

**PROTRACTED CONFLICTS AND CHILDREN'S SOCIAL  
WELL-BEING: A CASE OF WEST POKOT COUNTY 1990-  
2014.**

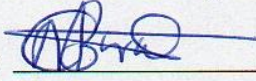
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**A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF  
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**August 2015**

**DECLARATION**

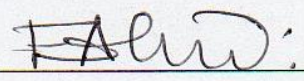
This research project is my original work and has not been presented for a degree or certificate in any other university.

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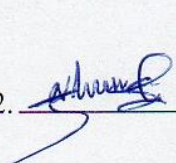
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## **DEDICATION**

All children in pastoralist conflict contexts.

All those people of good will I have interacted with at all levels of life. You collectively consciously and unconsciously taught me to appreciate others irrespective of positions and backgrounds.

## **ACKNOWLEDGEMENT**

I wish to thank all the people who supported and encouraged me in this process.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>ACRWC</b>	Africa Charter on the Rights and Welfare of a Child
<b>ASALs</b>	Arid and Semi-Arid Lands
<b>EFA</b>	Education For All
<b>HNT</b>	Human Needs Theory
<b>IDPs</b>	Internally Displaced Persons
<b>KPR</b>	Kenya Police Reserve
<b>MDGs</b>	Millennium Development Goals
<b>NGOs</b>	Non- Governmental Organizations
<b>PSC</b>	Protracted Social Contract
<b>SALW</b>	Small Arms and Light Weapons
<b>SSA</b>	Sub-Saharan Africa
<b>UNCRC</b>	United Nations Conventions on the Rights of a Child
<b>UNESCO</b>	United Nations Education & Science Culture Organization
<b>UNICEF</b>	United Nations Children Fund

## **ABSTRACT**

A society is measured by the quality of life it affords children. The reality of many children in conflict contexts is devastating and extends well beyond childhood posing a threat to peace, stability and development. Inter-community violent interactions among pastoralists for decades have generated communal violence affecting the society's social well-being and particularly children. Among the pastoralist communities, livelihoods revolves around large herds that entails cattle thus raiding and rustling to restock is a culturally acceptable norm. Nevertheless, this practice with time has become endemic leading to a culture of violence, insecurity and lawlessness in pastoralist areas. In an environment with unpredictable episodes of pastoralist conflicts, cattle rustling, banditry attacks and border disputes, generations of children are socialized and exposed to hostile environment. Kacheliba is such an area where violent pastoralist conflicts for decades undermined the community's social networks affecting much needed normal routine that enhances children's social well-being. In the past two decades, the lethal levels of pastoralist conflicts have increasingly led to significant negative outcomes of hostilities undermining the very foundations critical for children's social well-being. Underdevelopment, household displacements and the deprivation of basic services are consequences of the prolonged pastoralist hostilities. The purpose of this study was to investigate the effects of protracted pastoralist conflicts on children's social well-being from 1990-2014 in Kacheliba division. The study was guided by four objectives; to describe the nature of pastoralist conflicts among pastoralist societies, to establish the children's social well-being concerns in pastoralist conflicts situations, to determine the effects of pastoralist conflicts on education and to determine the mechanisms used by the community to address children's social well-being. The study assumption was that pastoralist conflicts had increasingly become fatal with far reaching consequences on the social well-being of children. Three theories were adopted; the Protracted Social Conflict (PSC), the Human Needs Theory (HNT) and the Social Constructionist Theory. The research methods included quantitative and qualitative approaches. Results show that pastoralist conflicts influence children's social well-being in affected areas. The study recommends that concerted efforts by the stakeholders, government, schools, NGOs and religious organizations should be undertaken to avert conflicts and establish effective frameworks that promote and protect children's social well-being.

## DEFINITION OF OPERATIONAL TERMS

**Protracted Social Conflicts:** Refers to conflict situations characterized by the prolonged and often violent struggle by communal groups for such basic needs as security, recognition, acceptance, fair access to resources and economic participation.

**Protracted Pastoralist Conflicts:** In this study protracted conflicts refer to commonly enduring and often hostile and violent communal interactions that persist over long periods of time with sporadic outbreaks of cattle raids and violence bordering on competition for resources, cattle raiding, counter-raiding and warfare practices.

**Pastoralists:** People who rely on livestock rearing as the main source of livelihood.

**Violent Conflicts:** In this study refers to the threat to use force by one party on the other. It entails violent attacks that encompass both actual and threatened looting, killing and destruction of property.

**Cattle Rustling & Raiding:** Used interchangeably as the forceful removal or attacks involving organized armed raids with the purpose of stealing livestock forcefully from a community.

**Banditry:** This is an act of criminalized exploitation, employing gun violence.

**Warrior:** One who is skillfully engaged aggressively or energetically in cattle rustling and raiding activities.

**Warlord:** A leader of a militant/banditry group who is not officially recognized and who fights against other leaders and groups

**Well-being:** The state of being comfortable, healthy, safe or happy and a fulfilling life.

**Social Well-being:** In this study refers to social needs for creativity, affection, belonging education, healthcare, shelter, food, education, security and protection.

**Schooling/Education:** The processes of formal education to include school enrolment, attendance, which facilitates learning and acquisition of constructive life skills and behaviour of children through training.

**Child Development:** Refers to change or growth; socially physically and emotionally that occurs in children through childhood stages.

**Childhood:** The age period ranging from birth to adolescence, a period during which children are nurtured in a family, school and community with affection and encouragement around them.

**Children:** In this study children are youngsters between 6-18 years. They are the object of special respect and should be protected against effects of pastoralist conflicts.

**Gender:** The relationship between males and females their roles, needs and the constraints they face relative to each other affecting aspects of social well-being owing to pastoralist conflict.

**Key Terms:** Protracted, Violence, Conflicts, Pastoralist, Raiding and Rusting, Social Well-Being and Children

## **CHAPTER ONE**

### **1.0. Introduction**

This chapter presents the introduction to the study on the protracted conflicts and social well-being of children under the following sub-headings; introduction, background to the study; statement of the problem; research objectives and questions, assumptions, scope and limitations and significance of the study. It highlighted the knowledge gaps regarding protracted conflicts and children's social well-being.

### **1.1 Background to the Study**

The never-ending conflicts among pastoralist communities have led to violent inter-communal interactions that have contributed to protracted pastoralist conflicts in the Arid and Semi-Arid Lands (ASALs). Pastoralists manage large herds of livestock in seasonal climate extremes, aridity and drought, high climate uncertainty, with vast rugged terrain conditions. The vast land surfaces mean that pastoralists have to cross boundaries and borders, whether they are natural or political. This brings pastoralists periodically into contact with many other resource users and creates potential for conflict. As a result according to (Herrera, Davies, & Baena, 2014), pastoralists have throughout history been involved in violent interactions among themselves and other economic groups, from Celtic tribes in Roman Empire or the North American far west to water and border conflicts in Africa or the Middle East. Nevertheless, in Sahel and Horn of Africa, conflicts between inter-pastoralist and farming communities occur regularly. According to ( Bollig, Schnegg, & Wotzka, 2013) the Zaghawa seasonal migration in search of pastures and water for their flocks led to a rise in conflicts between the Tama farmers and

Zaghawa pastoralists with the latter well equipped with weapons in most cases engaged in cattle raids and destruction of Tama fields. Similar scenarios were reported for other groups of Eastern Africa pastoralists (Getu & Mulinge, 2013). In the Horn of Africa; Sudan, Ethiopia and Kenya among others, pastoralist groups occupied the Arid and Semi-Arid Lands (ASALs). According to (Leff, 2009), the pastoralist inhabited the ASALs with difficult terrain and owned large stocks of livestock that informed their livelihoods. The region ASALs are vast and porous borders yet, marginalized, lack infrastructure and experience insecurity (Osamba, 2000). The status of the ASALs depicts a highly deprived society in terms of welfare amenities and services. Resource shortages and lack of access to water and pasture for livestock are among the root causes of conflicts among pastoralists (Getu & Mulinge, 2013).

Similarly, pastoralist communities; Pokot, Turkana and Samburu among others in northern Kenya, for decades have been engaged in hostilities and violence. From early 1990s to present day, pastoralist conflicts are reported to have increasingly intensified and become an endemic problem in the Horn of Africa (Mkutu, 2008). Although pastoral inter-communal relations portray cultural and historical connotations, several unique factors also contribute to protracted pastoralist conflicts phenomenon in the region. Pastoralist conflicts are varied based on competition for the scarce resources, environmental challenges and inter-ethnic armed conflicts. Mkutu observed that, the militarization of pastoralist practices was due to widespread of modern weapons that were spillover effects of end of Cold war era of the early 1990s. According to (Catley, Lind, & Scoones, 2013), the colonial policies and the successive post-colonial governments isolated pastoralist communities from developing. Besides the borders and

boundaries created by the colonialists also interfered with the pastoralist social system, disrupted mobility and confined pastoralists into one area and split communities in different countries (Bollig et al., 2013). Likewise, the proliferation and usage of Small Arms and Light Weapons (SALW) among pastoralists sustained and escalated violent inter-communal interactions. Further, cattle rustling became a national and regional concern and were widely covered in the press and research as cattle raids and rustling manifested into banditry and violence in pastoralist areas along Kenya-Uganda and South Sudan borders (Mkutu, 2008). Consequently, decades of violence among pastoralists led to a fertile context for communal violence, underdevelopment affecting livelihoods and society's well-being.

Located in the Rift Valley along the Kenya and Uganda border, West Pokot is surrounded by various pastoralist communities making it vulnerable raiding attacks from all sides. Protracted inter-community conflicts; rustling and border disputes are the most common types of conflict in the county. Opiyo (2010), observed that the county had been at the epicentre of these conflicts with an increased frequency of violent inter-ethnic local raids between the Pokot and the Samburu, Tugen, Marakwet, Turkana and the Karamojong of Uganda. Cattle rustling remains to be a dominant cause of conflicts among the Pokot and other pastoral community members. According to (Bollig, 1990), cattle rustling in West Pokot county involved the Turkana, Sabaot, Samburu, Marakwet, Sabiny and Karamajong communities. Nonetheless, the Pokot community was believed to be the biggest drivers of conflict with persistent raids and counter raids on the Turkana (Mkutu, 2008). According to (Osamba 2000), the Pokot's survival demanded defense of scarce resources and self-defense from other pastoralist groups. In addition, the illegal guns in

the hands of Pokot pastoralists had increased the conflicts severity embedding cattle rustling in the wider militarized criminal networks and retaliation attacks. Although, traditional cattle rustling practices involved raiding to replenish lost herds following natural calamities and to obtain cattle for bride price using non-lethal weapons such as the spears and arrows, in the recent past, the introduction of and use of firearms transformed pastoralist interactions to an illicit, violent and commercialized practice (Schilling, Opiyo & Scheffran, 2012). As pastoralist life revolved around cattle, so did pastoralist violent interaction. Irrespective of research indicating the devastating results of cattle raiding and rustling, children in these regions remain invisible and relatively little published on their well-being.

The well-being simply features the functional social networks like community relationships, family environment and social services interdependently supporting the survival of the communities and particularly children. Ideally, shelter, food, safety and security, education and protective environment among others promote constructive childhoods critical for normal child development to attain their full human potential. Interestingly, the complex interplay of the disturbing effects of protracted conflicts scenarios present challenges and a difficult childhood environment for children in these situations. In the past two decades, pastoralist violent interactions were characterized with brutality that amounted to killings, household displacements and property destruction among others (Herrera, Davies, & Baena, 2014). In particular, the pastoralist livelihoods and decades of cattle rustling are typically tied with significant underdevelopment, limited infrastructure and high crime rates (Catley *et al.*, 2013). The direct impact is felt in terms of deprivation of human life and property, disrupted

schooling, reduction in livestock numbers, and household displacement (Schilling *et al.*, 2012). Moreover, the possession and use of firearms perpetuate insecurity and a culture of violence manifested in the syndrome of lawlessness. Undoubtedly, protracted conflicts have negative implications on the social networks and institutions in the socio-economic and cultural environments (Brown & Langer, 2012). Furthermore, the unpredictable nature of these conflicts leaves a veil of fear stripping the population of perceived control and security. These contexts serve as a local scenario to observe the effects of protracted pastoralist conflicts on children's social well-being.

Nonetheless, the exposure to violent conflict environment is by no means restricted to adults; it pervades the very essence of childhood among affected communities. Evidently from available literature, protracted conflicts globally undermine the community's ability to support children's social well-being which largely is dependent on the security of social networks and predictable socio-economic and cultural institutions. On the contrary, around the globe protracted violent conflicts destroy the very foundations needed for children's social well-being. Research findings on conflicts across the world; Africa, Middle East and the Latin America suggested that children affected by conflicts manifest high levels of psychosocial and behavioural disturbances (Leavitt, and Fox, 2014). For example, countries such as the Democratic Republic of Congo (DRC), Angola, South Sudan and Somalia among others have been reduced to theatres of conflicts for decades, exposing millions of children to violence and agony (UNESCO, 2011). In this milieu, children are targets of warfare and sometime the perpetrators of atrocities. The Machel study 1996 on *The Impact of Armed Conflict on Children 1996*, described how detrimental and devastating the effects were on the person of a child exposed to conflict.

These studies demonstrated the adverse consequences of violence reflecting on the experiences of children living under circumstances of protracted conflicts and violent community interactions. Despite decades of repeated episodes of violence amongst the pastoralist population, regrettably available research on pastoralist conflicts were systematically silent on the unique issues of children's social well-being.

Despite, the adoption of the UN Convention on the Rights of the Child (UNCRC) and the African Charter on the Rights and Welfare of the Child (ACRWC) with all of the provisions applying to children during conflicts and internal disturbances, children exposed to conflicts still face difficulties. It is important to understand the dynamics of pastoralist conflicts and the diverse consequences they present on the social well-being of children. Traditionally, studies have looked at communities at war as homogenous group all affected in the same way, but conflicts present varied gendered experiences as men, women, boys and girls are affected differently. This study focused on the period between the year 1990 and 2014 targeting children of aged between 6-18 years. Therefore, this study was designed to take into account the children's social well-being concerns and varied vulnerabilities in pastoralist conflict context in Kacheliba, West Pokot County.

## **1.2. Statement of the Problem**

West Pokot County, an area along the Kenya-Uganda border has had a long history of pastoralist conflicts associated with cattle raids and banditry activities. Kacheliba, one of the divisions in West Pokot County has been a pastoralist war zone for decades, with repeated episodes of lethal cattle rustling presenting scenarios of protracted conflict challenges in the area. Years of underdevelopment and insecurity in this division present insurmountable challenges to the society and particularly children in these contexts. It is

not clear if the community given the impacts of protracted violence in the area have responsive frameworks to address and protect children. Yet the plight of children remain relatively invisible in pastoralist's studies leaving knowledge gaps in the experiences of children in pastoralist conflict contexts. Although children are a reflection of the society's future, effects of protracted pastoralist conflicts are a recipe to unpredictable future for the society in Kacheliba area. The study therefore sought to describe the nature of pastoralist conflicts among pastoralist communities with a focus on its impact on children's well-being. The study further, sought to establish the effects of pastoralist conflicts on education process and to find out the mechanisms used by the community to address children's social well-being in conflict ridden Kacheliba.

### **1.3. Objectives of the Study**

This study was guided by the following objectives:

1. To explain the nature of pastoralist conflicts in Kacheliba.
2. To find out the gendered nature of the social well-being concerns of children in Kacheliba.
3. To assess the effects of pastoralist conflicts on children's basic education in Kacheliba.
4. To explain existing community mechanisms that address children's social well-being concerns in Kacheliba.

### **1.4. Research Questions**

This study was guided by the following questions:

1. What is the nature of pastoralist conflicts in kacheliba?
2. What is gendered nature of children's social well-being in Kacheliba?

3. How has pastoralist conflicts affected children's basic education in Kacheliba?
4. What measures have been undertaken by the community to respond to the social well-being concerns of children in kacheliba?

### **1.5 Assumption**

This study was based on the premises that:-

1. The pastoralist conflicts in Kacheliba are unpredictable, lethal and destructive.
2. The protracted pastoralist conflicts influence the gendered social well-being of children in kacheliba.
3. The pastoralist conflicts affect education progress for children in the Kacheliba.
4. The pastoralist communities have mechanisms to address the children's social well-being in Kacheliba.

### **1.6. Justification and Significance of the Study**

The period starting 1990 to 2014 historically presented a new chapter in the characteristic of conflicts at the international, regional, sub-regional and national levels. The post-Cold War period of the early 1990s saw a decline in the number of interstate conflicts replaced by a new wave of complex and fluid internal struggles between state and non-state actors particularly in African countries. Several unique factors such as historical, social, political and economic have been used to explain the upsurge of intractable inter-communal conflicts. With the end of Cold War, tribalism and ethnicity, liberalization and democratization among others, were major reasons for the violent interaction among communities, governments and subjects. Subsequently, the spillover effects of regional and sub-regional conflicts resulted to the proliferation of small arms and light weapons in

the region especially the Horn of Africa which heightened the violent communal and intercommunal interactions among neighbouring pastoralist communities. This study is also significant during this period when children's plight is central in the global agenda of peace and security. In the last two and half decades, the United Nations adopted the Convention on the Rights of Children (CRC) and within a decade 193 member states had ratified the CRC formally bound to meet the obligations and responsibilities that the treaty espoused. Despite the universal status, decades of CRC existence remains insignificant in many parts of the world. Despite significant progress to create mechanisms and tools to respond to the plight of children in protracted conflicts, tremendous challenges remain. With time, a growing number of studies in protracted social conflicts specifically the pastoralist conflicts indicate how pastoralist interactions have increasingly become fatal with far-reaching consequences on the general well-being of society. Yet the plight of children has relatively remained invisible and their unique issues underrepresented. This study therefore sought to determine the nature of pastoralist conflicts and interrogated the influence on children's social well-being. The study also closes the information gap on experiences of children in pastoralist conflict contexts and contributes to the body of scholarly knowledge. The study creates awareness and understanding among the community and researchers on the social well-being concerns for children in pastoralist contexts and further, stimulates open discussions on children as a focus within the peace and security agenda pastoralist communities. Furthermore, the study provides a framework through which the policy makers, the government, community, Non-Governmental Organizations (NGOs) and other partners will establish structures that promote children's social well-being concerns in pastoralist settings.

### **1.7 Scope and limitation of the Study**

The study was confined to investigating the effects of pastoralist conflicts on the social well-being of children in Kacheliba division from 1990- 2014. Due to time constraint and vastness of Kacheliba not all parts of the division, the study did not cover the entire Kacheliba division. Children aged between 9-18 years were targeted as respondents in Kacheliba division. The surrounding pastoralist counties were not covered in this study considering time and resource constraints. The study was limited to the sampled population of 130 respondents composed of children as the unit of analysis and teachers, and government officials as key informants.

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.0. Introduction

This chapter presents reviewed literature related to factors hindering children's social well-being in protracted conflicts. It used a thematic approach to review various studies by different authors and scholars at the international, regional and sub-regional on violent conflicts and children. The section involves definition of a child, related literature review, theoretical framework and conceptual framework of the study.

#### 2.1. Review of Related Literature

##### 2.1.2. *Defining the child*

Definition of a child in this study is crucial in understanding the vulnerabilities surrounding children with respect to varied cultural contexts and lack of defined community frameworks to address the plight of children in the context of protracted conflicts. Similarly, the universal definition of a child is critical in determining the scope of application of the provisions contained in instruments dealing with matters affecting children globally. According to (Lawson & Bertucci, 1996) the Convention on the Rights of Children (UNCRC) 1989 defines a child as “*every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier*” Additionally, the African Charter on the Rights and Welfare of the Child (ACRWC) is considered important for offering a higher level of protection to a greater number of children in the African context. The ACRWC defines a child as “*a human being below the age of 18 years and it recognized the child's unique and privileged place in African society and that African children need protection and special care*” (Kaime, 2009). The

ACRWC adds positive values that resonate with the realities of children in Africa given the diversified cultural contexts (Nilsson, 2013). The definitions and conventions in this study are points of reference with which the plight of children can be addressed in intractable conflicts. Although the most important single challenge in addressing the plight of children in protracted conflicts was how to translate international instruments and local values into practice on the ground. Impressive efforts to improve the social well-being of children, for example, through universal or improved access to health and education had been made worldwide. Interestingly, available literature shows that life for millions of children globally and in many countries despite the definition and provisions of available conventions, remained hard, insecure and fragile in countries that experience prolonged armed conflicts (*Machel Study 10-year Strategic Review*, 2009). Additionally, the Graca Machel 1996 definitive assessment report '*Children and Armed Conflict*' raised international awareness regarding the agony of children trapped in armed conflicts globally (Machel, 2001).

### ***2.1.2. An overview on protracted conflicts***

Although the purpose of this study was to study how protracted pastoralist conflicts impact children's well-being, understanding the international conflict dynamics and their effects is critical as conflicts are inevitable and remain central part of the society. Many types of deadly conflicts across the world dating back to the Athenians and Spartans, Greeks and Romans, interstate conflict appeared to be the most prevalent form of conflict historically. Numerous examples can be found throughout history; World Wars I and II, Vietnam War and the Gulf War among others. Reviewed literature indicate that these generally were conventional wars which involved national militaries fighting on the

battle field, the wars were waged on a global scale typically fought by numerous countries from different continents (Bell & Bell, 2014). These wars were responsible for some of the greatest misery of humankind, with women and children inevitably affected. According to (Shields & Bryan, 2002) the wars although raged at different times and in various places globally, in many nations a greater number of people were killed and cities were destroyed indiscriminately. In many cases, all of the men in one family were killed, numerous cities in Europe were destroyed, and family life throughout the world was greatly affected. The wars, according to (Sadiq & McCain, 2012), led to food shortages, destruction of social facilities schools and hospitals. The restriction of diet, evacuation, loss of family members and disruption of education meant children suffered throughout the wars. Although there are no accurate figures of casualties, circumstantial evidence suggested that the number of death was in hundreds of thousands characterized with bombardment. All these wars presented a human cost (Sadiq & McCain, 2012) as families lost lifelong earnings, women raped and many children killed or orphaned.

Despite international measures to maintain the international peace and security, after the World War II with the adoption of United Nations (UN), there was an increase in the number of regional and intrastate conflicts (Williams, 2013). According to (Call, 2012), starting in the nineties, the pivotal period of change in this respect was the end of the Cold War era that saw new forms of non-international armed conflicts between governmental forces and rebels and/or insurgent groups emerging on the international scene. Similarly, (Haye, 2008), observed that causes of conflicts also changed as well as the nature of conflict which provided an enabling context for most atrocities. Reviewed literature showed that the new conflicts were generally complex, favoring impunity,

brutal human rights violations and civilians as the main target (Institute, 2011). One prominent feature of contemporary armed conflicts is that the fighting is recurrent and involves widely varying levels of intensity. According to the (*Machel Study 10-year Strategic Review*, 2009), the post-Cold War conflicts depicted changing war tactics with civilians, including children, increasingly becoming targets of violence and victims of atrocities. Examples of conflicts which experienced persistent and ongoing armed clashes and attacks in Africa are; Rwanda, Somalia, Sudan, Liberia, the Democratic Republic of Congo (DRC) and Sierra Leone just to name a few (Williams, 2013). These conflicts went from political tension to unprecedented levels of violence in a very short period of time. The conflict in the DRC is an example of never-ending conflict marked with presence of non-state actors. This has for decades led to political, economic, and social disruption well out of proportion beyond humanity. One particularly troubling characteristic of armed regional and sub- regional conflicts has been the massive dislocation of populations fleeing violence and predation by marauding rebel groups. The number of displaced persons grew dramatically with outbreak of these internal conflicts in these countries. Literature indicates that there were an estimated 27.1 million IDPs worldwide in more than 30 countries (Hampton, 2014). The upsurge of armed conflicts in post-Cold War is marked with devastating implications on the structures of the society.

Consequently, generations of children in affected countries have known nothing other than violence. Recent literature demonstrate that protracted armed confrontations persisted among governmental forces and militia groups within affected states presenting horrific effects on lives of children (Hawkesworth & Kogan, 2013). However, the growing involvement of non-state actors and use of non-traditional forms of warfare add

to the difficulty of quantifying the impact of war on children. These conflicts have led to the disintegration of states leading to uncontrollable refugee flows, epidemics, proliferation of small arms, dysfunctional protection systems; social security, justice system, public health and rule of law and overall instability, resulting in humanitarian crisis across many nations in the world and specifically the Sub-Saharan-Africa (SSA) (Williams, 2013). Significant trends in prolonged armed conflicts globally from Africa, Middle East to Latin America, include the deliberate targeting of civilians, multiplication of actors, increased and easier access to automatic weapons such as the AK-47 by civilians (Schütte, 2014). For decades, available literature indicated that violent armed conflicts were characteristic of human suffering, in particular many children killed, maimed and abused (Machel, 2001). Surprisingly, from the literature reviewed, it is evident that billions of children lived in areas with violent conflict globally (Malley, 2010). According to (Institute, 2011), the regional patterns of conflicts in 2010 alone, Asia had five major conflicts in eighth year running while ten major armed conflicts were active in Africa alone between 2001 and 2010 and three in the middle east among others. Although research indicated a substantial decline in the number of active conflicts, the effects were considerably insurmountable. These armed conflicts have become fluid depicting disjointed violence that are difficult to measure and classify. The internal armed conflicts increased in intensity causing more casualties. Contemporary conflicts in African countries such as the Democratic Republic of Congo (DRC), Somalia, Central Africa Republic (CAR), South Sudan and Burundi, have caused millions of people to flee their homes and ending up in camps as refugees and IDPs (Casey-Maslen, 2014). There is a long and pervasive trend of severe armed conflicts in the Horn and East Africa region.

The magnitude of violence is the highest of all African regions in the last two decades and has remained particularly strong. According to (Gurr, 2015), many countries have been trapped intractable conflicts due to the social complexities and high levels of violence; combined with general poverty and long-term destruction of local environments and social systems.

Children represent the vulnerable group in conflict contexts as all aspects of their development are affected in terms of their dependency on women, families and communities. Research indicates that during armed violence, social protection mechanisms fragment exposing children to exploitation and abuse ( Brown, 1996). From available literature children are not exempted from the effects of violent conflicts. Although recent literature and policy analysis on conflict is attempting to document the changing nature of conflicts and the severity on civilians, specific attention to children however, remains rare including the delineation of age in available data. Much as the nature of conflict is changing with time children's vulnerability remains constant.

### ***2.1.2. The Character of Protracted Pastoralist Conflicts***

Each conflict poses its unique characteristics, the trends in pastoralist conflicts that affect children in particular demand attention especially the circulation and use of firearms, resource competitions and border disputes that fuel and sustain conflicts. The rampant pastoralist inter-community violent interactions that entail cattle raiding, border disputes and retaliatory attacks illustrate protracted conflicts among the pastoralist communities of northern Kenya in particular West Pokot County. According to (Mkutu, 2008) many factors such as the pastoralist historical rivalry, cattle rustling practices and competition for water and pasture explain protracted pastoralist conflicts phenomenon in the region.

Literature show that conflicts as a result of historical rivalry existed between the Pokot and members of other pastoralist communities such as the Turkana, Sabaot, Samburu and Marakwet (from Kenya) and Sabiny and Karamajong (from Uganda) (Bollig, 1990). Similarly, (Rao, Bollig, & Bock 2011), observed that northern Kenya had become an arena of excessively violent interactions embedded deeply in the local cultural and is thoroughly modern at the same time. In general, pastoralist conflicts are varied in nature, including resource based conflicts, communal cattle rustling, raiding and insurgencies. This variance in specific contexts pose varied impact on the communities affected. In the past two decades, the performance of pastoralist conflicts in particular livestock raids had changed dramatically, resulting to devastating results on community social networks and livelihoods. Cattle raiding had reached a new climax with clashes extending between pastoralists herders and agriculturalists, characterized by extremely violent clashes with many casualties and acts of ethnic cleansing added to traditional cattle raiding (Rao *et al.*, 2011).children have not been spared, as many are injured, orphaned living them without social support hence embracing warriorship and participation in raids. Further, the increase of conflicts in these areas was attributed to the severe drought, famine, penetration of the market economy and the proliferation of and use of small arms and weapons Mkutu, (2008). Consequently, conflicts had escalated into a state of permanent low intensity warfare with far reaching consequences on the society. This has led to a cycle of violence with generations of children are socialized into hostilities and a culture of violence among pastoralist communities.

More studies indicated that the use of modern weapons had transformed customary raiding activities into militarized raids which were violent, illicit and commercialized

with high levels of injury and death than previously (Burton, & Charton-Bigot, 2010). The frequent raids sparked revenge, creating a cycle of violence and lawlessness resulting in drawn up battles between pastoralists and security agencies (Mkutu, 2008, Rao *et al.*, 2011). Furthermore the attacks are vicious, brutal and deadly, often coming with little or no warning. The attacks are characterized by injury displacement, loss of human lives, livestock and property. At any time, according to (McCabe, 2004), a herd owner lost all the livestock, and members of his family could be injured or killed. In addition, insecurity was high with most of the adult males in possession of guns, hence a highly militarized pastoralist society. McCabe, (2004) observed that the Pokot were a major threat to the neighbouring pastoralist communities such as the Turkana. This had resulted to incidences of armed banditry including attacks on civilians and security personnel as bandits made roads impassable. Kapferer & Bertelsen, (2013) observed that the raiding within and between pastoralists were often ignored and allowed to run their course. Furthermore, most descriptions of modern cattle raids mentioned the involvement of the young people. Studies suggested that availability of small arms had enhanced young warriors participation in conflicts, driven by their desire to accumulate bride wealth (Burton *et al.*, 2010). Important to note is that the age for warriors was based on initiation age as determined by the community including children under 18 years. While raiding offered opportunities for pastoralist warriors, the majority of the population suffered from violence. Schilling, *et al.*, (2012) noted that in highly organized mass raids, several hundreds of raiders attacked neighbouring community and villages, attacking single homestead, randomly shooting inhabitants and driving off livestock. Moreover, gun violence was associated with a remarkable increase in domestic violence and erosion of

the traditional values enlarging young people's authority over the elders (Burton *et al.*, 2010). From the literature reviewed what was certain was that the use of modern weapons had an impact on the livelihoods and overall well-being among pastoralists. The costs of impoverishment, wasted lives, loss of lives, shattered social networks and institutions were potentially high. Yet children remained invisible, relatively little had been published on the effects of escalating pastoralist conflicts on children's social well-being. Thereby, prompting the study on determining the nature of pastoralist conflicts and their linkages to children's social well-being in Kacheliba division.

### ***2.1.3. Protracted Conflicts and Social Well -being***

Life for millions of children globally remained hard, insecure and fragile due to protracted conflicts. For children in contexts of protracted conflicts, social well-being concerns constitute the lack of affection, disrupted belonging, disrupted or lack of education, inaccessibility to healthcare, poor or lack of shelter, food insufficiency, insecurity and lack of protection among others. More recent literature demonstrated that armed violent conflicts persisted across many nations in the world and specifically the Sub-Saharan-Africa (SSA) as shown with prevalent internal violent conflicts (Williams, 2011). Significant trends in armed conflict which include the deliberate targeting of civilians, multiplication of actors, increased and easier access to automatic weapons such as the AK-47 by civilians has unbecomingly affected children. For decades, literature indicate that violent armed conflicts were characteristic of human suffering, in particular children are killed, maimed and abused (Machel, 1996). Surprisingly, from the literature reviewed, it is evident that billions of children live in areas with violent conflict globally (Malley, 2010). Nevertheless, literature indicate that the effects of protracted conflict on children were complex, widespread and often indiscriminate, affecting girls and boys in

different and significant ways (Nilsson, 2013). Apparently researchers agree that conflict experiences for girls and boys are varied and gendered. Both girls and boys have particular unique vulnerabilities and children face major risks based upon culturally constructed notions about gender. According to Moser and Clark, (2001), situations of violent conflict affected established gender relations in the society. Similarly, children (boys and girls) of all ages suffered gendered consequences (Hans & Reardon, 2012). In addition, Analyti, (2012) observed that conflicts had adverse consequences on children exposed as child soldiers, Internally Displaced Persons (IDPs) and refugees. The protracted violent conflicts propagate food shortages resulting in higher rates of child malnutrition. According to (UNICEF, 2009), malnutrition contributes to the irreversible damage inflicted by hunger during the early years continues to erode human potential of children. In conflict context, many children have experienced chronic malnutrition in the first years of life, a critical period for cognitive development.

Nonetheless, in many conflict situations, available literature indicated that the young people were not merely bystanders, but targets and perpetrators of atrocities as well (Strang & Wessells, 2006; Carll, 2007). Notwithstanding the abundance of evidence from the available literature on the effects of pastoralist conflicts, relatively little research had sought to explore the lives of children from their own perspective (Greene & Hogan, 2005). Efforts to engage children in data production about their lives were constrained by the popular view of children as victims and their inability to give a constructive account of conflict events had undermined children's participation in research (Freeman & Mathison, 2009). Moreover, the overwhelming bulk of children's welfare and development literature regarding the effects of conflict, lacked unique evidence on

childhoods in various cultural contexts specific to African childhoods. According to (Leavitt, *et al.*, 2014), western psychology and child development theories and perspectives dominated analyses of conflict affected children.

Over the years West Pokot County had experienced intensive cattle raids from souring community relations mostly affecting young males and usually as perpetrators. Mkutu, (2007), observed that the initiated youths (*ngidigidai*) between 8-18 years were the backbone of the Pokot community as herders, warriors and responsible for security. Similarly, reviewed literature indicated that the Pokot dependence on livestock as livelihood had contributed to the creation of a pool of armed young idle warriors likely to raid on their accord inclined to banditry and violent crime. Subsequently, high death rate of warriors in raids has led to increased numbers of widows and dependent children, affecting relations among households (Mkutu, 2008). With this in mind, research on children's experiences in pastoralist conflict settings cannot be overemphasized. The extensive research on the pastoralist violent conflicts is largely and systematically blind on the social well-being of children. Further, studies in the field had looked at pastoralist communities as homogenous treating all affected groups in the same way, yet, men, women, boys and girls are affected differently. This has led to under or misrepresentation of children's experiences in pastoralist conflict settings. Despite advances in the field, there was need to identify and account for specific risk factors on the social well-being of children such as insecurity, deprivation of basic services and whether they were direct or indirect, mediated or moderated by other occurring conditions of pastoralist conflict settings. However, from the available literature, there is no doubt that the broader effects

of protracted conflicts present social well-being challenges, thereby prompting this study on the effects of pastoralist conflicts on the social well-being of children in Kacheliba.

#### ***2.1.4. Protracted Conflicts and Education***

For this study, education was viewed as a fundamental right and as a means of empowerment and generally a social good for children affected by conflicts. Probably the most important function of children's well-being is the lifelong learning. Equally, Hallsmith, (2003), observed that formal education's goal equipped children to function and succeed in the world. Nevertheless, studies showed that in conflict-affected countries, approximately 43 % of out-of-school children were living in the Sub-Saharan-Africa states involved in armed conflicts (UNESCO, 2010). The recent global report on *Education under Attack* gave disturbing revelations of how conflicts influenced the education attainment of generations of children. According to the UNESCO, Report *Reaching the Marginalized*, (2010) education attack during armed conflicts was prevalent in many countries across Africa, Asia and Latin America. Alarming statistics from available the report showed that in conflict-affected countries, 28 million children of primary school age were out of school 42 % of the world total. More literature showed that conflict affected education through several channels such as school destructions, reduced physical access to schools, and reduction of school inputs (Malley, 2010). According to ( Brown & Langer, 2012), violent conflicts had a negative influence on educational attainment of children affected. Furthermore, conflicts perpetuated insecure environments affecting both the quality and quantity of education, school enrolment, attendance, achievement and transition to higher levels.

Available literature on war in Mozambique showed that many schools were destroyed and closed (Harber, 1997). Similarly, according to (Alderman et al., 2006), Zimbabwean children influenced by war in the 1970s did not complete grades of schooling or started school later (G. K. Brown & Langer, 2012). Comparatively, (Akbulut-Yuksel, 2009), provided a causal evidence on long-term consequences of large-scale physical destruction caused by World War II on educational attainment of German children. Children who were of school-going age during the World War II and lived in German cities achieved a lower education level than children born later and children of the same age unexposed to the bombings. Studies by (Chamarbagwala & Morán, 2011), in Guatemala revealed disparities in schooling as exposure to conflict led to a few years of schooling completed. Clearly, conflict exposure during the first years of life reduced or disrupted schooling (Garfinkel & Skaperdas, 2012).

Likewise, the protracted pastoralist violence involving interference and attack on schooling has emerged in the recent past. An outstanding example being the Pokot attack on a school in Marakwet leaving many pupils dead (Rao *et al.*, 2011). In other instances, schools remained closed and deserted owing to frequent cattle raids. The repeated episodes of cattle rustling contributed largely to insecurity affecting freedom of movement and education access in areas with protracted conflicts. Catley *et al.*, (2013) observed that primary and secondary school enrolment and achievement were lower in pastoralist settings than in other communities. Although conflicts undermined formal education, the various studies in pastoralists gave a general overview of schooling challenges linked to pastoralist nomadism and mobility than communal interactions; as such relatively little was said about the educational challenges linked to social network

and institutions disruption owing to protracted pastoralist conflicts. Besides, children remained relatively invisible as their views and experiences on their education well-being remained sparse. Thus, this study sought to determine the effects of pastoralist conflicts on education in Kacheliba.

#### ***2.1.5. Addressing Children's Social Well-being***

Given the alarming trend of increased participation of children in armed conflicts globally, the international community developed instruments as point of reference for protecting children. Transforming these international instruments such as the Convention on the Rights of a Child (CRC) and the African Charter on the Rights and Welfare of the Child (ACRWC) into practice is fundamental in addressing the plight of children in protracted conflict contexts as well as during peacetime. A number of countries globally have ratified and domesticated the UNCRC to address and protect children. According to (Earls, 2011), countries such as El Salvador, Peru and Bolivia, on issues concerning juvenile justice for example, have enacted codes for children based on CRC. While Mexico, Pakistan and Tunisia modified laws to afford greater protection of young offenders as France moved to give children the right to express views in court. While a systemic approach to children's protection is increasingly recognized globally from international, regional to national level as necessary, literature indicates that pastoralist communal violence had not gone unchecked as well. However, it is unclear among pastoralist communities if the existing range of approaches have been harmonised and domesticated to address the plight of the children as required within the international, regional and national mechanisms such as the (CRC) and the (ACRWC). The local peace programmes and projects are designed to protect and promote the community well-being of children from the effects of pastoralist conflicts. Studies showed that numerous

initiatives including peace talks were used to address the escalated pastoralist conflicts (Herrera, Davies, & Baena, 2014). Correspondingly, literature indicates that pastoralist mechanisms are rooted in the socially organized council of elders, diviners and age-grade systems with age-sets (Bollig et al., 2013). In addition, the Pokot's social institutions of reciprocal exchange that involve livestock exchange among herders aims at maintaining long-term relations within descent groups and friendship relations to address social issues (Schweizer & White, 1998).

On the contrary, literature demonstrate that protracted pastoralist conflicts have constrained the community's survival mechanisms (Colletta & Cullen, 2000). This violence exposure affects the overall community relationships presenting social structures challenges (Lynch, 2003). Similarly, the frequent cattle raids among pastoralist groups had constrained tribal and clan relationships souring communal and socio-economic and cultural relations. The rampant conflicts had continuously interfered with traditional survival mechanisms such as the friendship systems of pastoralist groups replacing the traditional unity by raiding and banditry activities (Bollig *et al.*, 2013). Protracted pastoralist conflicts' had become a threat to the local social networks and other social institutions, eroding the traditional system values and changes in socio-political organization due to escalation of violence (Rao *et al.*, 2011). In similar scenarios, available literature indicates that the power of the elders has been destabilized by a new generation of warlords and skilled young warriors in possession of automatic weapons acting independently. However, in some instances elders are also reported to be influential in encouraging and opposing youth participation in raiding. The escalation of violence in 1990s has been linked to the demise of gerontocracy power (Schweizer &

White, 1998). From the literature review, the most frequently used mechanism are the council of elders, specifically dealing with the situation at hand, to prevent conflicts.

However, many interventions remain narrow and technical, and are not adequately integrated into a wider policy, programme and service delivery framework on child protection. Considering the high levels of violence among pastoralist groups each year, the situation calls for an urgent response, that resonates with the social-well-being for children and reaching more children vulnerable to and damaged by violence. Regrettably, most studies in pastoralist's violence were disturbingly silent on the mechanisms used by pastoralist communities in addressing the children's social well-being concerns in pastoralist contexts. While there are numerous researches on the escalation of pastoralist violence, there is a knowledge gap on the local responses undertaken to address children's social well-being needs and protection in pastoralist violence. A few research data have been available to show the pastoralist specific coping mechanisms that address children's social well-being (Leff, 2009). Intervention is necessary to address children's social well-being issues in pastoralist conflict contexts. To intervene effectively, the community and key stakeholders must understand evidence-based and practical techniques, strategies, and programs for intervention. Therefore, prompting this study to determine the coping mechanisms used by the community to address the children's social well-being concerns in Kacheliba.

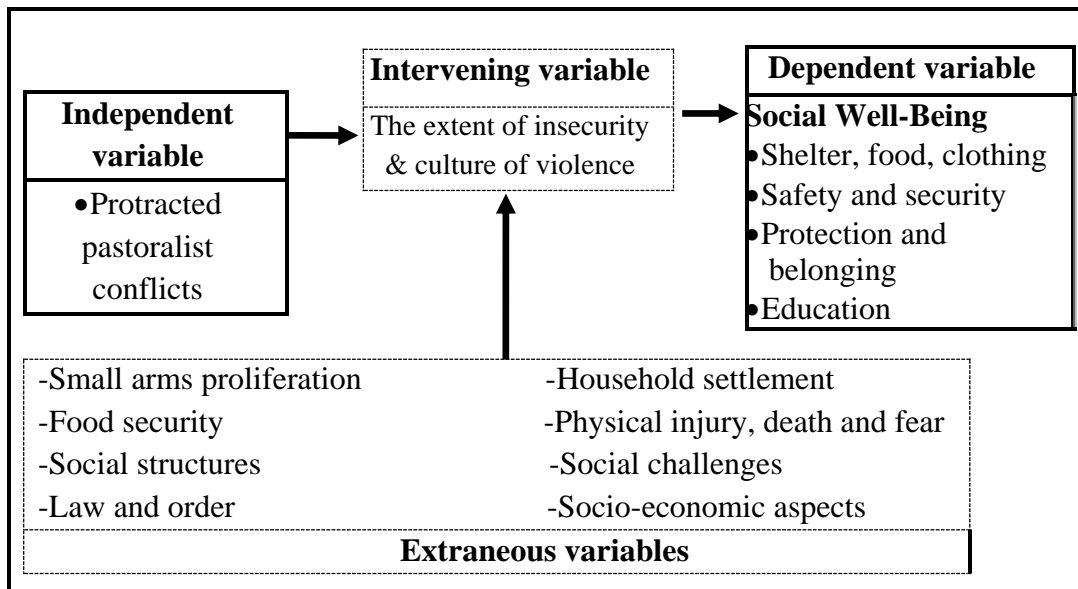
## **2.2. Summary and Gaps**

Research indicated that protracted conflicts were not good for children. While children's safety, affection, education, health care, and recreation contribute significantly to their sense of social well-being, information on the effects of protracted pastoralist violence on

children's well-being is insufficient and inconclusive. Notwithstanding the numerous studies globally on the effects of armed violent conflicts on children, it cannot be presumed that such can be applied to other cultural settings, in particular the pastoralists communities. Given the dynamics in protracted pastoralist conflict contexts, it was valuable to think of blending and integrating western and local approaches to suit the local concepts and practice among the pastoralist communities. The wider societal dimensions of how protracted violent conflicts pervade children's social well-being were relatively overlooked in pastoralist studies. Children were forgotten, their experiences and interpretation of conflict sparsely addressed. In addition, raiding attacks the most fundamental conditions of social allegiances, drastically reducing social interaction and trust, yet most pastoralist conflict studies lacked evidence on the coping mechanisms used to address the children's social well-being challenges. Nonetheless, there was need for a meaningful account of the vital communal dimension of how the protracted pastoralist conflict affects the social well-being of children in Kacheliba division.

### 2.3. Conceptual Framework

Figure 2.1 –Conceptual Framework



Source: Researcher, 2015

### 2.4. Theoretical Framework

#### 2.4.1. The Protracted Social Conflict (PSC) Theory

Developed by Edward Azar, the protracted social conflict theory refers to intractable, ongoing or seemingly unresolvable conflicts. The cause of PSCs include four isolated pre-conditions; communal content, deprivation of human needs, governance and the state's role, and international linkages as the predominant sources of protracted social conflict (McGarry & O'Leary, 2013): However, for pastoralist conflicts, three pre-conditions can be used to explain the features and characteristics as well as the causes of prolonged conflicts. First on the element of communal content, Azar mentioned that it was the relationship between identity groups and the states, which was at the core of the problem citing disarticulation between the state and society as a whole as a source of violence within a society. In areas that experience protracted social conflict governments often are unable, incapable or unwilling to provide basic human necessities to the

population, individuals turn to their social groups for stability in this case marginalized pastoralist communities like the Pokot. This disconnection between community and the government, according to Azar, is occasioned by colonial legacy which artificially imposed territorial statehood on communal groups like the pastoralists. Similarly, initial conditions such as the colonial legacy and domestic historical setting, as in the case of the pastoralist communities along the northern frontier and for this case the Pokot community explain the persistent pastoralist conflicts entailing border disputes. West Pokot is among the ASALs, regions that are marginalized politically and economically by successive regimes. This disjunction by the state with pastoralist communities is a source of violence within a society.

Likewise, the deprivation of human needs can be a cause of PSC. Azar argued that the human needs are ontological meaning they were non-negotiable whereby deprivation of the same often resulted to protracted social conflicts (Avruch, & Mitchell, 2013). In this case, when pastoralist communities are deprived of satisfaction of their human needs on the basis of the communal security, development and identity, conflict is emphasized by the collective grievances of pastoralist's competition of resources water and pasture. Also, with authority to rule and use power where necessary, states are endowed to control society, protect, and to provide collective goods to its citizens. Nevertheless, state governance can play a leading role in the satisfaction or frustration of individuals and identity group needs (Ramsbotham, Miall, & Woodhouse, 2011). In pastoralist contexts successive regimes have relegated pastoralists economically and socially engaging the communities in forceful security operations.

Azar's PSC theory is relevant in the study to help understand and transform the protracted pastoralist conflicts among pastoralists. These factors have played an important role in shaping the genesis of protracted pastoralist conflicts among the pastoralist communities and West Pokot in particular. In the world of physical scarcity, needs are seldom evenly or justly met. The marginalization and underdevelopment amounts to deprivation of basic human needs in West Pokot and explains the underlying source of never-ending pastoralist conflicts in the region. Failure to redress these grievances by the successive regimes has for decades cultivated a niche for a protracted pastoralist conflict.

Fundamentally, the PSC theory helped understand the causes of protracted pastoralist conflicts in the study area as well as the social toll of pastoralist conflicts on generations of children living in never-ending pastoralist conflicts. The theory was essential in understanding the conditions of deprivation that demean childhood environs associated protracted pastoralist conflicts.

#### ***2.4.2. The Human Needs Theory (HNT)***

Children are human and have human needs. They also have additional needs unique to their particular situation. These needs include physical needs, safety and security, developmental needs among others. It is a profound responsibility of the parents, guardians and the community to provide for these needs to promote and protect children's social well-being. To assess and understand the social well-being of children in the protracted pastoralist conflicts, the study adopted the Human Needs Theory (HNT) which argues that in order for human beings to ascertain well-being, certain basic needs

must be met (Jr, 2010). Several scholars; Abraham Maslow, John Burton, Marshall Rosenberg and Manfred Max-Neef, agreed that all human needs are complementary and essential to human life (Maslow, 2013). Conversely, human needs are universal and meeting them was essential for human survival and well-being. For this particular case the study was grounded within Maslow's hierarchy of needs using the pyramid scale and Manfred Max-neef's nine fundamental human needs.

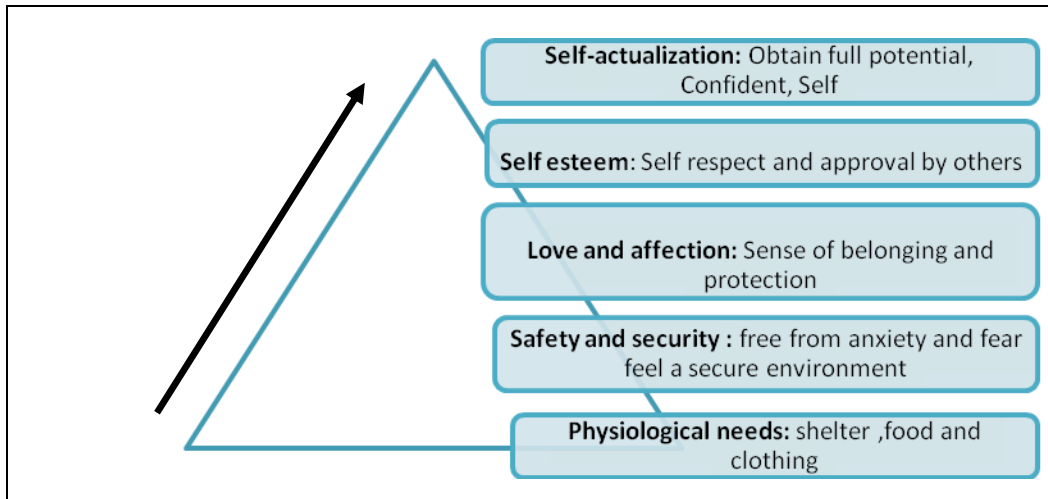
Maslow's hierarchy of needs entail deficiency needs and the growth needs. Deficiency needs include survival, safety and security, love and belonging, and esteem needs. Within the deficiency needs, Maslow argued that each lower need must be met before moving to the next higher level as illustrated in figure 2.2 next page. According to Maslow, an individual is ready to act upon the growth needs if and only if the deficiency needs are met. On the contrary, the nature of pastoralist conflicts undermined the provision of deficiency needs for children in pastoralist conflict contexts. Subsequently, most needs for children are unmet making them insecure, abandoned and unable to grow up wholesomely. Although limitations with this theory lie in the fact that different cultures may cause people to have different hierarchies of needs. People necessarily may not satisfy one level after another and may have other needs not mentioned in the list and may be ready to sacrifice some needs. The theory was effective in assessing the effects of pastoralist conflicts on children's social well-being in Kacheliba division.

In another view, Manfred Max-Neef argued that the fulfilment of the nine essential human needs enriched human growth (Hallsmith, 2013). Quality of life was the emphasis of the Max-Neef's Human Scale Development approach. Max-Neef's quality of life is subject to possibilities people have in order for them to satisfactorily fulfil their

fundamental human needs. He prepared the nine need classifications; subsistence, protection, affection, understanding, participation, recreation, creation, identity and freedom. Each need arises at four different levels of activity: Being, Having, Doing and Interacting. Although these needs were the same everywhere, the means of satiating a need may be highly adaptable in terms of time, culture and environment.

The use of the HNT may enable the pastoralist communities to understand better their situation and assist them in formulating strategies addressing their essential needs for the general social well-being of children. Children's well-being is assured within a functional community, societal linkages and foundations that promote their plight. However, the pastoralist conflicts effects such as household displacement, loss of livestock, disruption of schooling, insecurity and underdevelopment, undermine the overall social well-being for children. Therefore, HNT was used to bring into perspective how pastoralist conflicts influence children's social well-being concerns which include; education, belonging, safety, valued relationship and healthcare among others. In this case, the consequences of protracted pastoralist conflicts expose children to deprivation of human needs influencing social competences and life skill potentials. In this study, HNT was essential in measuring children's experiences in pastoralist conflict contexts paying attention to the scope of social well-being in respect to the local cultural values and practices in the study area. Finally, looking at the underlying social well-being concerns such as shelter, food, belonging, education and affection, the approach offered insights into a scope of intervention strategies required to address social well-being concerns of children in Kacheliba division.

**Figure 2.2 Maslow's Hierarchy of Needs:**



Source: Adopted from Maslow, 1954

### 2.4.3. *The Social Constructionist Theory*

Gender is common term today across subfields in varied scholarly works speaking to the nature of conflicts across the globe in a gendered perspective. Gender issues cut across society, regardless of the socio-economic and cultural contexts, but the patterns may differ strikingly from one culture context to another. The nature of protracted conflicts in Africa is largely similar between countries, whereby the cultural practices, norms, gender roles and sense of communalism is shared by almost all communities. According to (Marchbank & Letherby, 2014), violence in protracted conflict contexts is highly gendered issue, deeply connected to the gender order of the society. Correspondingly, the childhood surroundings and conditions vary from culture to culture and create foundations that influence children’s development as they interact with these cultures. To understand how protracted pastoralists influences children’s well-being, the study adopted the social constructionists theory which argues that gender differences do not adhere in the self-identity and it is not an inherent essence but created by relations of power (Beasley, 2005). The theory emphasizes the role of norms, beliefs, ideas and principles influencing expectations for social behaviour and sees society as a basis of

gender differences (Fawcett, 1996). Among pastoralist societies, children's gender responsibilities are defined by the social construction foundations of the pastoralist community values that determine gender relationships in their surroundings. In general, among pastoralists, expectations associated by being boys and later as a man or being a girl and later a woman are communicated through many facets of society. They deeply influence who children become, what others think of them and the opportunities and choices available in life. In addition, the experiences of children in pastoralist conflict situations did not happen in isolation from the society's pre-existing socio-economic and culturally shaped gender relationships. For example, boys are expected to defend community, participate in raids and herd, while girls perform home chores and are viewed as source of wealth through forced marriages. Children in pastoralist societies are integrated early into pastoral labour, managing highly mobile livestock.

Since gender is a factor in perpetuating violence, it can also be a factor in influencing the social relations and well-being of boys and girls in pastoralist communities. In this case, the social constructionist theory was relevant in this study to help contextualize gendered implications of pastoralist conflicts on children's social well-being in pastoralist conflict contexts. The theory was important in analyzing existing gendered experiences and social well-being concerns for boys and girls in pastoralist contexts. This approach could be used by the government and other stakeholders to plan programmes and policies that address the gendered social well-being concerns of children in Kacheliba and the wider pastoralist region.

This study combined the three theories, the protracted social conflict, the human needs and the social constructionist theories, to explain how the interplay of various variables as indicated in figure 2.1 page 28 influenced the social well-being of children in Kacheliba. In this study protracted pastoralist conflict is the independent variable and children's social well-being is the dependent variable whose magnitude is influenced by the both intervening and extraneous variables.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0. Introduction**

This chapter focuses on the research methodology used in the study and it includes research design, variables of the study, location of the study, target population and sampling techniques and sample size, research instruments, data collection procedures, analysis, management and ethical considerations.

#### **3.1. Research Design**

The study adopted both quantitative and qualitative approaches. In this study, primary data collection was done through descriptive survey approaches employing semi-structured interviews and questionnaires to respondents with open and close-ended questions. Interpretation, conclusion and recommendation of the data collected, explained with the help of various statistical approaches.

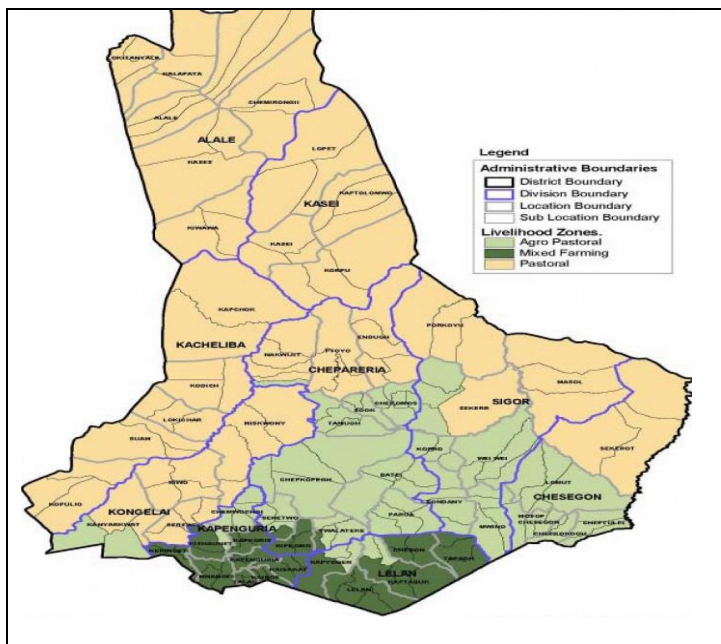
#### **3.2. Variables of the Study**

In the long-drawn-out pastoralist conflict is the Independent variable and children's social well-being is the Dependent Variable as in figure 2.1 page 28. The magnitude or the strength of this relationship was influenced by other extraneous variables such as fear, displacement and destroyed social structures. The extent of insecurity was the Intervening Variable without it the relationship between the independent and dependent variables will not be complete.

### 3.3. Location of the Study

The study was conducted in Kacheliba division, West Pokot County. The West Pokot County figure 3.1 below, borders several counties; Turkana to the North, Baringo to the East, Elgeyo Marakwet and Trans Nzoia to the South, and Uganda to the West. The area is 9,064 square kilometres with a difficult terrain. Kacheliba division was preferred for this study because it borders the Turkana and Uganda, an area that has been victim of conflicts prone to cattle rustling subjecting children to high levels of vulnerability and social well-being concerns.

**Figure 3.1: Map showing West Pokot County**



Source: *Source: <http://www.westpokot.go.ke/>*

### 3.4. Target Population

The study's main target was children aged 9-18 years in Kacheliba division, the county education director as a key informant on matters pertaining children's education in the county, and teachers as immediate people who interact with children and therefore very

informative on issues affecting children in the area. Other administration leaders in the area were also targeted as key respondents.

### **3.5. Sampling Techniques and Sample Size**

The study adopted a purposive sampling technique to sample schools in Kacheliba division which were a point of contact with children. From the selected schools, children were randomly sampled and teachers were purposively sampled as respondents. Since the whole division could not be covered, random sampling was used to select the sub-locations to visit, while purposive sampling was used to target County officials.

**Table 3.1 Sample size and respondents from target population**

S/NO	Category	Population	Sample size	Achieved
1	Children	8,308	150	100
2	Teachers	90	25	14
3	Household	1662	20	15
4	County officials	15	10	7
5	Totals	10,075	205	136

### **3.6. Research Instruments**

The study adopted well thought out instruments that resonate with children research, such as questionnaires with close ended and open ended questions, and structure interview schedules for adults and key informants. A semi structured questionnaire developed with closed and open-ended questions was administered in person to the respondents with school as point of access to children and teachers.

### **3.9. Data Collection Procedures**

Before embarking on the data collection the researcher official permission was acquired from Kenyatta University Graduate School and the National Council for Science Technology and Innovation (NACOSTI) and West Pokot County administration offices;

County Commissioner and County Education Director respectively. The questionnaires were prepared printed and labeled for easy identification and tracking. The researcher pre-visited the region to familiarize with population and area of study. The researcher with her team then made visits to the Kacheliba local administration offices for an appointment and interviews with key administration officials. The researcher also visited schools in the area as a point of contact with children using questionnaires which resonate with children's concerns as data collection method which was facilitated by the researcher and her team. Working closely with research assistants, the researcher personally administered and closely supervised data collection from key respondents both male and female. Observations were done on respondents during data collections.

### **3.10. Data Analysis Procedures**

Descriptive and analytical methods were used for analysis of the data. The data was organized, presented, analyzed and interpreted using quantitative and qualitative methods. The data collected through questionnaire is analysed quantitatively. The study questionnaires were coded entered in computer using excel spread sheet keeping in mind the responses. Responses were checked with particular attention paid to selected thematic areas for each objective. Data was analysed while arranging responses according to the objectives and questions for coherence and flow. Using descriptive statistics, data was categorized, analyzed, discussed and processed into tables, figures and percentages (%). Percentages were worked out to draw the inferences. This enabled the researcher to interpret findings draw conclusions from the data and make recommendations. The qualitative data which was gathered through discussions and interviews was analyzed using the basis of researcher's judgement.

### **3.11. Data Management and Ethical Considerations**

The ethical approach to the study was in relation to participation of children in research. In this case, a study permit was obtained from the relevant authorities (the county director of education, county commissioner) to visit schools and school administration in charge of schools visited to interview sampled children. Given the turbulent events occasioned by pastoralist conflicts and insecurity, the point of contact with children was the sampled schools in Kacheliba. Consent to interview children was granted by the school administrations. Both children's and other key participant's consent to participate in data collection was sought while making them well aware of the information required and its purpose.

## CHAPTER FOUR

### PRESENTATION AND DISCUSSION OF FINDINGS

#### 4.0. Introduction

This chapter provides the results of data analysis and findings based on the research objectives of the study; to describe the nature of pastoralist conflicts among pastoralist communities, to find out the children's social well-being concerns, to find out the effects of pastoralist conflicts on children's basic education and identify the mechanisms used by the community to address the social well-being concerns in Kacheliba. Findings were illustrated in tabular (tables) or graphic (figures) and percent (%) form accompanied by text describing the salient information contained in each table or figure arranged according to the questions of the study.

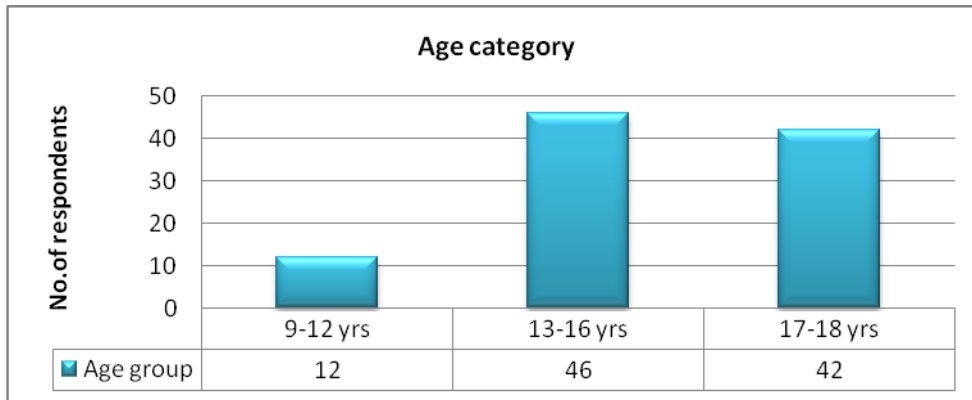
#### 4.1 Demographic Data of the Respondents.

This section provides information on the demographic information of the study respondents. This was categorised to show age, gender and whom they lived with.

##### *4.1.1. Age distribution of surveyed children*

The ages of sampled respondents were varied. The respondents were categorized in three age category depicted in graph as in figure 4.1 below. The researcher conducted the study with different age groups to find out the varied experiences of children based on their age-category. Out of sampled children, 46 % were 13-16 years followed by age 17-18 years as 42 % of the study and lastly ages 9-12 years were 12 %.

**Figure 4.1: Age frequency distribution**

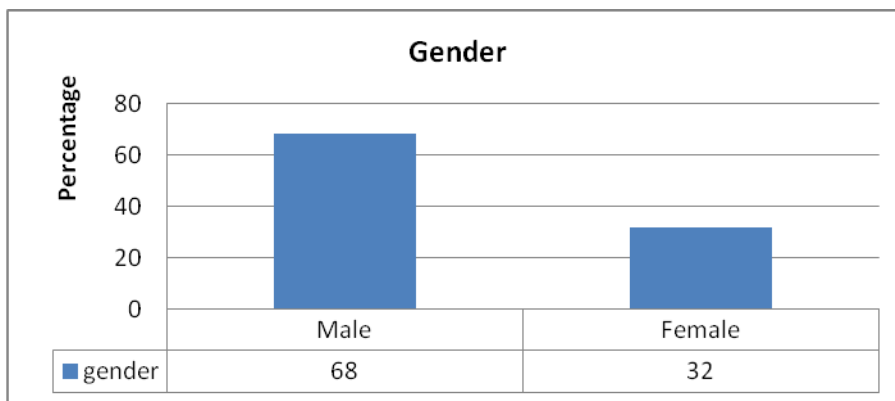


*Source: Researcher (2015)*

#### **4.1.2 Respondents by Gender**

The early threats of violent conflicts are often gendered and thus represent different kinds of risks to boys and girls. To ensure gendered perspectives and experiences of children were captured in this study, a deliberate effort was made by the researcher to sample both boys and girls in the area of study as shown in Figure 4.2 with 67 % boys and 32 % girls. Ideally, a society is heterogeneous and thus is made up of male and female population to include boys and girls. Adult respondents who as key informants; teachers, households and county officials included male and female respondents.

**Figure 4.2: Respondents by gender among children surveyed**

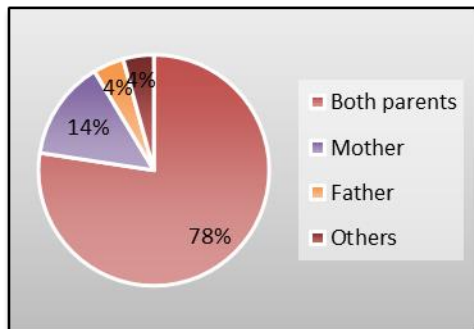


*Source: Researcher (2015)*

#### 4.1.3. Whom the Children Sampled Lived With

The social well-being of children is largely dependent on the immediate family and the social structures and networks. This information is important in helping the understanding of the significance of social support in children's social well-being. Based on this the researcher sought to establish whom the surveyed children lived with. Research results summarized in figure 4.3 below showed that a large majority 78 % of sampled cohorts lived with both parents, while 13 % lived with their mothers 4 % with fathers and other 4 % with close relatives. This is an indication that despite pastoralist conflict challenges, the family institution withstood underscoring the family's function in bringing up and nurturing children. Being in a family provides children with a sense of identity and belonging where children learn the norms and values of their society.

**Figure 4.3: Respondents and whom they lived with**



*Source: Researcher (2015)*

#### 4.2. The nature of pastoralist conflicts in Kacheliba

The first objective was to describe the nature of pastoralist conflicts. It is imperative to understand the dynamics of pastoralist conflicts prior to determining the effects they present on the social well-being of children. According to (Ogola, 2010), pastoralist groups in Eastern Africa are extremely vulnerable as a result of inter-community conflicts, the harsh terrain, and unfavorable climatic conditions. They are marginalized

on matters of socio-economic development. These scenarios present the conditions that manifest the social well-being challenges of affected communities. To meet this objective the, respondents were asked questions on several variables that entail conflicts and pastoralist violence.

#### 4.2.1. Violent Raids and Banditry

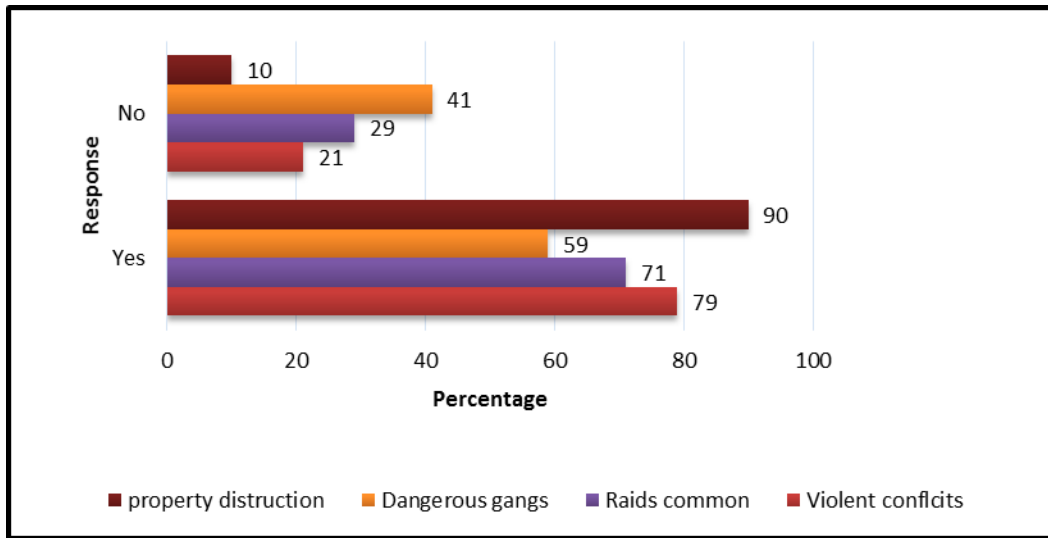
Respondents (surveyed children) when asked whether violent conflicts were in the area, a large portion 79 % admitted that conflicts in the area were violent. Asked if the cattle rustling and raids were common, 71 % respondents reported that raids were common. Even though a large portion agreed that dangerous gangs and bandits roamed in the area, 41 % felt that bandits and gangs are not in the area. This was because in the area of study security had been intensified and many people had embraced new ways of life. Many families were sending children to school, others had been influenced by the church and had different perspective in life other that cattle raiding. Asked whether the violence were destructive, results from the study suggested that large majority 90 % think that pastoralist conflicts contribute to property destruction. Figure 4.3 illustrated the summarized findings on the intensity of pastoralist conflicts in the area.

**Table 4.1: Violent attacks and banditry**

Issue	Response	Frequency	%	Cumulative
Do you agree that this area experiences violent conflict?	Yes	74	79	79
	No	19	21	21
	Total	93	100	100
Do you agree that cattle raids and rustling are common?	Yes	66	71	71
	No	27	29	29
	Total	93	100	100
Do you agree that there are dangerous gangs and bandits in the area?	Yes	55	59	59
	No	38	41	41
	Total	93	100	100
Do you agree that pastoralist violence contribute to loss of property and destruction?	Yes	82	90	90
	No	11	10	10
	Total	93	100	100

*Source: Researcher (2015)*

**Figure 4.4: Violent raids and banditry**



*Source: Researcher (2015)*

The study found out that a big percentage of the Pokot community were pastoralists and they valued cattle which historically was their custom passed on from generation to another. This was similar to Bob & Bronkhorst, 2014, findings which indicated livestock was the most important asset owned by pastoralists. Findings revealed that pastoralist conflicts in the study area revolved around cattle possession associated with the community's cattle rustling practice as a form of replenishing livestock lost during epidemics (drought and diseases) as well as dowry payment. As acknowledged by interviewed respondents, Kacheliba area experienced rampant raids where Pokot with the neighbouring pastoralist groups, Karamojong, Turkana and Sebey, were engaged in armed cattle rustling confrontations. Findings in the study area revealed that episodes of cattle rustling and retaliatory attacks resulted in animosity among the neighbouring pastoralist communities especially the Pokot and Turkana. Respondents admitted that raiding had become a cycle business for affected communities (Pokot and Turkana) characterized by retaliatory attacks and revenge. It was also established that community

rivalry and beliefs in animal ownership played a role in the occurrence of conflicts in the area. Further, findings indicated that decades of unchecked cattle rustling and violence among pastoralist communities had resulted to animosity and intercommunal conflicts. These findings were similar to other literature findings by Mkutu 2008, on the manifestation of cattle raiding into a commercial venture where animals were taken and exchanged from one region and another. Although, pastoralist conflicts had been there for a long time, the study findings indicated that since the year 2007, the raiding and rustling activities had declined following improved security and government disarmament of communities of Kenya and Uganda. Responding to a question on how often cattle raids were happening, a key informant in response said:

*“Conflicts linked to cattle rustling and livestock theft is only heard in the lower parts of Ompolion, but in Kacheliba the incidents are rare nowadays, although ten years ago the area served as a war zone for rustlers. It is disappearing”. (K11 February, 2015)*

However, it was established from that sporadic conflicts were experienced during drought seasons when herders moved up and down in search of pastures and water for their livestock in neighborhoods (Uganda and Turkana). The communities affected were neighbouring pastoralist communities along the Kenya-Uganda border; the Karamojong, Pokot, Sebey and Turkana among others due to shortage and scarcity of pasture and water during drought seasons. This was an indication that diminishing resources, pasture and water, contributed to pastoralist resource competition and conflicts. Respondents in their views indicated that during drought seasons people stayed in fear owing to the impending conflicts over trespass by herders in search of water and pasture. Study

established that the nomadic life and migration resulted to forceful trespass to other community's land for pasture and water causing conflicts between pastoralists and other communities.

Likewise, respondent in their views admitted that those who had not gone to school in the interior the 'ngoroko' were herdsmen especially the middle aged moving with animals time to time from one place to another. This was an indication that levels of illiteracy to some extent contributes to cattle raiding and rustling. Nevertheless, testimonies from interviewed respondents revealed that the levels of cattle raiding in the area were moderate and only happened during drought seasons, however, they were not good. It was also established that cattle rustling in the area led to loss of lives, destruction, displacement and insecurity. Research established that often, attacks were mostly conducted at night and people were killed as they struggled and injured as the attackers left a trail of destruction; particularly houses burnt as food crops in the farms and granaries were destroyed. One respondent said:

*“Raiders kill indiscriminately. They never considered children or adults they just kill.”(C13 February, 2015)*

Study findings indicated that most of the households among Pokot community had no permanent residence. This was a sign that violence and insecurity undermined household settlement. Rampant cattle raids resulted to forced migration, relocation and displacement of families. Consequently, decades of stalled development due to protracted pastoralist conflicts ruined livelihoods in the area. This denotes that the Pokot are worse off socio-economically when they lost their cattle to raiding attacks explaining the high poverty

levels among households in the study area affecting family support for children's social well-being. In response a key informant noted:

*“No cows no life Unable to meet basic needs; households migrate regularly looking for safe places no homes.” (K13, February, 2015).*

The pastoralist conflicts and barbaric banditry activities contributed to increased levels of insecurity in the area. This has affected the social structures that support human settlement, livelihoods and general well-being of society making children more vulnerable.

#### ***4.2.2. Circulation and Use of Firearms***

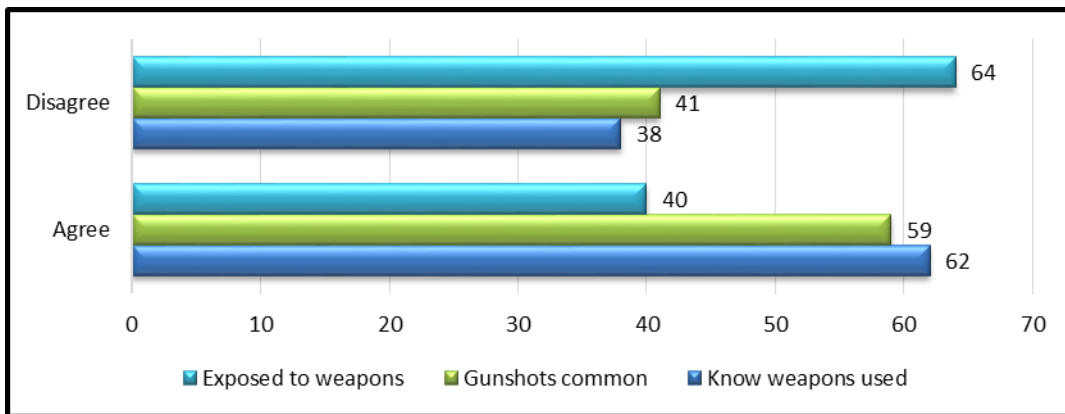
As illustrated in table 4.2 below in this study, to find out the use of firearms in pastoralist conflicts respondents were asked if they knew the types of weapons used by raiders, 62% of surveyed children in their responses acknowledged that they knew and gave examples weapons used in raids such as guns (AK-47) rifles, arrows, spears, axe and pangas while 38 % admitted they did not know weapons used by raiders since the raiders attacked at night. In addition, asked if gun shots were common in the area, 41% reported that guns were not common in the area while a large portion 59 % admitted that gun violence was common. Besides, a significant 30 % of the respondents admitted that they had been exposed to weapons while herding as a way of self-defense an indication that children were exposed to violence. However, 70% denied being exposed to weapons since it was unlawful to own weapons.

**Table 4.2: Circulation and use of weapons**

Issues	Response	Frequency	%	Cumulative
Do you know the types of weapons used by raiders?	Agree	58	62	62
	Disagree	35	38	38
	Total	93	100	100
Do you agree that gunshots are common?	Agree	50	59	59
	Disagree	43	41	41
	Total	93	100	100
Have you been exposed to and used weapons?	Agree	28	30	30
	Disagree	65	70	70
	Total	93	100	100

Source: Researcher (2015)

**Figure 4.5: Circulation and use of weapons**



Source: Researcher (2015)

This study established that pastoralist possessed firearms (AK-47) due to lack of security and were used for community protection from imbedding cattle raiding attacks. These findings were similar to Mkutu 2008, which established that weapon circulation was particularly heavy among pastoralist and had occasioned the escalation of banditry, cattle rustling, raiding, and inter-communal conflicts among pastoralists. This resulted to the illegal arms buying and possession by pastoralists. One respondent's response on gunshots being common said:

*“The gunshots are not many in our area, but in the near neighboring village almost everybody has the gun and two years ago, they came to my village and they raided many cattle and killed many people with guns”.*

*(C25 February, 2015)*

Testimonies from surveyed children were an indication that the Pastoralist community in study area possessed firearms and children were equally exposed to the use of firearms especially boys to defend themselves from attacks. The circulation of firearms fueled and sustained pastoralist conflicts in the area contributing to the loss of life. Ideally, safe space is the most critical means to survival for a society however, it becomes increasingly scarce as localized pastoralist inter-communal violence and hostilities consumes the most intimate theatres of life. In addition, circulation of firearms in that study area is an indication of a militarized society entangled in violent conflicts that present unbearable conditions in childhood years leading to irreversible consequences on children’s social well-being.

#### ***4.2.3. Loss of life and property***

The consequences of cattle raiding and retaliatory attacks among pastoralist communities according to the study were the loss of life, physical injury and destruction and loss of property. In this study as summarized in figure 4.3 below, the researcher asked respondents if they knew a friend killed in raiding attacks, 45 % of sampled children admitted that their friends were killed in various raiding incidents; some children reported that this happened while herding, others were killed when raiders raided homes as they struggle to defend their cattle and some children admitted that others were killed as they had gone to raid. However, 55% confessed that they did not have a friend killed during

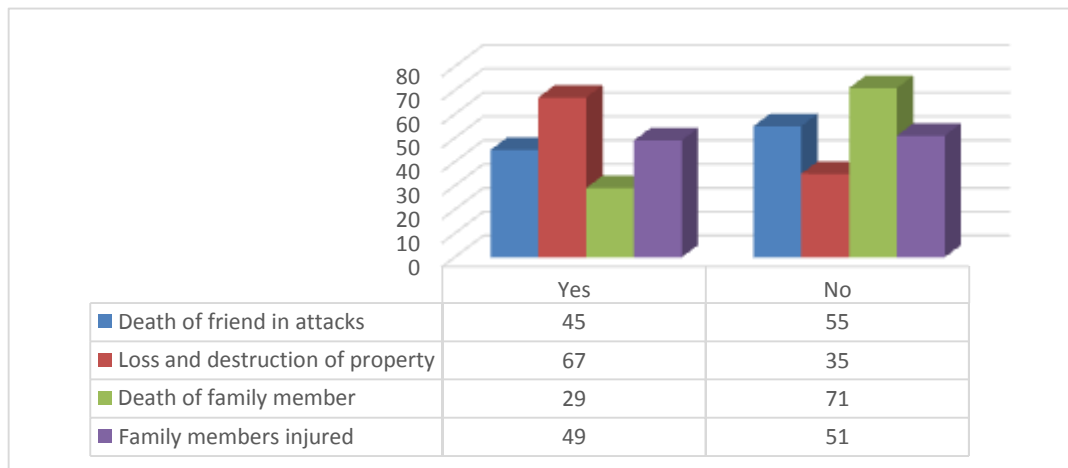
cattle raiding. Asked if they their family members were injured during cattle raiding, a significant 49 % of sampled reported that their family members had suffered physical injuries in raiding attacks whereas 51% did not have family members injured. Asked if they had lost family members in raiding attacks, 29 % admitted to have family members who died as a result of cattle raiding attacks. Lastly, asked if cattle raids contributed to property destruction, 67 % of surveyed children acknowledged that cattle raids contributed to loss and destruction of family property and their families had been affected, 35% were of the contrary opinion and admitted that because their families have never been attacked.

**Table 4.3: Loss of life and property**

Issues	Response	Frequency	%	Cumulative
<b>Death of friend from cattle raiding attacks</b>	Yes	42	45	45
	No	51	55	55
	Total	93	100	100
<b>Injury of family member during cattle raids attacks</b>	Yes	46	49	49
	No	48	51	51
	Total	93	100	100
<b>Has any of your family members died in cattle attacks?</b>	Yes	27	29	29
	No	66	71	71
	Total	93	100	100
<b>Do you agree that cattle raids contribute to property destruction</b>	Yes	62	67	67
	No	31	35	35
	Total	93	100	100

*Source: Researcher, 2015*

**Figure 4.6: Loss of life and property**



*Source: Researcher, 2015*

The study findings indicated that pastoralist conflicts in the study area in the recent past had declined and were moderate unlike years between 1990 and 2002. However, the conflicts remained unpredictable, sometimes when they occur often they were violent and destructive leading to loss of life and insecurity in the area. Respondents acknowledged in their response that as a result children in the area lost parents and others were killed during cattle raids. This was an indication that the nature of pastoralist conflicts presented a hostile environment that is overwhelming to the community's social institutions and children's social well-being specifically. Children living in the area were exposed to hostilities and most likely participated in low-intensity raids. Ideally, a secure environment is a basic conditions required for children to experience social well-being. However, findings revealed that families were displaced suddenly and lost their possessions and sometimes children were separated from parents, abducted by armed groups experience torture; witness death and injury of close family members. Conflicts had contributed to household displacement and loss of cattle incapacitating family support for children social well-being.

### **4.3. The social well-being concerns for children in Kacheliba**

Children in pastoralist conflicts contexts include boys and girls and are affected differently given the gender roles and relations accorded by community's expectations and ideologies to children. According to (Bollig, Schnegg, & Wotzka, 2013), many pastoralist societies labour allocation is fairly uniformly distributed along the lines of gender and age. Similarly, the analysis in this study interrogated how pastoralist conflicts influenced the social well-being of boys and girls based on the community gender patterns in the study area.

#### ***4.3.1. Experiences of boys and girls in pastoralist conflict contexts***

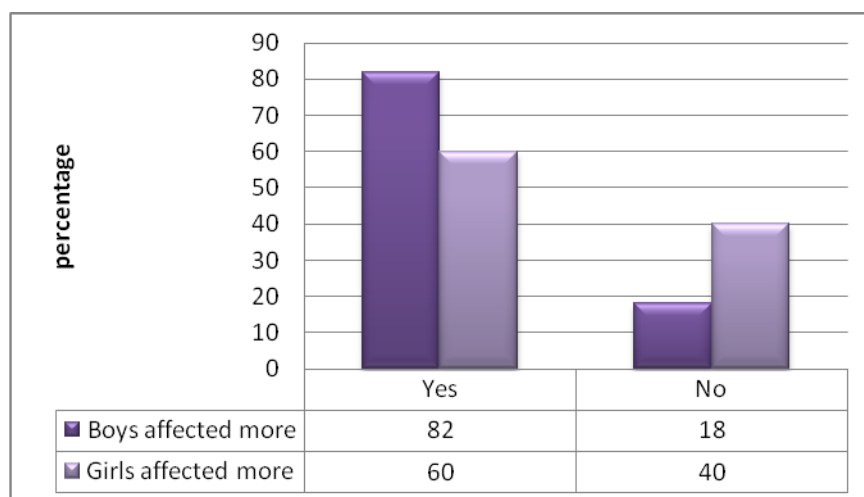
Gendered dimension of pastoralist conflicts was crucial in determining the manifestation of the effects of cattle raiding on boys and girls as indicated in table 4.4. Asked if boys were affected more than girls a large majority, 82 % of surveyed children reported that pastoralist conflicts had more effects on boys as they were directly involved with cattle as herders, defenders of the community and sometimes participated in raiding. On the other hand, 18% thought otherwise an indication that depending on raiding circumstances, girls were also faced with risks of rape and abduction as wives. Asked if girls were affected by pastoralist conflicts, 60% admitted that girls were also affected by violence emanating from cattle rustling and 40% thought otherwise because girls were confined at home, performed chores at home thus not directly linked to herding activities. The findings indicate that experiences for boys and girls are varied and take place in highly different contexts of raiding and rustling activities directly or indirectly. This implies that boys and girls are affected and have varied unique experiences in pastoralist conflict situations.

**Table 4.4 Gendered effects of pastoralist conflicts on boys and girls**

Issue	Response	Frequency	%	Cumulative
Are boys affected more than girls?	Yes	76	82	82
	No	17	18	18
	Total	93	100	100
Do you agree that girls are affected by pastoralist conflicts	Yes	55	60	60
	No	38	40	40
	Total	93	100	100

*Source: Researcher (2015)*

**Figure 4.7: Gendered effects on boys and girls**



*Source: Survey data (2015)*

Findings revealed that children of all ages suffer gendered consequences to include challenges to health issues, education and sexual violence. Responses from both boys and girls acknowledged that boys, who were not in school, were exposed to greater risks associated with cattle raiding than girls confined in homes. The risk of exposure to violence for boys increased when they were assigned roles such as cattle herding and community warriors. Similarly, interviews with local officials (area sub-chiefs) indicated that without appropriate guidance, mentoring and role models, boys were at risk of some forms of physical violence, including getting caught up in gang life or petty criminality,

exposing them to raiding and rustling threats and risks. For example, boys according to findings were perceived as an expense to the society and as such they are expected to work hard. This tag on boys often pushed them to incline to harmful practices and often used as raiding tools by the community to raise dowry and win the respect of the community. It was revealed that boys become *morans* and often they were trained to handle guns for raids and protect community. Similar to numerous studies on pastoralist conflicts, for example, traditionally male children were culturally expected to participate in raiding events and defend community from attacks. Responses from children interviewed indicated that boys participate in cattle raiding in Kacheliba. Boy's participation affected their safety and security especially during raids they were tortured and/or left to be eaten by the wild animals or killed. On the other hand, girls were destined to be married as a source of income given away for early forced marriages, however, during attacks, it was revealed that girls were taken away as wives or were raped during attacks. A child respondent said:

*“.....during attacks, girls are raped or taken by rustlers as wives or are sexually abused any resistance leads to death. Boys might be engaged in the raids and are always killed by raiders.” (C15 February, 2015)*

The study findings indicated that there was a connection between raiding and forced marriages for young girls as young as 10 years. Raiding and forced early marriages revolved around cattle whereas girls were given out for marriage the family in exchange will acquire wealth in form of dowry. Table 4.5 summarizes the views of respondents on the gendered experiences of children in Kacheliba.

**Table 4.5: Views on gendered experiences of children**

S/NO	Gender	Experiences
1	Boys	<ul style="list-style-type: none"> <li>• Trained to be warriors, taught to fight and are sent to raid as a result they are abducted, killed or injured. Boys herding cattle is likened to ‘death <i>sentence</i>’ and whenever raiders came or attacked a boy herding may be killed or buried in sand soil and the attackers take the animals away.</li> <li>• Boys are believed to be strong hence directly involved in cattle raids.</li> <li>• Boys sleep outside to guard the cattle and provide security all night while defending homes from rustlers.</li> <li>• Boys also sent to recover and return the stolen cattle.</li> <li>• Drop out of school, most of them are not educated and thus often opted to steal animals to earn a living-involved in cattle herding, raiding and early marriages.</li> <li>• Young men are forced to raid to acquire animals for dowry payment. Boys are forced to marry thus going to raid the cattle for dowry payment.</li> <li>• Displaced and homeless unable to continue with education.</li> </ul>
2	Girls	<ul style="list-style-type: none"> <li>• Girls are a source of wealth. Raided animals are used to pay for the girl’s dowry in a forced marriage at the tender age of 10 years.</li> <li>• The more boys go to raid the more risks girls face (forced into early marriages).</li> <li>• They don’t have strength to fight, they do domestic work and not directly affected by raids as boys.</li> <li>• Girls are raped by raiders infected by Sexually Transmitted Infections (STIs).</li> <li>• Girls face risks of sexual violence, during attacks their lives may be spared but abducted by raiders and taken as wives.</li> <li>• Drop out of school into forced marriages.</li> <li>• Displaced and migrate to new unfamiliar areas where they cannot continue with education.</li> </ul>

*Source: Survey Data (2015)*

The findings established that pastoralist conflicts had gendered effects boys and girls, pastoralist conflicts in Kacheliba as the study established similar to other studies (Leatherman, 2013), that shows how armed conflicts affected men, women, boys and

girls differently. Respondents in their views acknowledged that girls particularly were at risk of sexual violence, rape and abduction whereas boys were threatened with more severe physical punishment and gang-related violence. For example, given the active participation of boys in cattle raiding and herding, safety and security was a major social well-being concern given the risks associated with this roles. Children in pastoralist societies were integrated early into pastoral labour, interestingly, a lot of labour rested on male adolescents and young men managing highly mobile livestock. On the other hand, girl's health particularly reproductive was a major social well-being concern with regards to effects of sexual violence, abuse and rape during raiding attacks.

#### ***4.3.2 Children's Social Well-being concerns***

The varied unique experiences boys and girls encounter owing to the effects of pastoralist conflicts in the study area presented gendered social well-being concerns for children in Kacheliba. Analysis in this section was based on the testimonies from respondents indicating how boys and girls were affected by pastoralist conflicts based on the gender structure of the Pokot community.

##### ***4.3.2.1 Children's Safety and Security***

As in table 4.6 below the researcher asked sampled children if there were days they stayed outside homes as a result of cattle raiding violence, 47 % of sampled cohorts admitted that they slept in the bush after attacks where some children acknowledge their homes were burnt by attackers and others sought safety far from home while 53% indicated they had never encountered that because in their specific areas where they lived there were no attacks or raiding. Furthermore, asked if children experienced insecurity in Kacheliba, a majority, 67% of interviewed children reported that children experienced

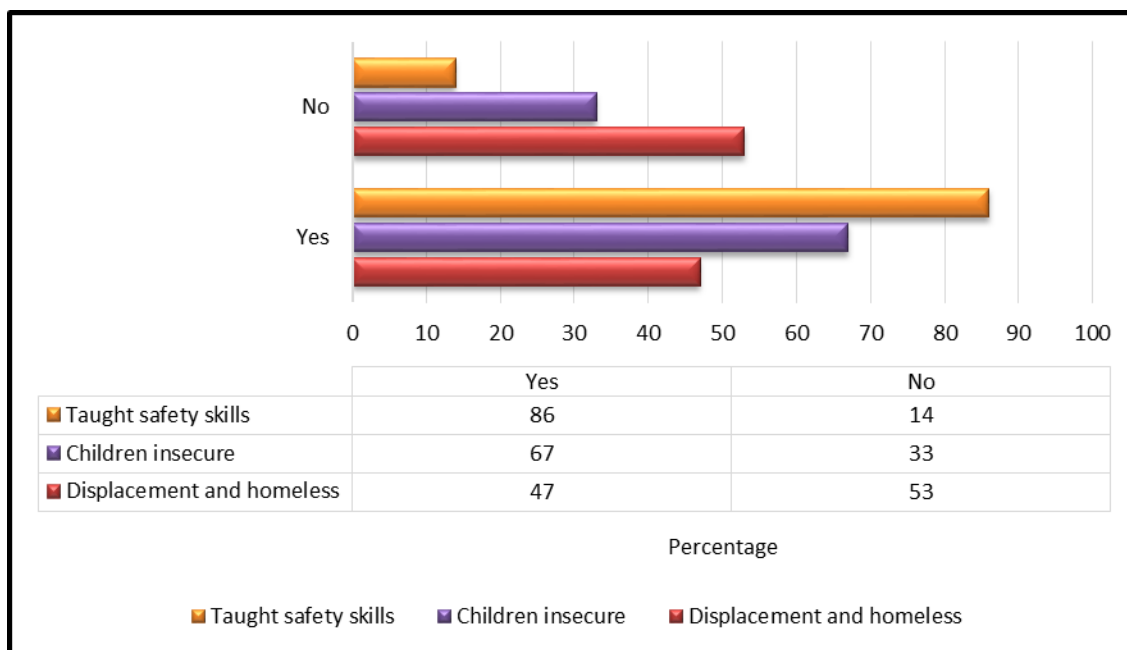
insecurity associated with pastoralist conflicts an indication that conflicts contributed to an insecure environment for children in the area leading to safety and security concern for children affected. However, 33% were of the contrary opinion that children did not experience insecurity majorly because areas where they come from cattle raiding and rustling were a past event and people had embraced development. Mainly, cattle raiding were rampant in the interior places. Asked if children were taught safety measures, most of the respondents 80 % admitted that they were taught safety skills both at home and school particularly to report any strangers or other unusual occurrences they may witness and 14 % were unaware of any safety skills.

**Table 4.6: Safety and security of children**

Issues	Response	Frequency	%	Cumulative
Are there days you stayed outside homes as a result of violence?	Yes	44	47	47
	No	49	53	53
	Total	93	100	100
Do you agree that children experience insecurity in this area?	Yes	70	67	67
	No	23	33	33
	Total	93	100	100
Are children taught safety measures?	Yes	80	86	86
	No	13	14	14
	Total	93	100	100

*Source: Researcher (2015)*

**Figure 4.8: Safety and security of children**



*Source: Researcher (2015)*

With regards to protracted pastoralist conflicts and children’s safety and security concern, a common outcome of cattle raids was insecurity, displacement and relocation of households. In the pastoralist conflict context, findings established that children faced great risks. It was acknowledged by interviewed respondents that during attacks houses were burnt, households displaced and rendered homeless with their children as they spent days and nights in cold without shelter, food and clothing. Asked to explain the circumstances under which their family was displaced, in response one child said:

*“We lived in a small hut and during violence the house was burnt completely; there was migration due to the destruction of the property.”*

*(C 12 February, 2015)*

This explained why even in places thought to be safe such as homes, schools and villages children remained insecure. Fleeing from attacks increased risks of rape and abduction

for girls, separation from family, and torture for boys as well as death. Findings revealed that children witnessed violence and hostilities and in most cases were killed, injured and displaced as well as witnessing death of parents and close relatives. Findings also revealed that children were attacked as parents ran away from attackers. Often affected children hid and slept in the bush exposed to more dangerous situation such as attacks from wild animals. Asked if they had been affected by conflicts, a child who was affected by this stated:

*“I remember in 2007 26<sup>th</sup> December at night the gang of army came to our home and killed my uncle and went with cattle. My friend in Alale called Naposhia died during attacks. Usually when some warriors come and raid people’s cattle, children together with their parents are killed and others lack their parents and others are single parents others killed as they migrate.”(C31 February 2015)*

More findings established that children were killed while herding especially when they resisted or tried to defend their cattle from raiders. Children’s accounts on attacks that left their friends dead revealed that in Morwebong, Kaptich, Uganda border and the border between Pokot and Karamojong were killed in the attacks while herding cattle and others taking part in raiding. Queried if they had a friend who was killed in attacks, one child whose friend died said:

*“We were looking after the cattle with him cattle attackers came, I managed to run and escaped but he was not lucky he was killed.” (C61 February, 2015)*

The study established that the safety and security for both boys and girls was a social well-being concern in Kacheliba given their varied unique challenges. On the other hand, both boys and girls were killed, tortured, displaced and rendered homeless exposing them to unbearable conditions that deprived them the much needed safety and security for normal childhood development. Similarly, pastoralist conflicts served to perpetuate sexual violence and rape meted on girls during attacks. Therefore cattle raiding and rustling complicates the overall safety and security well-being for boys and girls in Kacheliba.

#### ***4.3.2. Loss of protection and belonging***

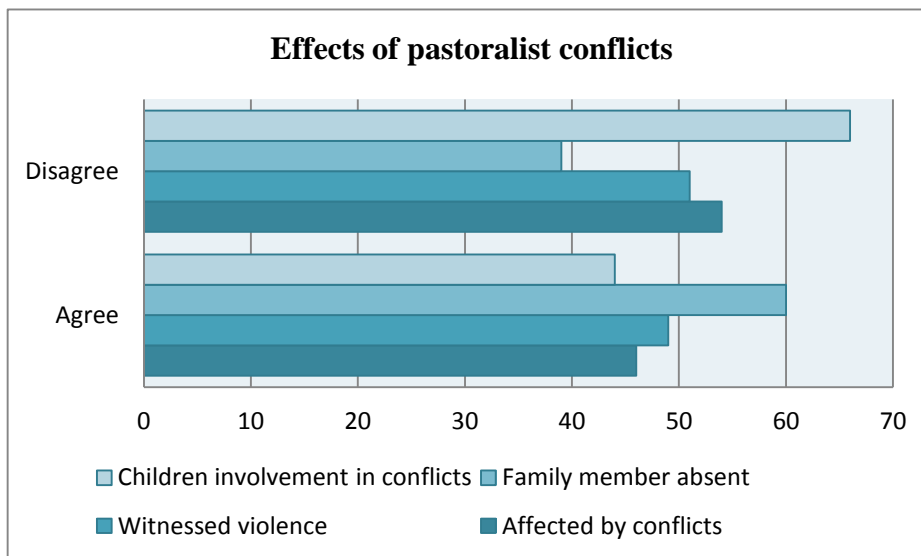
Conflicts disrupt society's protection structures making children more vulnerable to the prevailing conditions of violence. Asked if family members were absent due to separation and displacement owing to conflicts, study results as indicated in the figure 4.7, revealed that 60 % of children sampled admitted that family members were absent due to raiding attack and pastoralist conflicts while 39 % had never suffered family separation or displacement as a result of pastoralist conflicts. Nevertheless, children were asked if they had witnessed violence, a significant 49 % of sampled children reported that they had witnessed hostilities while 51% denied witnessing violence. Asked if they knew any child involved in violence 44% reported knowing a child involved in violence while majority 56% did not know children involved in pastoralist conflicts. The researcher also asked children if they were affected by cattle raids, in response, 46% admitted that children are directly and/or indirectly affected by pastoralist conflicts while 54% denied that children were not affected by conflicts.

**Table 4.7: Pastoralist conflicts and protection of children**

Effects of conflicts	Response	Frequency	%	Cumulative
Are family members absent due to separation and displacement owing to conflicts?	Agree	56	60	60
	Disagree	37	39	39
	Total	93	100	100
Have you witnessed pastoralist hostilities and violence?	Agree	46	49	49
	Disagree	48	51	51
	Total	93	100	100
Do you know any child who was involved in violence?	Agree	41	44	44
	Disagree	52	56	56
	Total	93	100	100
Do you agree that you children are affected by cattle raids and violence?	Agree	43	46	46
	Disagree	50	54	54
	Total	93	100	100

Source: Researcher (2015)

**Figure 4.9: Effects of pastoralist conflicts on children’s protection**



Source: Researcher (2015)

Ideally, a sense of protection and belonging for children depends on others, parents and guardians, for their nurturing, care and survival as they grow. This position in the community puts them at risk of abuse and exploitation. Although study findings indicated

that most children were with parents or close relatives, interviewed respondents acknowledged that most families were unable to support children because of poverty. Findings revealed that girls took up the family responsibilities in absence of caregivers. Some children lived on their own as parents moved far a way to herd cattle and took long to return or never to return. Findings revealed that many parents moved up and down and left children with or without care from their grand-parents hence social delinquencies in children in the area. Responding to interview whether children received parental care a key informant said:

*“.....In this area parents and guardian care for children is lacking, children are denied right to education as they are left at home to herd cattle, also many children have lost their parents because of cattle raids.”(K2 February, 2015)*

The study findings indicated that decades of cattle raids resulted to high levels of poverty, death of parents and orphaned children. An indication that children growing up in poverty were less likely to access basic social services of quality and social well-being deprived. This led to child labour, abuse and exploitation of children in the form of cattle herding for boys and early marriages for young girls both as young as 9 and 10 years. In cases where both parents were killed in attacks, older siblings shouldered the family responsibilities. Findings indicated that girls were overworked as boys were a lost group hence lacked defined life responsibilities exposing them to raiding cartels and other destructive activities. It was also revealed that customary flows determined the events in children's life. As such, children rarely discussed experiences. However, responses from participants indicated that some children shared experiences others never shared. In

children's views, families living far apart denied children space to share experiences with their peers. In matters that involved decision making, the findings established that children were considered minors. Asked if children participated in decision making, a key informant in response said:

*“There is no forum for children either at home or outside. Parents normally make decisions hence are not involved. They are guided by decisions made by elders. It is considered a taboo.” (K5 February 2015)’*

In terms of protection and belonging, the study established that children lived and grew up in a community whose protective structures were disrupted often due to rampant conflicts, circumstances that left children on their own without caregivers. This implied that children were deprived of protection and belonging, love and affection. The loss of parents to raiding, violence and attacks exposed children to more vulnerabilities; homelessness, hard labour and exploitation, poverty and early marriages in pastoralist conflict contexts. Children with parents were equally affected as they lacked parental care especially absent fathers who interviewed respondents acknowledged were always busy with cattle and missing in the lives of their children.

#### ***4.3.4. Food and health problems***

Prolonged conflicts affect rural areas; crops are destroyed, subsistence farming and agriculture are affected leading to chronic food insecurity. Malnutrition and poverty often are the most devastating consequence of never-ending conflicts and violence. In this study children surveyed were asked about their food consumption in a day given the challenges of pastoralist conflicts in the area and over reliance on large herds as the only

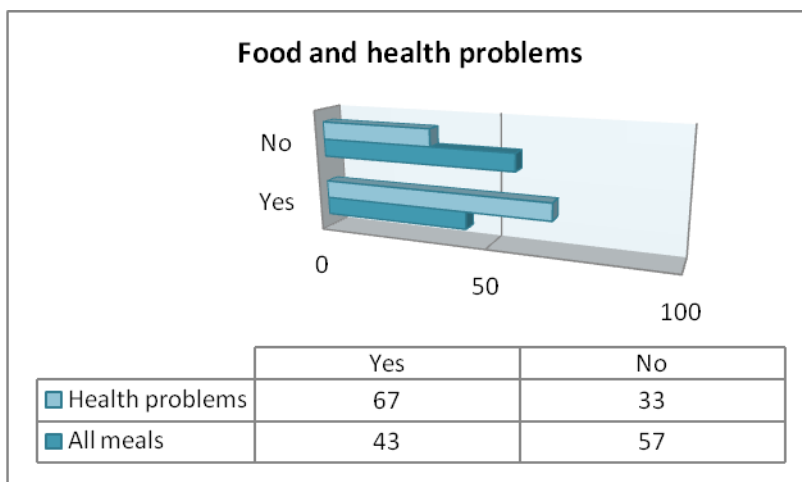
source of livelihood. As depicted in table 4.8, a significant 43 % of sampled children reported having less than three meals in a day and 57% admitted they had three meals in a day. The researcher asked respondents if children in the area were faced with health problems due to pastoralist conflicts, 67 % of sampled children admitted that children face health problems as a result of conflicts. According to their testimonies they admitted that homelessness occasioned by rampant raiding exposed children to harmful conditions which pose health risks.

**Table 4.8: Food insufficiency and health problems**

Issues	Response	Frequency	%	Cumulative
Do you have all meals daily?	Yes	40	43	43
	No	53	57	57
	Total	93	100	100
Are there health problems as a result of pastoralist conflicts	Yes	62	67	67
	No	31	33	33
	Total	93	100	100

*Source: Researcher, (2015)*

**Figure 4.10: Food insufficiency and health problems**



*Source: Researcher (2015)*

The study findings indicated that instances of cattle raiding left children hungry and starved for many days. Although the survey did not include questions about the nutritional challenges, views from respondents indicated that children were likely threatened by food insufficiency as expressed by one child who said:

*“I had followed our cattle that were stolen for almost 200km journey to return them while starving on the way.”(C 25 February 2015)*

Findings revealed that affected children suffered from food deficiency diseases such as marasmus and kwashiorkor. In addition, inadequate health services and long distances from health facilities which respondents acknowledge were costly, posed health challenges for children who in most cases reverted to herbal treatment as a remedy provided by their grandmothers. In most cases according to response from a child in terms of health problem said:

*“In the bush children spent days and nights without protection and are infected by diseases.....as community we don't have medical services we use roots of trees as our medicine provided by our grandmothers. Many children die because of lack of treatment in the area there are no medical personnel because of conflicts.”(C20 February 2015)*

The study established that in situations of protracted pastoralist conflicts contributed to inaccessibility to basic health services, malnutrition due to food insufficiency and imbalanced feeding for children affected. This indicated that children's health and food is a social well-being concern in Kacheliba.

#### **4.4. Pastoralist Conflicts and Children's Basic Education in Kacheliba**

Education is an overarching social well-being concern for children that enhances the much needed constructive development in childhood years. The early provision of educational activities is vital to the overall social well-being of children. However, education has not been spared from the effects of conflicts, Merrouche, 2011, in his article on *The Long Term Educational Cost of War*, observed that schools in conflict contexts were closed for years owing to insecurity and inaccessibility. Similarly, in the study area findings revealed that often, the rampant pastoralist conflicts interrupted schooling affecting children's basic education.

##### ***4.4.1. Pastoralist conflicts and children's education in Kacheliba***

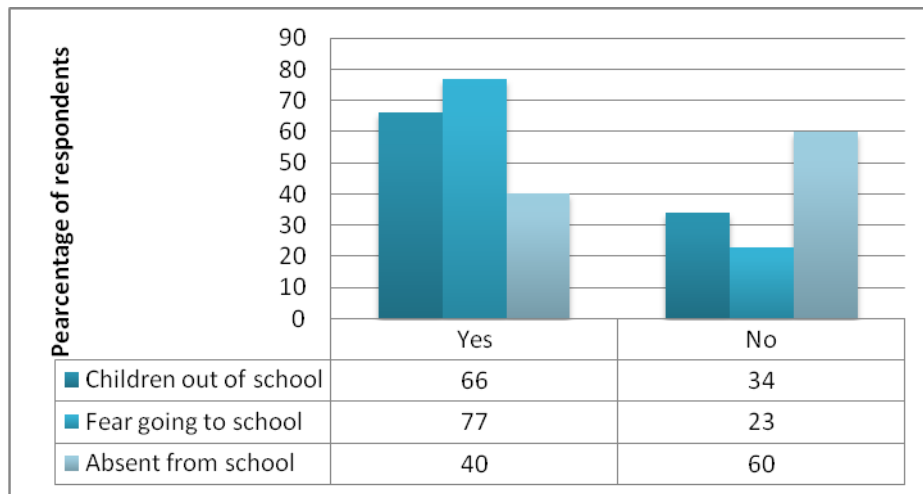
To find out how pastoralist conflicts affected children's education in Kacheliba, the researcher sought to examine how cattle raiding affected schooling. According to their testimonies as illustrated in table 4.9 below, asked if they knew children who had dropped out of school, 66 % admitted knowing children out of school, 34% indicated that they did not know school dropouts. Children were also asked if they felt safe going to school owing cattle raids and attacks, 77 % indicated that they were afraid of being attacked on their way to school an indication insecurity due to raiding affected schooling however, 23% reported that they were not afraid. Asked if they had missed school as a result of conflicts, significant 40 % reported missing school owing to conflicts and insecurity while 60% had not missed school.

**Table 4.9: Effects of conflict on education**

Issues	Response	Frequency	%	Cumulative
Do you know children dropped out of school?	Yes	61	66	66
	No	32	34	34
	Total	93	100	100
Do you fear going to school due to cattle raids and attacks?	Yes	65	77	77
	No	28	23	23
	Total	93	100	100
Have you missed school as a result of conflicts?	Yes	37	40	40
	No	56	60	60
	Total	93	100	100

Source: Researcher, (2015)

**Figure 4.11: Effects of conflict on education**



Source: Researcher, 2015

Interviewed respondents admitted that cattle raiding attacks led to family relocation and migration and/or displacement. As a result children moving with their families to new areas lost track and consistency in their education, a challenge to school children especially day scholars. Many families inconsiderate of their children’s education, during dry season moved from one place to another in search for pastures and water. Likewise boys were tasked to herd animals compromising their education. A key respondent said:

*“During dry seasons rate of drop out is high as children move with their families.” (K6 February, 2015)*

Conversely, respondent’s testimonies suggested that loss of cattle deprived households the only source of income that would support education expenses contributing to high dropout rates. Equally, in affected areas, incidents of raiding and rustling attacks left some schools closed and children relocated. A case of Pokot -Karamojong war, it was established that Kanyerus primary school was closed and pupils displaced. Other schools that were affected and pupils relocated included Kimpur and Kases primary schools. Research findings on the effects of conflicts on education by Garfinkel & Skaperdas, 2012, indicated that parents living in an insecure environment tended to protect their children by sheltering them instead of sending them to school. Similarly, in Kacheliba, insecurity owing to banditry activities and raiding interrupted school attendance. In their responses children revealed that there was a likelihood of being attacked while on their way to school. In addition, views from children indicated that the long distance to schools and runaway security contributed to schooling inconsistency. Most children experienced insecurity and were afraid that they might be attacked when going to school. In their views, children indicate that there were probabilities of being attacked on their way to schools were high and/or even inside the school compound.

The childhood years are a foundation for lifelong learning, children develop the linguistic, cognitive and social skills that facilitate their interaction with the society. Even so, conflict exposure during these years of life reduced chances for schooling. Moreover, conflicts in the area had contributed to food insufficiency a situation that so children stay hungry for days. Malnutrition and a lack of stimulation undermined childhood

foundations, limiting what children are able to meet in school. The study revealed that food insufficiency was affecting schooling spent most of their time looking for food than attend school. On the contrary, the study established that in schools where food was provided children attendance rate was high.

The study established that pastoralist conflicts significantly influenced gender differentials in educational outcomes in the area. Respondents acknowledged that long distances to schools were a hindrance for many children especially girls in accessing education. As result boys compared to girls were at lower risk of violence, harassment and abduction than girls while going to school. This finding was similar to Chamarbawala & Morán, 2011 in their article *The Human Capital Consequences of Civil War* from Guatemala, which found out that fewer girls exposed to civil war during the school age years completed school as compared with girls living in areas not influenced by conflict. On the contrary, findings also indicated that boy's lives roles as cattle herders interrupted with their education and were out of school most of the time. This suggests that, although boys had an advantage over girls in schooling, herding hampered boy's education. In addition, the boy's schooling was affected because of the community's expectation that they defend the community against insecurity and attacks. This explains the inconsistencies in schooling process given that at a certain stage boys lagged behind in education as they focused on cattle herding than education. While girls' were not directly involved in herding, the study findings revealed that other cultural customs and practices such as forced marriages were a girl's nightmare affecting schooling progress in Kacheliba. The interplay of these factors amounted to a myriad of challenges facing children's education process in Kacheliba that led to low levels of

education. Responding to matters education in an interview a key informant an official from county education said:

*“In this area nomadism and cultural practices leads to low enrolment and dropout in schools especially in upper classes due to early marriages, insecurity and moranism. More girls drop out compared to boys as they are brought up to be given out in marriage to get dowry as a way to acquire wealth and of replenishing livestock. Boys not attending school because they are herders and are forced to get animals for dowry or for forced early marriage. Likewise, boys drop to involve in raids and early marriages and are trained to become warriors to defend their community.” (K1 February 2015).*

Similarly, findings showed that teachers were also affected by insecurity and were always seeking for transfers and relocation. Teacher shortage affected education quality in the area. This was an indication that the low number for teachers as a result of understaffing affected education standards as most of the time staffing gaps were addressed by engaging untrained teachers. Conflicts in the area influenced the functioning of educational systems and damaged the education infrastructure. Respondents admitted that in some areas schools were closed due to insecurity as the whole village fled for safety. Findings revealed that during the Pokot -Karamojong conflict, Kanyerus primary school was closed. Apart from insecurity and closure of schools becoming a stumping block to education in the area, inadequate facilities in schools deprived children a good environment for learning.

The pastoralist conflicts hamper the efforts to meet Education for All (EFA) towards the Millennium Development Goals (MDGs) for universal primary education. Rampant raids contributed to insecurity which directly or indirectly impinged on children's education process; affecting school enrolment, attendance and completion. Pastoralist conflicts limit children's access to education and worsened conditions for quality education.

#### **4.4. Addressing the social well-being concerns of children in Kacheliba**

In principle, a communities function on established social institutions that define the values and responsibilities of its members. With regards to this, this section provides information on the existing community mechanisms in the study area addresses the social well-being concerns of children in the study area.

##### ***4.5.1. Existing community structures***

The researcher sought to find out if there were mechanisms in the community to respond to children's social well-being concerns in Kacheliba. Regarding the question on the measures undertaken by the community to address children's social well-being concerns surveyed children were asked if they had someone close who cared as depicted in table 4.10, 72 % of sampled children indicated that they had someone in life who took care and gave them love and affection, but 28% indicted that they did not have someone who showed them love and affection. This indicates that with someone cared children's social well-being concerns were addressed at family level although there were challenges for those without care. On the other hand, 96 % while indicated that they had someone in life with whom they had good time with and attention an indication of a sense of belonging and identity as 4% reported to have no one in life that to have good time with and attention. On the other hand, 66% reported that they had someone in life to take them to

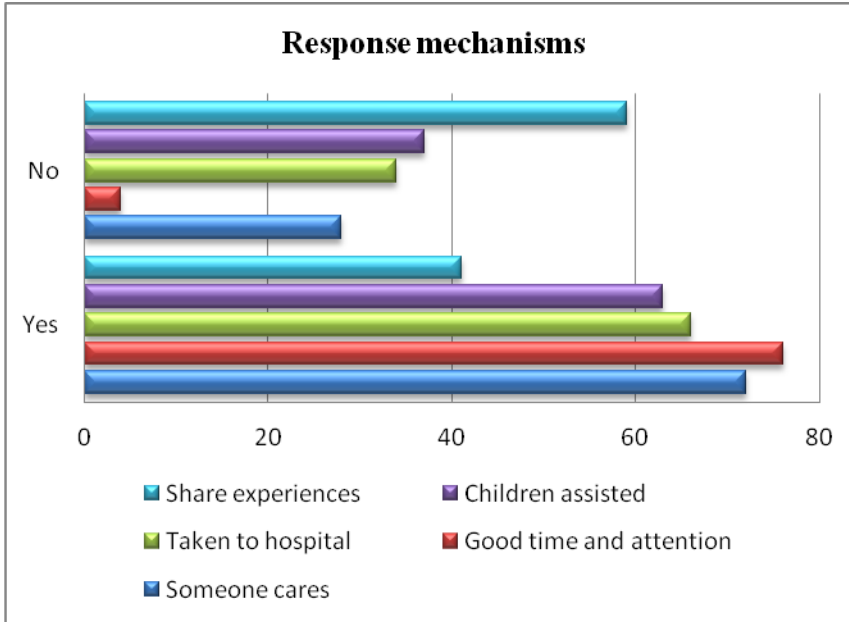
hospital, while 34% indicated that they had no one to take them to hospital. Asked if children in Kacheliba were assisted when they report problems, 63 % of interviewed reported that children were assisted in one way or another if they reported problems and 37% disagreed. This explains why some children are deprived of social well-being needs in Kacheliba. For children who could not be taken to hospitals their families relied on herbs provided by grandparents. Lastly, 41 % of the sampled respondents indicated that children shared experiences on matters about pastoralist conflicts however, a significant 59 % in their views perceive that there was no sharing of experiences especially given the distance between families in the area and could hardly meet friends to share experiences.

**Table 4.10: Social well-being intervention mechanisms**

Issue	Response	Frequency	%	Cumulative
Do you have someone close who cares shows you love and affection?	Yes	67	72	72
	No	26	28	28
	Total	93	100	100
Do you have someone in life that you can have good time with and attention?	Yes	76	96	96
	No	17	4	4
	Total	93	100	100
Do you have someone in life to take you to hospital/health centre?	Yes	61	66	66
	No	32	34	34
	Total	93	100	100
Are children assisted when they report problems?	Yes	59	63	63
	No	34	37	37
	Total	93	100	100
Do you share your experiences about pastoralist conflicts and challenges?	Yes	38	41	41
	No	55	59	59
	Total	93	100	100

*Source: Researcher, 2015*

**Figure 4.12: Social well-being intervention mechanisms**



*Source: Researcher (2015)*

Although large portion of sampled children indicated that they had family support, interviewed respondents acknowledged that other alternatives such as schools, churches rescue centres and orphanages were available in the area. The study established that orphanages, rescue centres and churches responded to the plight of orphans or children separated from close family members as a result of pastoralist conflicts. Also findings established that in Kacheliba able families and relatives took care of children affected by conflicts. Other key actors as far as children’s social well-being is concerned in the area were teachers, police and community elders who played an important role in ensuring that children were assisted and taken care of. On the other hand, to overcome the challenge of insecurity, it was found out that the Kenya Police Reserve (KPR) was deployed in most areas and any form of child abuse were taken care of and addressed by the KPR. However, views from respondents indicated that elders were active than police because they (police) fear the community. Some of key respondents thought that

influential elders working closely with the local administration were able to pressurize parents to take children to school and stop harmful cultural practices such as early marriages for girls and cattle herding for boys. Similarly, the community in general extended its support to other activities such as development of schools and addressed insecurity as an effort to protect children and promote education. Other actors in community such as the church provided assistance through food reliefs and supported education and spiritual nourishment. A local leader as one of key informant said:

*“.....religious organizations/churches offer spiritual nourishment, give hope, support peace initiatives and education. NGOs (Red Cross and Action Aid) through sensitization efforts, funding and provision of relief assist the community to improve livelihood e.g. Action Aid in farming.”*

*(K8 February, 2015)*

Findings revealed that boarding schools were developed and provided a platform for guiding and counseling on moral values by teachers who were instrumental in assisting children. Views from children revealed that the low cost boarding schools had to some extent helped in providing security and consistency in learning for boys and girls, also served as rescue centres for affected children. Research established that the levels of abuse and exploitation were high in the area emanating from immediate family. In this case children sought assistance and protection services from rescue centres provided by child welfare and rights groups or reported to local administration. Nonetheless, respondents interviewed that the level of response to children's social well-being was still low or slow in many occasions.

#### ***4.5.2. Effectiveness/reliability of measures undertaken***

Although views from respondents indicated existence of forms of mechanisms such as family unit, schools, churches and other actions undertaken by community to protect children, some actions undertaken were ineffective. Views from respondents revealed that decision making was not taken seriously and not enough actions were undertaken to address the plight of children in Kacheliba. Boys in some instances for example, were trained to become warriors and participate in cattle raiding compromising their safety and security. Elders on the other hand, respondents acknowledge that they took their time to resolve issues and often lacked diplomacy while dealing with conflicts in the community heightening tensions and animosity than peace with other pastoralist groups. Furthermore, respondents indicated that decisions on children's well-being were usually made by fathers at household level who hardly accepted mistakes. They always made decisions that expose children to more harm and suffering than address the social well-being of children. Participants indicated that little effort had been done by the community concerning response to children's response particularly to address the plight of children. Asked if children's issues were on the agenda of community well-being issues, in response a participant said:

*“.....there was no time where children's issues and problems were discussed and/or solutions sought. Little was done to address forced marriages issue and no step forward.” (K 5 February, 2015)*

Moreover, the measures undertaken were ineffective because of the community's ignorance and/or the lack of awareness on the law particularly children's rights. Findings revealed that children particularly boys were forced to take part in cattle raids despite the

consequences. This was an indication that the community exposed children to harmful practices insensitive to the plight of children in Kacheliba. Views from children revealed that the elders for example at the disposal of their power forced boys to participate in cattle raiding and rustling. An indication that the expectation of the community on the boy child were too demanding and equally endangered their lives. This can be attributed to the fact that boys are viewed as energetic to participate in raids and defend the community from attacks. This in itself undermined the social well-being of boys in Kacheliba where successive generations of boys are socialized into violence and lawlessness eventually breeding impunity as delinquency is normalized. Furthermore, due to infrastructure challenges; poor road networks and inaccessibility in the interior areas, response to desperate calls during attacks is slow. Unexpectedly, community put effort towards addressing water and pasture for livestock while paying little attention to children's social well-being.

To conclude this section, although the community in the study area has various measures of addressing the social well-being concerns of children, the culture of cattle raiding impede their response on children's social well-being. For example, participating in cattle raiding exposes boys to more threatening situations on their lives. On a closer look, however, the wealth gained from cattle raids predisposes girls to early marriage. Consequently, education, safety and security, belonging and self-esteem of boys and girls in Kacheliba are compromised.

#### **4.6. Summary of the chapter**

The findings confirmed that pastoralist conflicts in the study area were moderate, unpredictable, destructive and generally not good for children's well-being. The hostile

environment, has forced children grow up deprived of basic services. For instance, it has upset the community's protection fabric including the family, schools and health systems among others. As a result boys and girls in Kacheliba lack habitable shelter, proper clothing, love, affection and protection, and faced with food insufficiency. This is heightened with the lack of safety and security in the area. In addition, children's basic education was also affected. Nevertheless, the community had existing mechanisms that could be used to address children's social well-being concerns.

## CHAPTER FIVE

### SUMMARY, RECOMMENDATION AND CONCLUSION

#### 5.0. Introduction

This chapter provided for summary of study results as they were discussed and recommendations given. This section provided a summary of the highlights of the findings on the effects of protracted pastoralist conflicts on children's social well-being in Kacheliba division. Guided by the research objectives and questions the study established how children in Kacheliba were affected by the pastoralist conflicts.

#### 5.1. Summary of Study

##### *5.1.1. The demographic characteristics of the study*

The study participants were children from both male and female genders with a large majority being boys. Further, the participants were aged 9-18 years all resided from various locations from Kacheliba division - Alale, Suam and Kodich. It was also established that a large majority of the respondents lived with both parents, while others live with single parents and with close relatives. This was an indication that despite the challenges posed by pastoralist conflicts, the community had functional family structures that withstood the effects of conflicts in the area. The study also engaged key informants that included the local administrations area chiefs, teachers and households.

##### *5.1.2. The nature of pastoralist conflicts*

It was established that modern pastoralist conflicts revolved on border disputes and competition for resources (water and pasture) unlike in the past where cattle rustling was a preserve for heroism and replenishment of livestock. It was found out that the interplay

of environmental factors and progressive degradation of natural resources (water and pasture), possession and use of firearms, fueled pastoralist conflicts. The current conflicts range from border claims, diminishing natural resources that have led to fierce competition and violence between the Pokot and Turkana. These conflicts are characterized by tensions and clashes associated with banditry attacks and brutality mostly unpredictable and undertaken at night. The weapons used by cattle rustlers include guns (AK-47), arrows, pangas, and knives and sticks an indication that small arms and weapons were in circulation and in use. Moreover, cattle raids and attacks are characterized with a trail of destruction including loss of life, burnt houses and destruction of food crops affecting the overall livelihood of households that was largely dependent on cattle herding.

### ***5.1.3. The conflicts and children's social well-being***

Pastoralist violent inter-communal interactions characterized by rampant cattle raids and violence directly or indirectly affected children. The effects of pastoralist hostilities on children presented gendered experiences for boys and girls living in pastoralist contexts. In Kacheliba boys and girls were affected differently by pastoralist conflicts owing to their gender roles as structured within the Pokot community. Boys were affected more by conflicts because they were directly involved with cattle herding and were expected to defend the community against cattle raiding attacks. The girls were also affected both directly and indirectly with raiding activities as they were raped, killed or abducted by raiders and /or stolen cattle is meant to provide for dowry payment that get many young girls as young as 9 and 10 years forced into early marriages. Research reveal that forced

marriages were connected to raiding and rustling an indication that wealth acquisition through raiding is driven by the need to get animals for dowry payment.

Although boys and girls experienced unique gendered challenges in pastoralist conflicts, this led to deprivation of common social well-being concerns such as lack of safety and insecurity, inadequate health services, insufficient food, shelter and clothing, protection and belonging. It was also found out that children witnessed hostilities and violence related to rustling as they were caught up in the cross-fire and also involved in raiding activities. Often, during attacks children were killed and injured, displaced and left homeless and spent cold nights in the bush. On the other hand, children were also taught safety and security measures at home while those herding animals especially boys were trained to use guns for self-defense thus exposed to use of firearms at a tender stage.

Cattle raiding contributed to the loss of life and property destruction affecting the household livelihoods and ability to provide children's basic needs as responses from children suggested that children's needs were food, good shelter, clothing, education, love and affection, health and security. The loss of property had increased poverty levels among households. Pastoralist conflicts in Kacheliba had also led to absent and/or missing family members as a result of separation and displacement owing to conflicts as others are killed and injured during attacks. In addition, children desired guidance and counseling, role models in their lives and need for interaction to be able to share their views and experiences.

Research revealed that cattle rustling and raiding contributed to food insufficiency in the area as people were preoccupied with large stocks of animals as a source of livelihood.

Children go hungry for days thus face challenges of food deficiency and other health problems associated with pastoralist conflicts. In addition, children spent cold nights in the bush and were exposed to conditions that made them vulnerable to diseases such as malaria, pneumonia and related diseases. Further, it was found out that harmful cultural practices/customs; the Female Genital Mutilation for girls (FGM), early marriages and joining moranism/warriors were affected the provision of social well-being to children. Both girls and boys need boarding schools as a protection measure from harmful cultural practices of cattle rustling and early forced marriages.

#### ***5.1.4. Education Challenges***

Findings suggest that children's education progress was inconsistent prompted by migration and incidents of cattle raids and attacks. Many children dropped out of school due to conflict that led to schools closure. Moreover, insecurity affected school attendance owing to rampant cattle raiding and banditry in the area. Schools were understaffed and untrained teachers are engaged to fill the gap all this had negatively affected the quality of education in the area. With regard to this, it was established that education was critical for girls and boys, to ensure boys do not resort to a life of violence and banditry, and that girls were not forced into early marriages.

#### ***5.1.5. Responses and Coping Mechanisms***

The study found out that the community had functional social networks of family units as the protective institutional frameworks for children's social well-being. The families provide care and source of love and affection to children. Despite the challenges posed by cattle raiding and rustling activities, the family provided a sense of belonging and protection to children. Other mechanisms were available and they include rescue centres

and churches, non-governmental organizations (Action Aid and Red Cross), police, local administration offices (chiefs) and community elders that assisted children in various ways when they report problems. That where the community elders were effective and influential than the police in responding to children's well-being. However, it was found out that the mechanisms were ineffective as reported cases of children being abused and exploited, emanate from the same or immediate family that are supposed to provide protection. For instance, forced early marriages for girls and forced moranism for boys invaded on the social well-being of children.

## **5.2. Conclusion**

This study highlighted how protracted pastoralist conflicts influences children's social well-being in affected areas. The disastrous character of cattle raiding and rustling activities among pastoralist communities disturb the society's social structure and support. The high dependency on animals, displacement from homes and migration, affects the entire household livelihood. When the cattle are stolen, being the only source of income, results to high poverty levels among households who are unable to support their children. These pastoralists ferocity directly or indirectly affects the social well-being of boys and girls. Moreover, children's education process is equally affected by the rampant attacks and insecurity affecting children's completion of schooling in the region. Yet the community coping mechanisms and response to these pastoralist conflict and challenges children's social well-being remained ineffective. Life without schooling, a healthy home and regulation of orderly, peaceful society has exposed children to suffering. Rampant incidents of cattle rustling have put children in extremely difficult circumstances which to a certain level have compromised their competencies and

potentials. Without some sense of social well-being in life, children cannot flourish and reach their full potential. The study highlights what needs to be done from a legal, policy and programmatic perspective to protect children's social well-being and identifies key priority areas for action by stakeholders.

### **5.3. Recommendations**

Children's voices have an important role to play in informing policies and programmes intended to prevent violence and mitigate its consequences. In view of the findings, there is a great need for various stakeholders to urgently intervene and avert the effects of pastoralist conflicts on the social well-being of children and avert factors promoting hostile intercommunal interactions among pastoralists. The following are some of the recommendations:

- As immediate caregivers of children, parents should provide basic needs, love and show affection and support their children's education always, listen to children, and serve as role models to their children. to address gendered effects of pastoralist conflicts on children both boys and girls should be taken to school and supported to attain their education goals.
- The local administration and community elders should advocate and educate the people on culture of peace, and the rights of children. The community leaders should take on the guidance role and impart good morals, report and provide information on attacks, stop and discard harmful customs (cattle rustling and forced marriages), and assist orphans.

- Schools should provide an environment for constructive childhood development. They should be utilized to protect children and instill culture of peace, life skills and knowledge. Notably, schools play a preventive role that families are sometimes unable to assume. Furthermore, motivational speakers and role models should be invited to schools to instill good values in children as well as encourage them in education.
- Both the county and national government should prioritize peace and security agenda and undertake appropriate measures and actions to manage and resolve pastoralist conflicts and insecurity in the area. To be effective, a conflict resolution framework must specifically emphasize the needs and identities of the pastoralists and in particular the social wellbeing concerns of children. Efforts undertaken should enhance conflict resolution meetings peace initiatives among neighbouring communities, deployment of more security personnel, (KPR) and increase security in affected areas (the interior) and promote the social well-being of the society. The perpetrators/culprits should be arrested and prosecuted.
- Similarly, the government should prioritize development to reduce levels of underdevelopment. Key infrastructure for basic services and education to include more boarding schools with school feeding programmes, health facilities and sanitation. Attention should be paid to improve transport and communication, roads network and in the interior for accessibility. More development effort should be focused in enhancing accessibility to the basic

services and facilities in the area. Develop health facilities and increase personnel as well as introduce free medical services.

- The need for education for all children boys and girls cannot be overemphasized. The county and national governments should sensitize pastoralist communities on the importance of education. Working together with Non-governmental Organizations (NGOs) the government should sponsor schooling for girls and boys affected through bursary assistance and scholarship to help children progress through education. The government working with other organizations to facilitate community based education for attitude change from radical and harmful cultural practices to eradicate illiteracy and ignorance.
- Building of rehabilitation and/or rescue centres and resettlement of affected households is critical. More rescue centres should be developed to accommodate affected children. Thus the county government, in collaboration with local NGOs, should set aside a kitty to cater for funding programme to support facilities, grants and resettlement for displaced families in the area.
- The government should sensitize the community on children rights and protection through advocacy and campaigns in public Barazas. Develop clear mechanisms to assist affected children including stiff measures to be laid down to protect boys and girls and heavy penalties for law breakers.
- Finally, both the national and county government should identify and develop implementation guidelines for programmes, engage politicians, security apparatus, education offices, pastors/church leaders and other local administrators.

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## APPENDICES

### Appendix I: Research Questionnaire

#### A. Introduction

This questionnaire is made to collect information to help in conducting a study on pastoralist conflicts and the social well-being of children in West Pokot County Kenya. As a pupil/teacher/education official, you have been selected together with others to voluntarily participate in the study. Data filled in this questionnaire will be confidential and will only be used for the intended purpose. Please try and complete as many of the questions as possible. The information you provide will be really helpful in trying to make improvements in the life and well-being of children in your community and across the county.

**Guidelines:** use a tick (✓) to select your correct value from given choices

#### SECTION I: A QUESTIONNAIRE FOR CHILDREN

##### SECTION A: General information

1. Name of school
2. Your gender                    [M]                    [F]
3. Age bracket                    [9-12]                    [13-16]                    [17-18]                    [ above]
4. Who do you live with? Both parents [ ], Mother [ ], Father [ ], Grandparents [ ], Brother [ ], Sister [ ], Aunt [ ], Uncle [ ] others [ ]

**SECTION B: What is the nature of pastoralist conflicts?**

Use the scale of: 1= **Strongly Agree** 2=**Agree**, 3=**Undecided**, 4=**Disagree**, 5=**Strongly**

**Disagree**

No.	Nature of conflicts	1	2	3	4	5
1	Do you agree that this area experiences violent conflicts?					
2	Do you agree/disagree that gun shots are common?					
3	Do you agree that you have been exposed to use of weapons in by rustlers conflicts?					
4	Do you agree that cattle raiding are destructive?					
5	Do you agree that cattle rustling and raids are common?	Yes		No		
6	Do you agree that there are suspected dangerous armed gangs criminals or bandits around?					
7	Do you know the types of weapons used by cattle raiders in this area?					
8	Are their certain days you spent in/outside shelter as a result of violence?					

**SECTION C: What are the effects of pastoralist conflicts on children's' social well-being?**

No.	Conflicts and social well-being	Yes	No
1	Have you witnessed pastoralist hostilities and violence?		
2	Do you know any child who was involved in violent conflict?		
3	Do you agree that you have been affected by acts of cattle raiding and violence?		
4	Do you know someone who has witnessed acts of pastoralist violence?		
5	Death of family member due to cattle rustling attacks?		
6	Death of a friend from cattle rustling attacks?		
7	Injury to a family member from cattle rustling attacks		
8	Do you have all three meals in a day?		
9	Are there health problems affecting children as a result of pastoralist conflicts in this area?		
10	Do you agree that children are taught safety measures at school and home?		
11	Do you agree that children experience insecurity in this area?		

12	Are family members absent due to separation and displacement owing to conflicts?					
<b>No.</b>	<b>Gendered experiences and loss of property</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Are boys affected more than girls with pastoralist conflicts?					
2	Girls are affected more than boys with pastoralist activities.					
3	Do you agree/disagree loss of family property due to the pastoralist violence?					

1. What are children's experiences during cattle raids and attacks? Explain
2. What roles do children play in conflicts in this area?
  - a) Boys
  - b) Girls
3. In your own words what are the social well-being problems for boys and girls because of pastoralist conflicts in this area at:
  - a) Home
  - b) School
  - c) Community

**SECTION D: What are the effects of conflicts on education?**

<b>No.</b>	<b>Effects on education</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1	Do you fear going to school from cattle raiding attacks and insecurity?					
2	Have you missed school as a result of pastoralist conflicts?	Yes		No		
3	Do you know any children who dropped out of school?					

**SECTION E: What actions to be undertaken to address children social well-being challenges?**

<b>NO</b>	<b>Coping mechanisms</b>	<b>YES</b>	<b>NO</b>
<b>1</b>	Do you have someone close who cares shows you love and affection?		
<b>2</b>	Do you have someone in life that you can have good time with and attention?		
<b>3</b>	Do you have someone in life to take you to hospital/health centre?		
<b>4</b>	Are children assisted when they report problems?		
<b>5</b>	Do you share your experiences about pastoralist conflicts and challenges?		

5. In your own opinion what do you think should be done to help children in this area by the:
- Parents
  - Community
  - Government
  - Schools
  - Teachers
  - Others

**SECTION II : QUESTIONNAIRE FOR ADULTS**

**SECTION A- General Information**

- Gender Male[ ] Female [ ]
- Occupation
- Level of educational achievement attained?
- Marital status?

**SECTION B-What is the nature of pastoralist conflicts?**

Use the scale of: 1= Strongly Agree 2=Agree, 3=Undecided, 4=Disagree, 5=Strongly Disagree

What types of pastoralist conflicts are witnessed in this area?

No.	Nature of pastoralist conflicts	1	2	3	4	5
1	Do you agree that rate of pastoralist conflicts in the area is high?					
2	Do you agree that the pastoralist violence is destructive to the livelihood of the community?					
3	State your agreement/disagreements with the fact that pastoralist conflicts are violent					
7	In your own words how do you describe the nature of the pastoral conflicts in this area?	<b>Comment</b>				
8	Who in your opinion who are involved in these conflicts in these pastoralist conflicts and why?					

**SECTION C: How have pastoralist conflicts affected and children’s social well-being.**

- In your own words briefly explain your experience in this pastoralist area?
- What are the effects of pastoralist conflicts on children in this area?
- What challenges are children in this area facing as a result of pastoralist conflicts?

No.	Conflicts and social well-being	1	2	3	4	5
1	Do you agree that children are safe from abuse and exploitation?					
2	Do you agree that children access health services?					
3	Children access clean water and sanitation?					

4	State your agreement/disagreements with the fact that pastoralist conflicts affect gender roles and relations					
5	Do you agree that in this area children discuss their experiences and problems with peers and family?					
6	Do you agree children are involved in decisions about their life?					
7	Do you agree that many children are with their caregivers?	Yes	No			

4. In your own opinion what kinds of experiences are boys and girls exposed to in pastoralist conflicts?
  - a) Girls
  - b) Boys
5. What are the expectations of the community on children in this area?
  - a) Boys
  - b) Girls
6. What would you say are the social well-being concerns for children in this area?
  - a) Boys
  - b) Girls

**SECTION D: What are the effects of pastoralist conflicts on education?**

Looking at the pastoralist conflicts in the region, would you say it has affected schooling?

No.	Education challenges	1	2	3	4	5
1	Do you agree that children close/leave/avoid school due to conflict in the division?					
2	Do you agree that teachers often relocate due to fear whenever conflict arises?					
3	Have pastoralist conflicts in your opinion contributed to the school completion or progress in this area?	Yes	No			
4	Do you agree that teachers are also affected by pastoralist conflicts?					

4. How are girls and boys affected? (Please explain)
  - a) Enrolment
  - b) Attendance
  - c) Dropout
5. Briefly explain other challenges (other than those mentioned above) you feel the school children face due to conflicts in the division

**SECTION D: What measures are undertaken by the community to address children's social well-being challenges?**

How does the community respond to challenges facing children in this area?



6. To what extent will you rate the effects of violence on the livelihood of the community? Very large extent [ ] Large extent [ ] Some extent [ ] Little extent [ ]  
Explain
7. State your agreement/disagreements with the fact that pastoralist conflicts are violent. Strongly agree [ ] Agree [ ] Undecided [ ] Disagree [ ]
8. Generally, how do you rate the level of escalation of cattle rustling and why? High [ ] Moderate [ ] Low [ ] No comment [ ] Explain

**SECTION C: What are the effects of pastoralist conflicts on the social well-being of children?**

10. Generally do you agree that the pastoralist conflicts have affected families?
11. How has your family been affected by the pastoralist conflicts?
  - a) Children
  - b) Livelihood
  - c) Security
  - d) Poverty
12. What are the effects of pastoralist conflicts on children in this area?
  - a) Health
  - b) Schooling
  - c) Security
  - d) Protection
  - e) Affection
13. Do you agree that boys and girls are affected differently?
14. Do you agree that children have needs and protection concerns in this area?  
Yes [ ] No [ ] specify
15. Do you agree that you meet the needs of the children in your care? Yes [ ], No [ ]
16. Do you enjoy spending time with your children? Yes [ ], No [ ]

**SECTION D: What are the mechanisms used by the community to address children's social well-being challenges?**

18. What actions are undertaken by families to protect children affected by conflicts in this area?
19. What is the source of income in the last 10 years to meet important needs food and other household expenses?

**SECTION IV: SEMI -STRUCTURED INTERVIEWS FOR COUNTY  
EDUCATION OFFICIALS**

1. What is your experience with pastoralist conflicts in this area?
2. In your opinion what are the challenges experienced in the area as a result of protracted pastoralist conflicts?
3. What are the well-being challenges experienced by children in this area?
4. What are the social well-being concerns for children in this area?
  - a) Boys
  - b) Girls
5. What are the effects of pastoralist conflicts on education in this area?
  - a) Enrolment
  - b) Attendance
  - c) Dropout
  - d) Teacher Staffing
  - e) Quality
6. How are children affected by this violence in this area?
7. Do you think girls and boys have different experiences? (If yes state
8. Do children seek assistance from your office with challenges on emanating from pastoralist conflicts?
9. Do you receive such reports as children involvement in cattle raids activities or related to conflicts
10. Which policy frameworks guide your actions during emergencies?
11. Do you think the mechanisms have been effective if not what are the challenges?
12. Are there any time you have had to relocate pupils due to conflicts?
13. Do you work with other actors to assist children?
14. How in your opinion does the community deal with social well-being challenges for children in this area?
15. What are the protection concerns for children in this area?
16. What measures will you recommend and who is best placed to implement?
17. Do you have any other Comments?

**Appendix II: West Pokot Education Statistics & Indicators**  
*(Source: Ministry of Education Data)*

S/NO	MOE Code	School	Status & Gender	Division
1	2004090	Kacheliba Girls Pri	Mixed &Day	Kacheliba
2	2004091	Kacheliba Mixed Pri	Mixed Day & Boarding	Kacheliba
3	2004094	Ngengechwo Primary	Mixed &Day	Kacheliba
4	2004095	Karon Pri	Mixed Day & Boarding	Kacheliba
5	2004096	Tiyinei Primary	Mixed Day & Boarding	Kacheliba
6	2004097	Kopulio Primary	Mixed Day	Kacheliba
7	2004098	Aic Aslong Pri	Mixed Day & Boarding	Kacheliba
8	2004099	Fr Antonio Kapul Pri	Mixed &Day	Kacheliba
9	2004100	Lokichar Pri	Mixed &Day	Kacheliba
10	2004101	Timale Pri	Mixed &Day	Kacheliba
11	2004102	Kodich Pri	Mixed Day & Boarding	Kacheliba
12	2004103	Kodich Pri	Mixed &Day	Kacheliba
13	2004104	Cherangan Pri	Mixed Day & Boarding	Kacheliba
14	2004105	Nakwijit Pri	Mixed & Day	Kacheliba
15	2004106	Mading Primary	Mixed Day & Boarding	Kacheliba
16	2004107	Konyao Primary	Mixed & Day	Kacheliba
17	2004108	Kodera Pri	Mixed Day & Boarding	Kacheliba
18	2004109	Losam Pri	Mixed & Day	Kacheliba

### **Appendix III: Work Plan**

The time frame presents a summary of this research project activity from the preliminary gathering of literature materials and proposal writing. This time frame is designed using an average estimation of the expected time period for conducting each particular study activity from the initial data/material collection as well as documentary material analysis then through proposal writing, defence, data collection and compilation of the research report together with defence for the report, then finally writing the research project report for submission.

<b>S/NO</b>	<b>A Summarized Format of Study Activities</b>	<b>Duration</b>	<b>Start Date</b>
<b>I</b>	Preparation and selection of manageable topic.	1 month	July 2013
<b>II</b>	Literature materials review & continuous reading, research into topic	Continuous	Aug-Oct 2013
<b>III</b>	Proposal drafting, check format, editing and binding	Continuous	Nov- 2013
<b>IV</b>	Forward to department for corrections & comments	3 weeks	July 2014
<b>V</b>	Submission for Proposal defence	1 day	Mar-2014
<b>VI</b>	Research project data collection	2 months	February 2015
<b>VII</b>	Research project data analysis	3 weeks	March 2015
<b>VIII</b>	Research project report writing & printing and binding	3weeks	March 2015
<b>IX</b>	Project report defence and corrections	2 week	April 2015

**Appendix IV: Research Budget**

The budget for this study section presents the total estimated cost of conducting the whole research project from the first period of preliminary collection of documentary materials through proposal writing data collection to the compilation of the last research project report.

NO.	Item Description	Unit Cost Description			Total Cost
		NO. of units	Unit cost in Kshs.	Total cost in Kshs.	
1	Material mobilization & Stationery cumulative cost			4,060.00	4,060.00
2	Internet Access Service	1	3,000.00	3,000.00	
3	Typing, printing & photocopy	1	7,000.00	7,000.00	
4	Transport:				
	i. Feasibility Study 5 days @ 1300	5	32,500.00	32,500.00	
	ii. Data Collection 8 days @ 1000 3 Assistant Researchers	5	40,000.00	40,000.00	
	Out of Pocket 8 days @ 500	5	20,000.00	20,000.00	
5	<b>Data collection cumulative cost</b>			<b>102,500.0</b>	<b>102,500.00</b>
	<b>TOTAL COST</b>				<b>106,569.00</b>
6	<b>Miscellaneous cost estimated at 10% of the budget</b>			<b>10,657.00</b>	<b>10,657.00</b>
7	<b>GRAND TOTAL COST</b>				<b>117,226.00</b>



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**Internal Memo**

**FROM:** Dean, Graduate School

**DATE:** 15<sup>th</sup> November, 2014

**TO:** Ms. Catherine Nekesa Barasa  
C/o History, Archaeology & Political Studies Dept.  
**KENYATTA UNIVERSITY**

**REF:** C50/CTY/PT/25386/11

**SUBJECT:** APPROVAL OF RESEARCH PROPOSAL

This is to inform you that the Graduate School Board at its meeting of 12<sup>th</sup> November 2014 approved your M.A. Research Proposal subject to "Revising the title".

Thank you.

A handwritten signature in black ink, appearing to be 'JK' with a flourish.

**JOSEPHINE KENDI**  
**FOR: DEAN, GRADUATE SCHOOL**

c.c. Chairman, History, Archaeology & Political Studies Dept.


Supervisor:



1. Dr. Edith Miguda  
C/o History, Archaeology and Political Studies Dept.  
**KENYATTA UNIVERSITY**
2. Dr. Washington Ndiiri  
C/o History, Archaeology and Political Studies Dept.  
**KENYATTA UNIVERSITY**

JK/cao

## Appendix VI: Research Permit

**THIS IS TO CERTIFY THAT:**  
**MS. CATHERINE NEKESA BARASA**  
**of KENYATTA UNIVERSITY, 24232-502**  
**Karen, Nairobi, has been permitted to**  
**conduct research in Westpokot County**  
**on the topic: PROTRACTED CONFLICTS**  
**AND CHILDREN'S SOCIAL WELL-BEING:**  
**A CASE OF KACHELIBA DIVISION, WEST**  
**POKOT COUNTY**  
**for the period ending:**  
**17th March, 2015**

  
**Applicant's Signature**

  
  
**Secretary**  
**National Commission for Science, Technology & Innovation**



**OFFICE OF THE PRESIDENT**



**MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL  
GOVERNMENT**

Telegrams; DISTRICTER' Kapenguria  
Telephone; kapenguria 054-62291  
Radio call; kape 5ZRO  
Email: [westpokotland@rocketmail.com](mailto:westpokotland@rocketmail.com)

The Deputy County Commissioner,  
Pokot South Sub County,  
P.o. BOX 1,  
**KAPENGURIA.**

REF: OOP.ADM.15/21 VOL.V/5

Date: 16<sup>th</sup> February, 2015


The Assistant County Commissioner  
KACHELIBA DIVISION  
**POKOT NORTH**

**RE: RESEARCH AUTHORIZATION**  
**CATHERINE NEKESA BARASA- NACOSTI/P/15/1349/4472**

The above mentioned is a Master Degree in Peace and Conflict Studies at Kenyatta University.

As a requirement she has to conduct a research and produce THESIS ON  
**(Protracted conflicts and children's' social well-being)** a case of Kacheliba  
Division, West Pokot County.

This is therefore to request you to inform all the Chiefs asking them to accord her the  
necessary assistance he may require while undertaking this exercise.

  
**(S. I. MATATA)**  
COUNTY COMMISSIONER  
**WEST POKOT COUNTY.**

CC Deputy County Commissioner  
**POKOT NORTH SUB-COUNTY**

APPENDIX VIII:

Letter of Authorization from County Director Education

REPUBLIC OF KENYA



MINISTRY OF EDUCATION, SCIENCE & TECHNOLOGY  
STATE DEPARTMENT OF EDUCATION

-Email: [elimu|cdewestpokot@education.go.ke](mailto:elimu|cdewestpokot@education.go.ke)  
Web: [www.education.go.ke](http://www.education.go.ke)  
-[cdewestpokot@yahoo.com](mailto:cdewestpokot@yahoo.com).  
When replying please quote date & Ref.

COUNTY EDUCATION OFFICE  
WEST POKOT COUNTY  
P.O. BOX 17  
**KAPENGURIA.**

16<sup>th</sup> February, 2014

REF: WPC/EDUC/ADM/15/20/VOL.1/21

Catherine Nekesa Barasa  
Kenyatta University  
P.o. Box 43844-00100-30100  
**NAIROBI.**

**RE: RESEARCH AUTHORITY**

Following your authorization from the National Council for Science and Technology, I hereby permit you to carry out research on "***Protracted conflicts and childrens' social well-being***". A case of Kacheliba division in North Pokot Sub-County, West Pokot County.

Through this letter, all public administration officers are kindly requested to accord you the maximum support.

*pp*   
(OWINO O.J)

COUNTY DIRECTOR OF EDUCATION  
**WEST POKOT COUNTY.**

