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## Land Resource Conflicts and Its Link to Cattle Rustling Along the Borders of Baringo County, Kenya: Causes, Effects and Possible Remedies

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### **Abstract:**

*The author states that land resource conflicts have been the main destabilizer in human history all over the world due to either dominance or forceful acquisition, or cultural norms and traditions. The main resource conflicts in question are: water, pasture which has propelled cattle rustling and raiding. The areas of concern are the borders of Baringo: West Pokot, Marakwet, Turkana and Samburu Counties which have been known to experience frequent cattle raids. Two main questions: Why resource conflicts and how can they be eliminated once and for all and will identify the issues determining pastoralist conflicts citing recent cases of these conflicts. These are the major issues to be handled in the paper. Its effects are discussed, and the paper concludes by recommending possible alleviations.*

**Keywords:** Land resource conflict, cattle rustling, pastoralism, pastoralists

### **1. Introduction**

The World Bank defines natural resources as 'materials that occur in nature and are essential or useful to humans, such as water, air, land, forests, fish and wildlife, minerals etc. Natural resources play a key role in triggering and sustaining conflict. The resources that generate conflict include oil and gas, diamonds, gold, platinum, uranium, gem stones, water, land, pasture. Many see a 'resource curse in Africa' and have hurt the prospects of several African national and regional economies by following political corruption and feeding violence and rebellion (Collier, 1998).

Sodaro (2001) argues that natural resources are a source of political contention within and between nations. Resource such as crude oil, are capable of stimulating intense political contentions and according to recent United Nations (UN) report, in the last sixty years at least 40% of civil wars on the African continent have been connected with natural resources.

Herbst (2000) observed that very violent conflicts have occurred among local communities in competition for diminishing resources example the overgrazed lands in Sudan, Kenya, Zimbabwe, Botswana, South Africa and Zambia. This structural scarcity denotes unequal distribution and access to natural resources in which less powerful groups in the society, relative to other groups are marginalized from equal access to particular resources. This unequal resource distribution means that some get disproportionately large allocations of the resources, hence generating armed/or domestic conflict leading to displacement. For example, conflict in Darfur according to a study by UNEP was as a result of overgrazing and those living in dryer parts of Sudan moved further north, occupying grazing land and water places as well as obstructing the herder's passage.

Somalia has high number of directly resource related conflict, largely driven battle between the clan militias over access to control of land and water resources. In a region with chronologically high temperature year round and limited irregular rainfall this natural resource becomes even more valuable (Grundel, 2011).

Tedesse (2010) estimates that close to fifty armed conflicts active in 2001 had a strong link to natural resource exploitation, in which either licit or illicit exploitation helped to trigger intensity or sustain violence. In Pakistan and Bolivia, violent protests have broken out over distribution of water. The use of natural resource is susceptible to conflict for a number of reasons. First nature resource are enabled in an environment or interconnected space where actions by an individual or group may generate effects of far offsite for instance the use of water for irrigation in the upper ridges of the Dalico river, Nicaragua, pitted upstream land owners and communities against downstream communities in need of water for domestic use and consumption. Natural resource is subject in increasing scarcity due to rapid environmental change increasing demand and an equal distribution (Homer- Dixon and Blitt 1995).

Environmental change may involve land and water degradation, over exploitation, wildlife and aquatic resource, extensive land clearing or drainage of climate change. Increasing demands have multiple social and economic dimensions, including population growth, change consumption patterns, trade liberalization and land use and change in technology. Natural resource scarcity may also result from unequal distribution of resource among individuals and social groups or ambiguities in the definitions' of rights to common property resource.

According to Woodman (2002) in his moral and political philosophy he argued that human beings are essentially egoistic, that is they toil and struggle to quench their ends. When consensus and mutuality lack, human beings fight over valuable chances and resources, this eventually leads to conflict which turns violent.

The patterns in the North Rift are complex. Conflict include and not limited to cattle rustling, but it includes illicit firearms, inadequate policing, competition over control and access to natural resources such as pasture, water and land issues. Pastoralists live in remote areas in Kenya. They derive their livelihoods mainly from natural resources such as grazing land for pasture, water, natural vegetation and livestock. Reduced access to these resources example pasture and water has put them pressure, hence they fight to survive(Nunow,2000).

Osamba(2006) indicates that ethnic conflicts in Kenya occur frequently and are related to land resources which have led to conflicts and also exodus of the ethnic minority communities rooted in other geographical areas. The factors identified as the sources of outbreak of communal violence among populations living in close proximity to each other include: political instigation related to availability of land, access to water and pasture, loss of traditional grazing land, cattle raids for payment of dowry, lack of alternative source of livelihood among others. (Main article: Demographic of Kenya).

Among the Tugen, the Pokot communities with other communities neighbouring Baringo County like the Turkana, Samburu, and the Marakwet, conflict is a norm due to frequent cattle raids prompted by inadequate water and pasture. Hence this has caused insecurity in the region in spite of the government efforts to disarm the communities and improve security through the Kenya Police Reservist (KPR), peace building meetings, prosecuting perpetrators and declaring holding of illicit fire arms illegal (Kimenju et al.2003).

Most conflicts within the borders of Baringo County is caused by scarcity of natural resources, persistent droughts as a result of climatic change which increases the strain in the already existing natural resource and territorial boundaries leading to conflict as people fight for grazing pasture, farm land rights and water points.

Economics and political marginalization, active resistance by pastoral communities to assimilate resource depletion and demographic changes and small availability of small arms and light weapons are the major factors causing conflicts in these communities neighbouring Baringo County. This natural resource conflict phenomena have resulted to communities being left with reduced crops, loss of livestock, loss of lives, property destroyed and burned, closure of schools, health center's closure as insecurity intensifies in the region affected (Cheserek,2007).

## 2. Causes of the Land Resource Conflicts

### 2.1. Water/Pasture

According to Osamba, (2006) Pastoral systems are large products of climatic and environmental factors. This condition can be attributed to the fact that people living in these regions are prisoners of harsh climates in these regions, hence the livelihoods of pastoralists are often critical because they are threatened by famine and drought. Environmental factors have therefore contributed largely to the practice of cattle-rustling. Every year, the effects of drought and famine lead to the death of hundreds of livestock since the communities fight in search of the meager resources available after harsh drought as stated by, Hendrickson, D, J and Mearns(1996).

Umar et.al (1997) reiterates that water is a necessity of life, and it is used for drinking, washing, agriculture and industry. The United Nations World Water Assessment Programme estimates that every individual needs 20-50 litres of clean water every day. Drought affects almost every continent and appears to be growing worse. The National Center for Atmospheric Research has found that the percentage of the earth's land stricken by serious drought has more than doubled since the 1970's (Turton,1999).

Water scarcity causes and sustains conflict in many parts of the globe. Violent conflicts over water resources have broken out in countries as diverse as Kenya (2005),Ethiopia(2006) and Darfur region of Sudan (2006).Much of the unrest is due to water shortage(Herbst ,2000).

In West Pokot competition over the control and use of scarce natural resources (pasture, grazing land and water) between Pokot herders and other neighbouring communities is the main cause of conflicts. The semi-arid and arid areas have consistent and persistent drought, especially among Pokot who neighbor the Marakwet hence creating conditions for frequent raids resulting to violent conflicts over the use, access and control of scarce pasture(Mkutu,2006).He indicates that the violent conflicts among pastoral communities: Turkana, Samburu and Pokot is attributed to the competition over the scarce resources (water and pasture).

The water and pasture resources have greatly reduced thus escalation of violence among the livestock communities who compete for them. During drought, the herders are forced to relocate to other places to look for pasture for their livestock where they have to fight out with others who graze their animals in such pastures. Kamenju et.al (2003) explains that conflict manifests itself in the inequity arising from the structural set up and imbalanced distribution of the resources and control. Serious issues such as fighting for natural resources like grazing fields and water has led to communities engaging in violent conflicts.

The diminishing natural resources caused by severe droughts has also led to intensified violent conflicts as witnessed in some parts along the borders of Baringo County. The pastoralist community that live or graze their livestock along the borders often get into fights with their neighbours over the grazing pastures. Turkana County has witnessed the highest number of trans-border raids by the groups of Tugen, Marakwet, West Pokot and Samburu.

Conflicts among pastoral communities were rampant in 1999-2017 droughts that killed most of the livestock of the pastoralist communities thus increasing pressure on themselves to steal from themselves to increase their stock. The

dried-up water points which combined inadequate grazing fields generalized scramble which acted as a source of conflict with themselves.

In 2014 the Pokot community from East Pokot sub-county(Tiaty) drove away animals from the Tugen community especially at Makutani area upto Mochongoi area.They claimed that the land in question which had enough pasture and water was part of ancestral territory (Guliye et al 2007).The Tugens had to flee their opponents who were well armed. In may 2012, a clash saw five(5) people lose their lives and over seven thousand(7000) displaced from their homes. Over ten (10) schools had to be closed. In the same year alone, eighty two (82) people were reported dead and forty eight (48) seriously injured from the clashes between the two communities. previously, on 28 June 2019 one person lost his life during an attempted raid in Nginyang Division and two Turkana youth also got attacked and murdered while grazing in Mundi Division (Guliye et.al 2007).

According to a special report by Achuka and Gisesa (Cattle rustlers' paradise: Daily Nation Newspaper, November,12 2019), reported that a small market centre called Kapindasum in Baringo county is mostly deserted because of incessant cattle raids. Pokot, Tugens, Turkana, Samburu and Marakwet who all live in counties inside or bordering the Kerio Valley are either fighting for natural resources or constantly raiding each other for livestock. They also indicated that by taking advantage of the historical marginalization of pastoral communities, weak strategies by the state in 'curbing' communal conflicts, harsh geographical terrains and competing political interests, unscrupulous individuals have managed to create a situation of permanent insecurity. However, the government is vigilant on this. Drawing examples from across the world, Bannon (2003) has identified majorlinks between water and conflict. He says that conflict is possible when water is seen as scarce. This evokes four important variables: the degree of water scarcity; the extent to which the supply is shared by more than one group, conflict is possible when water is seen as an instrument or tool of conflict.

Potential conflicts over water have focused largely on vulnerable areas to drought which is characterized by low rainfall in the region.This has introduced more complexities which has resulted to more conflicts. While the regions are abundantly endowed with water resources, these are not adequately distributed (Mkutu,2000). In the last decade or two, concerns have grown over how shortages in the supply of water for domestic and agricultural uses can lead to conflict in Africa.

Most analysis on water needed for domestic use is based on the Water Stress Index designed by Malin Falkenmark. This index is based on the minimum water requirement for an individual to sustain an adequate quality of life. Under the calculation, an allowance of 100 liters per day per person is made for drinking and personal needs, while an additional 500 to 2,000 liters is made per individual for agriculture, industry, and energy production.

There is also an allowance made to cover dry season. In general, 4,660 liters per day per person is required. If this drops to less than 2,740 liters per day, a country is said to be having chronic water scarcity, while a further drop to 1,370 liters means that the country has fallen into an "absolute water scarcity" situation. In discussing how water quantity can be linked to conflict in these regions, the fact that the regions fall in ASAL (Arid and semi arid lands) areas of Kenya, then experiences water stress level. According to Woodman (2002) Kenya's per capita (Cubic meters) was 985 and the precipitation was an average of 572mm. Baringo and the neighbouring conflict areas falls far below this.

Drawing conclusions from a variety of other data, Ian Woodman concludes that two countries, Kenya and South Africa, had reached a water stress level by 2000, with six more, Somalia, Niger, Eritrea, Mauritania, Sudan, and Chad, likely to join by 2050. The table below shows these figures.

Country	Per Capita (Cubic Meters) 2050 Medium Variant Pop. Estimates	Precipitation
Somalia	384	253
Kenya	545	572
Niger	627	180
Eritrea	878	329
South Africa	1057	451
Mauritania	1349	99
Sudan	193	436
Chad	551	388

Table 1

Source: Ianwoodman; (2002)

Bannon (2003) indicates that communities often have strong emotional and symbolic attachments to land and the resources in it. It is easy to see why competition for control of valuable land. Traditionally, most wars have been fought over control of land. Land plays a prominent cultural role for many local communities and may even be a point of pride for the nation as a whole, a part of the country's patrimony. It is part of the identity of a community or people. Pastoral communities claim control over the environment and the region's natural resources is rightfully theirs. This prohibits movements to other parts, where if it happens, then will cause conflicts.

Land conflict is a social fact in which at least two parties are involved, which contain different interests over the property right to the land and the right to use the land. A land conflict, therefore can be understood as a misuse, restriction or dispute over property rights to land (Nangulu,2001).USAID (2005) 'indicates that conflict is an inevitable aspect of human interaction, an unavoidable concomitant of choices and decisions. Only time really resolves conflicts, and even the

wounds it heals leave their scars for future references .But much can be done to reduce conflict and thereby release energies for more productive tasks’.

Increased environmental scarcity leads to armed or domestic conflict and displacement of persons. Structured scarcity denotes unequal distribution and access to natural resources in which less powerful groups ,are marginalized from equal access to particular resources .The scarcity of renewable resources can produce civil conflict,instability, large and destabilizing population movements, aggravated racial, ethnic, or religious tensions (Homer-Dixon,1995).This is the case in the pastoralist groups in question.

Land is a source of conflict in Sub- Saharan Africa and particularly in the rural areas .It arises because of struggle over grazing land by neighbouring communities whose life is based on livestock rearing. Communal land ownership enables pastoralists to have equal access to it and to have a right to exploiting the resources thus,there are tribal grazing areas, hence when they cross other tribal lands it often causes conflict between them (Dietz,1987).Possession of land means access to many other resources, such as minerals, timber and animals. Land therefore often holds a high economic value.

## 2.2. Cattle as Source of Conflict

The culture of cattle rustling has been carried all along for centuries by the Pokots, Turkanas, Samburu and the Marakwet. From the perspective of the cultures of these communities’ cattle is the center of their lives, and how their lives revolve around them. Cattle either build or destroy a harmonious community which could cause conflict with their neighbors.

From the cattle they get food i.e. milk, blood and meat. They make their household items such as cups from cattle horns and plates from their hides and skin, pay the bride price for their wives and pay fines for the mistakes they commit in their communities and give cattle out as gifts to their beloved ones. Cattle define not only the wealth for these communities but status in the society. Many cattle enable them to command respect from the community and the family is held with a lot of dignity. Cattle are the source of raids amongst themselves. They give a man prestige and wealth and also means for blessing and purification.

Livestock rustling/raiding which is majorly known as cattle rustling in Kenya involves a forceful acquisition of livestock (majorly cattle) and this is a practice common among the pastoralists in the Arid and Semi Arid Lands (ASAL) parts of Kenya. Most pastoralist communities depend on their livestock for their livelihood (Guliye, et.al.2007). The livestock are moved from one place to another for pasture and water. This creates competition for the scarce commodities and hence creates competition and hence conflict(Raikes,1981).Current trends of cattle rustling is commercialization by businessmen, politicians and traders hence financing raids amongst the pastoral communities (Hendrickson, et al.1996).Cattle is seen as a source of prestige in terms of number rather than what it contributes to a better life for the family and the nation at large.

Many pastoral communities have bought automatic firearms to defend themselves and also use them for the raids .This has caused migration to other areas for security together with rustled cattle .This again causes insecurity to areas they migrate to especially to crop farming areas where they cause crop destruction hence sparking conflicts (Blench,1997).

Cattle rustling is a traditional activity among all pastoralists. Pastoral communities engage in cattle rustling by raiding weaker communities and taking away their animals as a means of expanding grazing lands, restocking livestock and obtaining cattle for payment of dowry. Intercommunity cattle rustling has become more frequent with a level of combat beyond any historical precedent among the Tugen, Marakwet, Turkana, Samburu and the Pokot communities (Guliye et al 2007, Mkutu, 2006).

According to a special report by Achuka and Gisesa (Cattle rustlers’ paradise: Daily Nation Newspaper,November,12 2019).They reported that in Kainuk,the volatile border where Turkana and West Pokot counties are separated by River Turkwel is insecure because of boundary issues .The Pokot claims that their border is at Nasihilot several kilometers into Turkana county. The Turkana on the other hand say that their border is at the end of Kainuk Hills inside West Pokot county. “The Turkana think that the Pokot are their natural enemies and Pokot think the same of Turkana” says a church leader, Reverend Moses Ekuru.

They further reported that, The Inter-Governmental Authority for Development’s Centre for Pastoral Areas and Livestock Development (ICPALD)terms these five cattle raids prone counties “high risk”.The state calls them operational areas, while non-governmental organisations call them “Marginalised areas”. According to ICPALD these counties lose an average of Shs 2.1 billion on stolen animals through bandit attacks every year.

Cattle raids are the main cause of conflicts in the counties. They raid cattle solely to restock their wealth (livestock),marry(dowry) and to avenge attacks. However, the proliferation of illicit arms in the Kerio-Valley region has made cattle raids deadly, severe and commercial. Other causes of conflicts include ethnocentrism, heroism, land disputes and boundary problems. Similarly the harsh environment has aggravated the insecurity situation. The Semi-arid and arid areas have consistent and persistent droughts especially among the Pokot who neighbor the Marakwet hence creating conditions for frequent raids. Violent conflicts over the use, access and control of scarce pasture have frustrated traditional non-violent mechanisms of sharing the dry season resources.

### 2.3. Pastoralism and Conflict

Pastoralism is a practice of herding live stock on an extensive base. Pastoral-related conflicts are some of the most common aspects of natural land resource conflicts in Baringo and its environs. pockets of pastoral conflicts exist in the neighbouring counties, the problem is most prevalent in the pastoral communities.

### 2.4. Cause of Pastoral Conflicts

Kamenju et.al (2003) indicates that culture influences pastoral conflicts amongst the communities who have coexisted over time along the borders of Baringo County. The said communities who include Turkana, Marakwet, Pokot and Samburu pastoralists are perhaps some of the most misunderstood participants of the natural resource sector. The pastoralists see the functionality of land as transient, due to their nomadic lifestyle. They therefore do not have the kind of ownership mentality that agriculturists have. Land is seen as a place where the animals can graze freely as they proceed on their journey.

This also explains why these conflicts often cut across boundaries and amongst the pastoralists themselves. There is often rivalry and tension among herders. Their attitude is determined by the economic and cultural importance of animals as they are used as means of settling bride price.

Furthermore, they see their stock as representing not only their saving but also a reserve for drought and sickness.

According to Osamba(2006) rustling or raiding is a cultural practice that later became a source of conflict in the pastoral areas which involved men raiding the animal stock of neighboring societies. It involves rebuilding herds after livestock have been killed by drought or seized in raids. There is the use of sophisticated weapons. Its main motive is commercial, and cattle are taken either to feed warring armies or to sell them for profit.

Over time, the introduction of arms further increased the level of conflict. According to a special report by Achuka and Gisesa (Cattle rustlers' paradise: Daily Nation Newspaper, November,12 2019), The Geneva – based small Arms Survey says there are about 750,000 firearms in private hands in Kenya up from 680,000 in 2016,making it the highest in East Africa. This gun is unlikely to be seen in public in big cities due to strong policing by the state.It is a different scenario in Elgeyo Marakwet, Baringo, Samburu,West Pokot and Turkana where open display of high caliber weapons continues to be the norm.

Other issues that often stay in the background of these conflicts include drought, management of water resources and land management policies. Inadequate rainfall and the population expansion in most of these societies, often forces encroachment to pastoral grazing areas, thus resulting in the hindering of animals during migratory seasons. The nature of the boundaries in the region contributes to conflict because they have not been demarcated to control the movement of pastoralists and their herds. The immediate effect has resulted to cropdestruction by the pastoralists in the process of their movement leading to conflict.

There have been few new cases which have been attributed to the climatic changes in the counties putting further strain on both agriculturists and pastoralists. This attributed extreme dry spells in some months especially after the short rains (October -April) prompting them to move from place to place. The easily available weapons to a large extent also explains the violence behind the manifestations of these conflicts(Hendrickson, 1996). The practice has significant cultural importance, as it is also used as a rite of passage for young men, means of paying dowry, and as a mark of prestige (Cheserek, 2007).

Some recent conflicts that present evidence to the multidimensional pastoralist conflict in the region is the cattle raids at Makutani area by Pokots belonging to the Tugens in Baringo county.The harsh dry season drove Pokot and Samburu herdsmen into Laikipia district, where there were conflicts with the local farmers.

The general impression about the pastoralists is that of a backward people whose social structures are impervious to change. The root of the conflicts involving the Pastoral communities in the region is the nature of their geography, ecology, and history. Like most pastoralists, the livelihood of the people is dependent on water. As water sources are seasonal and unreliable, the people are persistently in search of it, hence leaves them at loggerheads with other ethnic groups (Kenya Human Rights Commission-KHRC)

## 3. General Effects of Land Resource Conflicts

The scarcity of water and pasture is the leading cause of conflicts among the pastoralist groups. Reduced access to these valuable resources has resulted to conflicts for survival. Therefore cattle rustling and banditry activities along the boundaries of Baringo county and in Kerio valley areas bordering West Pokot, Marakwet, Turkana and Samburu counties had an impact on the following:-

- Displacement of many people and loss of lives and livestock, massive theft of livestock, looting and destruction of property. In January,2019 armed bands in Yatya Baringo North, shot dead a herder and made away with more than 30 head of cattle, suspected bandits from West Pokot raid villages in Kamelei, Elgeyo Marakwet and stole an unknown number of cows. In February,2019 eight people were killed, seven injured and livestock stolen in Lokorkor Samburu, in an attack by over 300 bandits.In April 2019,bandits shot dead two primary school children during a raid near Tot in Marakwet East. The attackers spray the 10-year-old pupils from Chesowach and Embomir Primary schools with bullets before taking off with more than 200 cattle towards Kerio River.There are many other cases of such happenings in the recent past.The displacement of the people has therefore resulted them to live in refugee camps, the most affected are women and children leading to violation of their rights(Cheserek, 2007).

- Satya et. al. (2010) indicates that commercialization of livestock increases conflict among pastoralists which has resulted to loss of lives and that communities live in constant fear because the rustlers attack with the aim of stealing livestock.
- The practice has hampered development in the affected regions hence slowing down economic growth. Pastoralists move from one place to another in search of water and pasture. It leads to tension between them and those practicing agriculture accusing them of trespass which they attribute to damage of crops and property.
- Agriculture and social infrastructure facilities like education and health services have been put to waste by these land resource conflicts. Most of these regions are underdeveloped, lacking adequate infrastructure because of frequent instability.
- Disruption of education as schools are closed, teachers relocate to places deemed safe and enrolment rates go down. In May, 2019, six schools along the West Pokot, Elgeyo Marakwet and Baringo boundaries close after a string of attacks in Kerio Valley. The attacks led to 30 deaths in a span of two months. The schools are Liter, Kalya, Kabero, Kamelei, Tenterwa 'A' and Tenterwa 'B' primary schools.
- Health facilities are also put to waste, as none of the medical personnel would tolerate working in such hostile environment.
- Systems of production (land, livestock) are wasted when people get displaced from their homes and livelihoods. This has led to poverty because they are constantly competing for pasture and water propelling conflicts when they cross to other areas causing inter-ethnic conflicts with their neighbouring communities.

#### 4. Suggested Solutions to Natural Resource Conflicts

Various methods can be used to solve resource conflicts. Several counties have made moves to build peace initiatives that can result to long lasting solutions that involves all stakeholders. The initiatives are paramount to establish peace and cohesion among warring communities (Matthew et.al 2010). These include:

- Food security and stable sources of livelihoods for example the agro-pastoralist along Wei-Wei irrigation scheme engaged in meaningful agriculture therefore minimizing conflicts and were used to eradicate poverty and minimize loss of property. Some areas along Kerio Valley have also resorted to farming seeing it as the best alternative to cattle keeping that are prone to raids. This should be done in all conflict areas. Development projects can lead to peaceful coexistence.
- Peace negotiations should be done by the various county governments, with the political leaders in the warring regions and Non-Governmental Organization (NGO'S). They can organize inter-community-based meetings where they can dialogue and devise means of establishing long lasting solutions.
- Grass root peace building initiatives should be done through events such as sports like those of Tegla Lorupe the world athlete record holder. This will bring people together. This initiative has been supported by council of elders in the warring regions. She educated people on how to co-exist. The foundation organizes for annual cultural events that bring together the Pokot, Turkana, Samburu, Sabaot and Karamojong. One was done in Kapenguria dubbed Kapenguria Peace Race (2009). The West Pokot County governor Professor Loyangapuo recently had peace building initiative between Pokot and Turkana communities.
- Disarmament programmes had also been considered useful to rid the warring communities with dangerous weapons that are used for cattle raids. This can be a government's initiative by enacting laws on possession of weapons. Since May 2019, police say they have managed to mop up at least 7000 high caliber rifles and over 100,000 rounds of ammunition that were in the hands of the Kenya Police Reservists in an effort to restore a semblance of sanity. Thousands of guns issued by the Kenya Police Reservists (KPR) were returned because there were no clear statistics of the number possessed by them, although those owned by families dot the region. This is according to a special report by Achuka and Gisesa (Cattle rustlers' paradise: Daily Nation Newspaper, November, 12 2019).
- The Kenya Red Cross and The World Vision -Kenya initiated peace building initiatives to educate the warring communities on how to co-exist by providing education, water by drilling boreholes and other water projects to provide clean water and piping water from the highlands to the lowlands and also give them drought resistant animals. World Vision Kenya launched one at Chebareria in the year 2010 among others in the pastoralist areas. Other groups who have also initiated inter-community dialogue include: Pokot Educational and Development Programme and Daima Initiative for Peace and Development.
- Churches through Pastors, Bishops and other leaders should take the lead to campaign for peace negotiations in the warring regions to educate people on good neighbourliness. The recent contribution of the churches was at Tot area in the Kerio Valley where they condemned cattle raids in the region which resulted to loss of lives.
- Security should be enhanced in the warring regions to ensure that the security and safety of all
- Inhabitants, pastoralists included, are enforced. Security personnel should be recruited and deployed in conflict prone pastoralist regions who should be armed with appropriate facilities to halt the perpetrators.
- The warring communities should be encouraged to let their children take formal education serious. Girls are usually married off when young for payment of dowry and the boys struggle to acquire the animals forcefully to pay dowry. It is a practice common amongst the pastoralist communities which should be discouraged. This should be done by building many schools for accessibility. In Kenya, there is free primary and secondary education, so it beats logic as to why some don't go to school. Sensitization in their communities is required by all stakeholders.

- Infrastructure should be enhanced in the regions by building roads, providing electricity and installing enough boosters like those of Safaricom and Airtel for communication purposes to boost security networks which enable curb banditry in the area. Poor road networks interfere with movement of people from one place to another, and it slows dispatch of security personnel to arrest cattle rustlers and it curtails the provision of social services to the communities.

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