralists' way of lifestyle demanded that they be armed with some form of weapon for purposes of protection or self-defense both for themselves and their cattle from attacks by wild animals and theft. Bows and arrows were the weapons of choice. However, in the past three decades, there has been an escalation of cattle-rustling attacks, which has been fuelled by the increase in small arms. These illegal arms normally originate from the neighboring countries which have been experiencing internal strife, including Uganda, Somali and Ethiopia. This has led to the formation of heavily armed and militarized groups. This has further led to the rise of criminal gangs who engage in cattle-rustling for purely commercial reasons. All this has resulted to loss of lives of productive age in the area. This is supported in the table 4.6.3 in the next page for interpretation purposes.

Table 4.6.3 Cattle rustling have deprived community labor force

deprived community labor force	Frequency	Valid Percent
Strongly agree	83	47.4
Agree	42	24.0
Undecided	1	.6
Disagree	32	18.3
Strongly disagree	17	9.7
Total	175	100.0

4.1.0 SECTION C:

4.1.1 Introduction

This section will discuss the responses from the interview carried out on the respondents.

4.1.2 Interview schedule for the community

During the study interviews were carried out on specific information. The researcher had to establish what economic activities were practiced in Masol location. It was noted that, people in Masol location largely engaged in cattle rearing. Pastoral nature of their lives was attributed to harsh climatic conditions that gave rise to constant movement in such of pasture and water for their livestock. However, Minimal irrigation schemes were noted in the area. A portion of the respondents agreed that farming was gradually taking shape in the region

On the genesis on cattle rustling, the respondents affirmed that the act of cattle-rustling has evolved over a period of time likely for over 100 years ago from being an accepted traditional practice sanctioned by the village elders into being a commercialized and criminal venture, with attendant grave human rights violations. Some of the causal factors that have contributed to the recent development and new trends in cattle-rustling in Kenya and her neighboring countries are discussed next. The interview revealed that, New Administrative Units as an Impediment to the Pastoral Way of Life The establishment of the colonial administration, which introduced the imposition of permanent tribal boundaries, had major ramifications on the pastoral communities as these boundaries were set up without due regard to the seasonal variations and demands of the nomadic lifestyles of the pastoralists. Although the new administrative units were meant to provide distinct and exclusive units of governance along ethnic lines, pastoral communities were oftentimes forced to ignore these colonial boundaries during times of drought. This has inevitably led to tensions between them and the agricultural communities over allegations of

trespass. In the past, such conflicts have led to the loss of lives and damage to crops and property. Environmental factors have therefore contributed largely to the practice of cattle-rustling. Every year, the effects of drought and famine lead to the death of hundreds of livestock. The long spells of drought experienced in most parts of the pastoralist communities, mainly the North Eastern, and North rift parts of the country including Masol in West Pokot County, has led to undue suffering of these communities, which has in turn led to a competition over pasture and water for livestock. This has led to the pastoralists crossing borders and trespassing to other communities' land in search of pasture and water

From the findings of the interview, cultural practices affect cattle rustling. On mentioning the specific cultural practices, the respondents revealed that the pastoralist communities have continued to follow their traditions and cultural way over many centuries. To many pastoralists, cattle is seen as a valuable asset, a wealth reserve and a sacrificial gift and a pastoralist can do all it takes to protect and seek for more cattle. Traditionally, having large herds of livestock was seen as a source of a secure livelihood base and a sign of prestige. A very high premium is placed on the ownership of cattle, which is an integral part of the pastoralists' culture. High pressure is therefore placed on pastoral communities as culture demands that a successful member of community is one who has the biggest herd of cattle. The traditional basis of cattle raiding was solely for purposes of, inter alia, obtaining cattle to be used as dowry payment, as a rite of passage or as a show of heroism and social power and prestige. The same was closely monitored by elders to ensure that no excesses were committed.

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of the key findings, a comparative discussion and conclusions based on research objectives. The chapter concludes with recommendations on effects of cattle rustling on economic development in Masol.

5.2 Summary of findings

This project purposed to investigate and understand effects of cattle rustling on economic development. The research objectives were; to determine the economic activities in Masol Location of West Pokot County, to find out history of cattle rustling in Masol Location of West Pokot County, to establish the effects of cultural practices on cattle rustling in Masol Location of West Pokot County and to determine the effects of cattle rustling on the economic development of Masol Location of West Pokot County. This study employed a descriptive research design, this describe the phenomenon associated or characteristic of a subject population. This approach sought to collect data without manipulating the research variables or the respondents in an attempt to assess the effects of cattle rustling on economic development. Among other findings, a cattle rustling has negatively impacted the economic development of this region. The sections below present a discussion of the findings according to the objectives.

5.2.1 To determine the economic activities in Masol Location of West Pokot County

The result indicated that 31% of the respondents agreed that cattle rustling are the main economic activity in Masol Location. This was evident by the number of cattle raided in the recent past. According to the respondents that were interviewed, over 2000 cattle had been stolen

by neighboring communities and sold to other Counties. On the other hand, 15.4% were undecided; however, their uncertainty was attributed to working in far areas and thus having limited access to cattle rustling. Most of those that were numb were professionals who worked in urban areas that were less hit by cattle rustling. On the sharp contrary, it was apparent that cattle rustling were not the main economic activity in this region as supported by 54% of the respondents that were for this idea. They attributed this to engagement in farming through irrigation and business activities. The study sought to establish if crop farming was a supplementary economic activity in Masol Location. The study reveals that 47.4% agreed while 42.3% disagreed. It was apparent that through irrigation schemes that were introduced by non-governmental organizations and the government of Kenya, crop farming offered a supplementary activity for the residents. On the contrary, a reasonable percentage disagreed and attributed this to their pastoralist nature. Majority of the respondents disagreed that cattle rustling have contributed immensely on the development of Masol community as shown by 55% of the respondents. They sited this to loss of lives during a raid operations and loss of property as well. The respondents detested cattle rustling since it made them live in constant fears of rearing large herds of cattle because it be stolen any time by cattle rustlers. This fact slowed down development.

5.2.2History of Cattle Rustling In Masol Location of West Pokot County

The second objective was mandated to establish the history of cattle rustling in Masol. The study reveal that majority of the respondents disagreed with the ideas that cattle rustling is as old as the creation of earth. This idea was disputed by 48% of the respondents. They sited those cattle rustling was as a result of inequality in the post-independence era. In reference to Umar, Abdi, (2004), for many years, the pastoral communities have been sidelined by the Government

from the mainstream of the countries socio-economic and political fronts. Pastoralist areas are the least developed and the infrastructure is poorly developed in these areas which are majorly ASALs. There are few schools, health facilities and poor telecommunication services. Indeed, the disparity in the economic and living standards between most of the pastoralists and the rest of the country is extremely wide. It was necessary to find out if the colonial government imposed the idea of cattle rustling. The study reveals that the colonial government imposed the idea as supported by 58.3%. In reference to Chemisto, (2010), this may be attributed to the fact that at the advent of colonialism, many pastoralist communities were unwilling to adopt new cultures and changes that the white man brought, and consequently, they were transferred to the unproductive regions of the country. Further, the pastoral communities, due to their deep culture and their nomadic way of living, failed to obtain the white man's education. Lack of western education among the pastoralist communities partly explains their failure to actively participate in the political governance of the country at independence and after. It was imported to find out whether a cattle rustling was culturally accepted practice in Masol Location. The study revealed that indeed it was accepted to engage in cattle rustling as supported by 72% of the respondents that were for this idea. They attributed the practice of celebration and blessing of warriors as a ritual that encouraged cattle rustling. Majority of the respondents agreed that cattle rustling were initiated in the post-independence Kenya as vehemently supported by 80% of the respondents. In reference to Umar, Abdi, (2004), the statement of Session Paper No. 10 of 1965 governed the allocation of the state's resources for over 40 years. This development policy document gave resource allocation preference to the so-called high potential areas (which cover only 20% of Kenya's total land coverage) while consciously ignoring and marginalizing the ASALs in the developmental agenda of the state. The extent of the marginalization has been clearly illustrated

in a document prepared by the Ministry of State for the Development of Northern Kenya and other Arid and Semi-Arid Areas. The table below validates these statements.

5.2.3 Effects of Cultural Practices on Cattle Rustling In Masol Location of West Pokot County

The third objective was to establish the effects of cultural practices on cattle rustling in Masol location. The study below reveals that cattle rustling are a show of might to the enemy community. This statement is supported by 74.2%. This statement can be supported by Chemisto, (2010) who argued that to many pastoralists, cattle is seen as a valuable asset, a wealth reserve and a sacrificial gift and a pastoralist can do all it takes to protect and seek for more cattle. Traditionally, having large herds of livestock was seen as a source of a secure livelihood base and a sign of prestige. A very high premium is placed on the ownership of cattle, which is an integral part of the pastoralists' culture. High pressure is therefore placed on pastoral communities as culture demands that a successful member of community is one who has the biggest herd of cattle. The study revealed that 74.1% agreed that elders bless warriors when they participate in cattle rustling. In regard to this statement, Kothari, (1990) argued that, the traditional basis of cattle raiding was solely for purposes of, inter alia, obtaining cattle to be used as dowry payment, as a rite of passage or as a show of heroism and social power and prestige. The same was closely monitored by elders to ensure that no excesses were committed. The raids used to be conducted within well accepted rules of engagement, and the practice was acceptable to the participating communities. Retaliatory attacks also followed the said acceptable rules. However, there has been experienced a total transformation of this traditional practice, to well organized banditry attacks where livestock is often raided for commercial purposes and where

the practice is more often than not, characterized with human rights violations such as killings, rape and torture.

5.2.4 Effects of Cattle Rustling On Economic Development

The fourth objective of the study was to establish effects of cattle rustling on the economic development of Masol Location of West Pokot County. The study revealed that, 78.3% agreed, 7.4% were undecided while 14.2% disagreed that superior communities become wealthy through cattle rustling. The study established that, these communities perceive livestock as a precious wealth that anyone in possession of it is a wealthy person. The pastoralists engage in rustling as a way of increasing their wealth or as conduits for unscrupulous businessmen out to make a quick kill from the miseries and hardships of the pastoralist. In reference to Satya, Ali Chemisto, (2010), the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The sad reality of the commercialization of cattle-rustling is that while the pastoralists go for each other's necks (in order to satisfy the demand of the livestock buying middlemen), the meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict nyamachoma as they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly. The study indicated that 68% of the respondents agreed to the idea that cattle rustling results to poverty. On the other hand, 6.3% were undecided while 26.3% disagreed with this idea. It was apparent therefore those cattle rustling results to poverty as supported by the majority. They attributed this to loss of lives and living in constant fear of the next raid. Productive age is killed since they are the one used in executing the raids. This hinders

development of this area. This idea is supported by Weiss, (2004), brute force meted out on the pastoralists by the colonial government only led to the resistance from the pastoralists to colonial domination and influence, and in return, hampered the development of the new colonial economy that was taking root in other parts of the country. Unfortunately, the independent Kenyan Government seems to have borrowed a leaf from their colonial predecessors in that they adopted the same heavy-handed approach to the issue of cattle-rustling among the pastoralist communities. Since independence, state security agents have contributed to the continued repression of the pastoralist communities by perpetrating serious human right violations among the communities during their so-called 'state-operations' in the ASALs. Oftentimes, these violations are carried under the terms of collective punishment where everyone the young, the old, the pastoralists and the men suffer in equal for committing real or imagined transgressions against the state. This blanket approach by state-security agents to security concerns in the ASALs has increased tension and animosity between the security agents and members of the communities, thereby impeding the likelihood of there being any effective collaboration in efforts aimed at curbing livestock theft. The study revealed that, 80% agreed while 18% disagreed that unemployed youths find solace in cattle rustling. As discussed earlier, the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict meats they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly. The study indicated that cattle rustling have deprived community labor force. This idea is

supported by 71.4% of the respondents that agreed to this idea. Since time immemorial, the nature of the pastoralists' way of lifestyle demanded that they be armed with some form of weapon for purposes of protection or self-defense both for themselves and their cattle from attacks by wild animals and theft. Bows and arrows were the weapons of choice. However, in the past three decades, there has been an escalation of cattle-rustling attacks, which has been fuelled by the increase in small arms. These illegal arms normally originate from the neighboring countries which have been experiencing internal strife, including Uganda, Somali and Ethiopia. This has led to the formation of heavily armed and militarized groups. This has further led to the rise of criminal gangs who engage in cattle-rustling for purely commercial reasons. All this has resulted to loss of lives of productive age in the area.

5.3 Conclusions

5.3.1 to determine the economic activities in Masol Location of West Pokot County

The result indicated that cattle's rustling is the main economic activity in Masol Location. This was evident by the number of cattle raided in the recent past. Over 2000 cattle had been stolen by neighboring communities and sold to other Counties. Crop farming was a supplementary economic activity in Masol Location as shown above in the study. It was apparent that through irrigation schemes that were introduced by non governmental organizations and the government of Kenya, crop farming offered a supplementary activity for the residents. Majority of the respondents disagreed that cattle rustling have contributed immensely on the development of Masol community. They cited this to loss of lives during a raid operations and loss of property as well. The respondents detested cattle rustling since it made them live in constant fears of rearing large herds of cattle because it be stolen any time by cattle rustlers. This fact slowed down development.

5.3.2 History of Cattle Rustling In Masol Location of West Pokot County

The second objective was mandated to establish the history of cattle rustling in Masol. The study reveal that majority of the respondents disagreed with the ideas that cattle rustling is as old as the creation of earth. They cited those cattle rustling was as a result of inequality in the post-independence era. In reference to Umar, Abdi, (2004), for many years, the pastoral communities have been sidelined by the Government from the mainstream of the countries socio-economic and political fronts. Pastoralist areas are the least developed and the infrastructure is poorly developed in these areas which are majorly ASALs. There are few schools, health facilities and poor telecommunication services. Indeed, the disparity in the economic and living standards between most of the pastoralists and the rest of the country is extremely wide. It was necessary to find out if the colonial government imposed the idea of cattle rustling. The study reveals that the colonial government imposed the idea. In reference to Chemisto, (2010), this may be attributed to the fact that at the advent of colonialism, many pastoralist communities were unwilling to adopt new cultures and changes that the white man brought, and consequently, they were transferred to the unproductive regions of the country. Further, the pastoral communities, due to their deep culture and their nomadic way of living, failed to obtain the white man's education. Lack of western education among the pastoralist communities partly explains their failure to actively participate in the political governance of the country at independence and after. It was imported to find out whether a cattle rustling was culturally accepted practice in Masol Location. The study revealed that indeed it was accepted to engage in cattle rustling. They attributed the practice of celebration and blessing of warriors as a ritual that encouraged cattle rustling. Majority of the respondents agreed that cattle rustling were initiated in the post-independence Kenya. In reference to Umar, Abdi, (2004), the statement of Session Paper No. 10 of 1965

governed the allocation of the state's resources for over 40 years. This development policy document gave resource allocation preference to the so-called high potential areas (which cover only 20% of Kenya's total land coverage) while consciously ignoring and marginalizing the ASALs in the developmental agenda of the state. The extent of the marginalization has been clearly illustrated in a document prepared by the Ministry of State for the Development of Northern Kenya and other Arid and Semi-Arid Areas.

5.3.3. Effects of Cultural Practices on Cattle Rustling In Masol Location of West Pokot County

The third objective was to establish the effects of cultural practices on cattle rustling in Masol location. The study below reveals that cattle rustling are a show of might to the enemy community. This statement can be supported by Chemisto, (2010) who argued that to many pastoralists, cattle is seen as a valuable asset, a wealth reserve and a sacrificial gift and a pastoralist can do all it takes to protect and seek for more cattle. Traditionally, having large herds of livestock was seen as a source of a secure livelihood base and a sign of prestige. A very high premium is placed on the ownership of cattle, which is an integral part of the pastoralists' culture. High pressure is therefore placed on pastoral communities as culture demands that a successful member of community is one who has the biggest herd of cattle. The study revealed that elders bless warriors when they participate in cattle rustling. In regard to this statement, Kothari, (1990) argued that, the traditional basis of cattle raiding was solely for purposes of, inter alia, obtaining cattle to be used as dowry payment, as a rite of passage or as a show of heroism and social power and prestige. The same was closely monitored by elders to ensure that no excesses were committed. The raids used to be conducted within well accepted rules of engagement, and the practice was acceptable to the participating communities. Retaliatory

attacks also followed the said acceptable rules. However, there has been experienced a total transformation of this traditional practice, to well organized banditry attacks where livestock is often raided for commercial purposes and where the practice is more often than not, characterized with human rights violations such as killings, rape and torture.

5.3.4 Effects of Cattle Rustling On Economic Development

The fourth objective of the study was to establish effects of cattle rustling on the economic development of Masol Location of West Pokot County. The study revealed that, that superior communities become wealthy through cattle rustling. The study established that, these communities perceive livestock as a precious wealth that anyone in possession of it is a wealthy person. The pastoralists engage in rustling as a way of increasing their wealth or as conduits for unscrupulous businessmen out to make a quick kill from the miseries and hardships of the pastoralist. In reference to Satya, Ali Chemisto, (2010), the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The sad reality of the commercialization of cattle-rustling is that while the pastoralists go for each other's necks (in order to satisfy the demand of the livestock buying middlemen), the meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen. Most urbanite Kenyans offer a ready market for conflict nyamachoma as they go about ordering the choicest cuts of meat in their fun-filled weekend engagements in Nairobi, Nanyuki, Isiolo, Nyeri and other major towns unaware of the fact that they could be feasting on meat for which some other Kenyan living in the ASALs has paid for dearly. The study indicated that cattle rustling results to poverty. It was apparent therefore those cattle rustling results to poverty as supported by the majority. They attributed this to loss of lives and living in constant fear of the next raid. Productive age is killed since they are the one used in executing the raids. This hinders

development of this area. This idea is supported by Weiss, (2004), brute force meted out on the pastoralists by the colonial government only led to the resistance from the pastoralists to colonial domination and influence, and in return, hampered the development of the new colonial economy that was taking root in other parts of the country. Unfortunately, the independent Kenyan Government seems to have borrowed a leaf from their colonial predecessors in that they adopted the same heavy-handed approach to the issue of cattle-rustling among the pastoralist communities. Since independence, state security agents have contributed to the continued repression of the pastoralist communities by perpetrating serious human right violations among the communities during their so-called 'state-operations' in the ASALs. Oftentimes, these violations are carried under the terms of collective punishment where everyone the young, the old, the pastoralists and the men suffer in equal for committing real or imagined transgressions against the state. This blanket approach by state-security agents to security concerns in the ASALs has increased tension and animosity between the security agents and members of the communities, thereby impeding the likelihood of there being any effective collaboration in efforts aimed at curbing livestock theft. The study revealed that, unemployed youths find solace in cattle rustling. As discussed earlier, the increasing commercialization of livestock theft has led to further tension and conflict amongst the pastoralist communities. The meat-loving urbanite Kenyans are the unsuspecting collaborators of these crooked businessmen.

5.4 Recommendations

1. The researcher recommends that pastoral communities should be enabled to diversify their activities into other economic activities so as to divert attention from rustling.
2. The government should tap on the available resources like water by introducing irrigation mechanisms to encourage farming hence forget sole dependence on cattle.

3. Formal education should be emphasized in a bid to encourage formal employment.

5.5 Suggestions for Further research

Further study should be conducted in the following areas;

1. The effects of cattle rustling on population growth
2. The impact of formal education in reduction of cattle rustling

5.6 Contribution of the Study to the Body of Knowledge

The significance of this study is to enable the community and researchers understand how cattle rustling affect economic development. It will also inform the government and other service providers to implement and find other adequate ways of curbing cattle rustling practice that has robbed the country its labor force.

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APPENDIX A

Informed Consent Form:

Focus Group Discussions

Hello. My name is _____ I am a master's student at The University of Nairobi, school Education and External Studies.

This is my colleague----- who is assisting me in the discussion group by taking notes. I am collecting information from people living in this area about cattle rustling. This information will be used for academic purposes. The notes will be kept safely and will be considered private and confidential. It will be used for this study only and the notes will be destroyed afterwards. Any report from this discussion group will not use any names or any other information that may identify any.

Thanks

APPENDIX B : QUESTIONNAIRE

I am a student at UNIVERSITY OF NAIROBI carrying out a research study on **EFFECTS OF CATTLE RUSTLING ON ECONOMIC DEVELOPMENT**". The information requested in this questionnaire is meant for academic purposes only and confidentiality will be upheld. Kindly assist in filling in the questionnaire.

PLEASE NOTE

- a. The Information given on this questionnaire will be held in strict confidence and will be used only for the purpose of the study.

b. If any of the questions may not be appropriate to your circumstance, you are under no obligation to answer.

SECTION A

DEMOGRAPHIC INFORMATION

(Please tick where appropriate)

1. What is your gender?

Male Female

2. What is your age bracket?

20-30 years 30-40 years

40-50 years above 50 years

3. Currently what are your academic qualifications?

Primary Secondary Certificate

Diploma Degree

None

4. Marital Status of the respondents

Married

Divorced

Single

5. What is your current occupation?

Herder

Farmer

Business person

Professional

SECTION B

Specific information

KEY SA-strongly agree A-agree UD-undecided D-disagree

SD-strongly disagree

1. What extent do you agree with the following statements on the economic activities in Masol location of west Pokot County?

Economic Activities	SA	A	UD	D	SD
Cattle rustling is one of the main economic activity in Masol					
Crop farming is a supplementary economic activity in Masol					
The community in Masol depends entirely on the sale of animals					
Cattle rustling has contributed immensely on the development of					

2. To what extent do you agree with the following statements on the history of cattle rustling in Masol location of West Pokot County?

History of Cattle Rustling	SA	A	UD	D	SD
Cattle rustling is as old as the creation of earth					
Colonial government imposed idea					
Culturally accepted practice					
Practice initiated by long time ancestors					
Initiated in the post-independence Kenya					

3. To what extent do you agree with the following statements on the effects of cultural practices on cattle rustling in Masol Location of West Pokot County?

Effects of cultural practices	SA	A	UD	D	SD
Cattle rustling is a show of might to the enemy community					
Cattle rustling is culturally accepted rites of passage					
Elders bless warriors when they participate in cattle rustling					
The community celebrate when there is a successful raid					

4. To what extent do you agree with the following statements on the effects of cattle rustling on economic development of Masol location of West Pokot County?

Effects on economic development	SA	A	UD	D	SD
Superior communities become wealthy through cattle rustling					
Cattle rustling results to poverty					
Unemployed youths find solace in cattle rustling					
Cattle rustling has deprived community labor force					
Cattle results has slowed economic growth					

SECTION C:

1. What economic activities are practiced in Masol Location? List them below

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.....

2. In your opinion, when did Cattle rustling practice start in Masol Location?

Give the years:

100 years ago..... Yes [] No []

50 years ago..... Yes [] No []

10 years ago..... Yes [] No []

OthersSpecify.....

3. Effects of cultural practices on Cattle rustling

i. Do cultural practices affect cattle rustling?

Yes [] No []

If yes, mention which practices have effect on cattle rustling

.....
.....
.....
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.....
.....

4. Do cattle rustling affect economic development of Masol Location?

Yes [] No []

i. If yes, comment?

.....
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.....
.....
.....

Section D

Focus group discussion guide

This will help the researcher gain information on knowledge of cattle rustling and its effects on economic development.

Section 1: General overview

I would like us to begin by focusing on the meaning and significance attached to cattle in this community.

1. Generally *how does the community here view cattle rustling*, what meaning, Value and importance is attached to the practice?

Probe for:

- Is cattle rustling still practiced in this community?
- How cattle rustling did started in this community?
- In your understanding, why do some PEOPLE choose to participate in cattle rustling while others decide not to participate?
- In your understanding, why do some **Headers** choose to participate in cattle rustling and others decide not to be part of?
- From your general observation, what kind of people support and encourage the practice and what kind of people discourage or don't practice cattle rustling?

2. *What are the processes and practices* associated with cattle rustling?

Probe for:

- Who participates in cattle rustling in the community?
- How do the community/ family share the stolen animals?

- Who benefits from cattle rustling in the community?

4. In your view, *how does the government view Cattle rustling?*

Probe for:

- ◆ Knowledge of illegality (have some members of the community awareness of prosecutions nationally, locally)

5. Now let's talk about the *effects of cattle rustling on economic development*

Probe for:

- Perceived economic benefits/advantages of cattle rustling to the community, the family and to the headers
- Perceived disadvantages or negative effects of cattle rustling on economic development of the community.
- Awareness of any problems associated with cattle rustling (nature of the problem(s), consequences, what has been done to address them)
- In your view do cattle rustling affect economic development? If yes, Explain how and what effect might this have?