

**PEACE EDUCATION PROGRAMMES IN COMBATING CATTLE RUSTLING:
CASE OF TIATY SUB-COUNTY, BARINGO COUNTY, KENYA.**

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GOVERNANCE PEACE AND SECURITY STUDIES AND THE SCHOOL OF
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DECLARATION

I declare that this document and the research that it describes are my original work and that they have not been presented in any other university for academic work.

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DEDICATION

I dedicate this thesis to my parents David Singár and Esther Singár for starting this education journey and their continuous encouragement and inspiration since my growing up. They thought it wise to take me to good schools ensuring that I got the best that life could offer and see my life blossom.

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ABSTRACT

Peace Education Programmes are designed to enable people think constructively about issues and to develop constructive attitude towards living together and solving issues that arise in the society using peaceful means. Cattle Rustling has become a menace, a conflict affecting both Pastoral and Nomadic communities and other neighbouring communities. Peace education has been embraced as a possible means of addressing this continued rise in cattle rustling incidences. This study sought to assess the peace education programmes adopted by Government of Kenya in combating cattle rustling in Tiaty Sub County, Baringo County, Kenya. The objectives of the study were to establish the effectiveness of dialogue approach in combating cattle rustling, to determine the effectiveness of mediation in combating cattle rustling and to assess the effectiveness of disarmament education in combating cattle rustling in Tiaty Sub-County, Baringo County. The study was anchored on Integrative Theory of Peace (ITP) theory developed by Dr. H. B. Danesh in 2006. The target population for the study were 250 number of respondents with a sample size of 153 number of respondents. The study adopted a descriptive survey design using both qualitative and quantitative data collection approaches. The data was collected using both questionnaires and interviews guides. A pilot study was undertaken to determine the reliability and validity of the study. Data analysis was done using both descriptive and inferential statistics. The study findings were significant as it provided empirical evidence on the effectiveness of the adopted peace education programmes that enabled the County Government of Baringo and the National Government make informed decisions while trying to combat cattle rustling. The study indicates that the chiefs, Nyumba Kumi representatives and the village elders had adopted dialogue as the main peace education programme to combat cattle rustling since they believed that the programme was effective to a moderate extent. The study also reveals that the use of mediation in combating cattle rustling was effective. The study finally found that the Chiefs, Nyumba Kumi representatives and the village elders indicated that use of disarmament education to combat cattle rustling was less effective. The study concluded that dialogue approach presented a promising and effective strategy for combating cattle rustling in the sub county. Additionally, the study concluded that mediation had demonstrated considerable effectiveness in combating cattle rustling in Tiaty Sub-County, Baringo County. The government should facilitate regular dialogue forums led by community leaders, elders, and representatives from various ethnic groups involved in cattle rustling; the government should provide training in conflict resolution and mediation skills to key community members, including elders, women leaders, and youth representatives. The study also recommends that the government should incorporate traditional conflict resolution mechanisms, such as customary laws and rituals, into the dialogue processes to reach better outcomes. The government should also foster dialogue and cooperation between communities across borders, particularly with neighbouring counties or regions where cattle rustling is prevalent and the government should form partnerships between government agencies, non-governmental organizations (NGOs), community-based organizations (CBOs), and local authorities to support and sustain dialogue initiatives.

DEFINITION OF TERMS

Cattle Rustling: an activity carried out by a group of organized individuals who plan and forcefully steal livestock from another person or group or grazing field for purposes of cultural, social, political or economic gain

Conflict Resolution: refers to the formal or informal process whereby two or more parties come together to find a peaceful way of putting their dispute to an end.

Disarmament: the process of reducing or eliminating weapons in the community through cooperation and oversight

Mitigation: an attempt to reduce or decrease harmful effects of an incident

Peace Education: the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes to prevent conflict, resolve conflict peacefully and create conditions conducive for peace

Peace Education Programmes: strategies designed to promote knowledge, skills and attitudes in preventing conflict by addressing themes such as conflict resolution techniques, disarmament, tolerance of diversity and non-violence.

Sustainable: a solution that is long lasting and able to bring positive feedback once implemented

ABBREVIATIONS/ ACRONYMS

ACTED:	Agency for Technical Co-operation and Development
ACSRT:	Africa Centre for the Study & Research on Terrorism
ASALs:	Arid and Semi-Arid Lands
ASTU:	Anti-Stock Theft Unit
CBO:	Community Based Organization
CIPD:	County Integrated Development Plan
EAPCCO:	Eastern Africa Police Chiefs Cooperation Organization
IGAD:	Intergovernmental Authority on Development
ITP:	Integrative Theory of Peace
KMC:	Kenya Meat Commission
NACOSTI:	National Commission for Science, Technology and Innovation
NCDDR:	National Committee for Disarmament, Demobilization and Reintegration
NGO:	Non-Governmental Organizations
SALWs:	Small Arms and Light Weapons
UN:	United Nations
UNICEF:	United Nations Children's Fund
WPDI:	Whitaker Peace and Development Initiative

CHAPTER ONE

INTRODUCTION

1.1 Introduction

In this chapter, background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance and justification of the study, scope and delimitations of the study, limitation of the study, assumptions of the study and operational definition of terms are presented and discussed.

1.2 Background

Peace education programmes are programs intended to inspire people to deliberate positively about issues and come up with constructive approaches towards living together and using peaceful means in solving disputes that arise in the society (Mahfouda, R. et al, 2021). These programmes promote the knowledge, skills and attitudes to help people prevent conflicts from happening and resolving them peacefully once experienced. The programmes address themes like non-violence, conflict resolution techniques, disarmament and tolerance of diversity. Proponents of peace education have largely indulged in implementing peace education programmes in different set ups.

According Olufunmilayo and Sotonedo, (2022), education is the process of human learning whereby knowledge is imparted and skills are developed. It is expected to affect the social behaviour of the person being educated. According to them, they hold that education is a tool used to inculcate skills, abilities, attitudes, interests and values into a person and is a means in which culture, norms and traditions are passed down from one generation to another which ensures continuity of a society.

Peace education has been in existence and has been used widely in resolving intractable conflicts in the world. Niyitunga (2020) defines peace education as, “the process of acquiring values, knowledge as well as developing the attitudes, skills and behaviour needed to live in harmony with oneself, with others and also with the natural environment”. Initially, peace education was designed for studying the root causes of war including other forms of direct violence and also strategies to eliminate the causes. In the early 1960’s and late 1970’s, Johan Galtung a well-known peace educator expanded the concept to include structural and cultural violence. These concepts had been left out by early proponents of peace education.

Cattle rustling which is one of the notable forms of intractable conflict is defined by Abdullahi & Madappalli, (2017) as, “an act of stealing cattle primarily for economic gain.” Adamu Z. (2020) in his study further explains cattle rustling as the act of forcefully raiding livestock from one community to another using various weapons while leaving properties destroyed e.g., torching of houses and leaving people dead. Cattle rustling is associated with the use of weapons like spears, sticks, bows and arrows including guns. According to Gumba, D. et al (2019), cattle rustling in East Africa dates back to the precolonial times where it was conducted by pastoral and nomadic communities with the aim of replenishing lost livestock due to famine and to also enable young men acquire livestock for dowry payment.

Cattle rustling has long been a persistent challenge in the pastoralist regions of Kenya, particularly in the Rift Valley, with Tiaty Sub- County in Baringo County being one of the most affected areas. Historically, cattle rustling among pastoralist communities such as the Pokot, Turkana, Samburu, and Tugen was primarily driven by cultural and economic motivations, including bride price payments, community prestige, and wealth accumulation. However, in recent decades, the practice has evolved into a more violent and organized activity, fuelled by competition over scarce resources, the proliferation of small arms, and inter-ethnic animosities. (Niyitunga, 2020).

The consequences of cattle rustling have been devastating: frequent loss of lives, displacement of communities, destruction of property, disruption of education and healthcare services, and prolonged insecurity. These outcomes have hindered socio-economic development in affected regions and perpetuated cycles of violence and poverty (Obura, 2010). In response, various stakeholders, including the Kenyan government, non-governmental organizations (NGOs), faith-based groups, and international partners, have implemented Peace Education Programmes (PEPs) as part of a broader conflict mitigation strategy. Peace education in this context aims to promote a culture of peace, tolerance, and non-violent conflict resolution among community members, especially the youth who are often recruited into cattle rustling activities. (Abdullahi & Madappalli, 2017).

These programmes typically involve school-based interventions, community dialogues, peace clubs, civic education campaigns, and inter-community exchange visits. They emphasize the importance of peaceful coexistence, respect for human rights, and the socio-economic benefits of sustained peace. (Niyitunga, 2020). By targeting both formal and informal educational structures, peace education seeks to address the root causes of violence and transform attitudes and behaviours that perpetuate conflict. In Tiaty Sub- County, peace education initiatives have had varied levels of success, influenced by factors such as community buy-in, availability of resources, coordination among stakeholders, and prevailing socio-political dynamics. Understanding the role and impact of these programmes in combating cattle rustling is crucial for informing future interventions and promoting sustainable peace in the region. (Sotonedo,2022).

Globally, Tinker V. (2016) holds that after the end of the First World War, a general assumption was made that different cultures and political systems had contributed largely to mistrust and ultimately to war. Education reformers and advocates for peace drawn from America and Britain like Maria Montessori and John Dewey, came together to promote the

idea of “education for international understanding.” Peace education was then used as a tool to promote extreme nationalism through teaching of youth in formal and informal schooling in the attempt of changing the culture of war to a more promising culture of peace. At the end of the Second World War, education to promote extreme nationalism received support when the international community through the United Nations (UN) acknowledged that international conflicts could not be solved solely using traditional diplomacy. United Nations Educational, Scientific and Cultural Organization (UNESCO) an interagency of UN established a framework to be used in “uniting the hearts and minds of humankind towards achieving global peace.” Education was thus chosen as a primary tool that can be used to promote nationalism through schooling.

Peace education according to Kukhianidze, (2021) is a vital pillar in ensuring that armed conflict is prevented and that positive peace is promoted. Peace education has been used as a tool for peacebuilding activities for sustainable solutions that can easily shift mind set of war to a mind-set of peace. Japan, having grappled in the aftermath following the deadly two atomic bombs attack dropped in Hiroshima and Nagasaki was among the pioneers of adopting and implementing peace education in both formal and non-formal systems. Led by the slogan of “Never send our students to the battlefield again”, Japan indulged in introducing activities that promoted unity and peace. Integrating peace education therefore promoted positive conflict transformation and peace building. (Kukhianidze, 2021).

In Southern Philippines, a peace education programme was implemented in Miandanao Island, an Island that had suffered greatly from conflicts arising due to cultural and religious differences. (Aisha, J. M. 2020). The Island faced hitches from the different cultures within leading to mistrust and animosity among the communities. The Government of Southern Philippines embarked on a mission of implementing a peace education programme with the aim of building a culture of respect, living with compassion and social justice. According to

research conducted by Aisha, J. M. (2020) to determine the effectiveness of the program, results indicated that cultural solidarity and social justice had been attained in the Island after the implementation of the peace education programme.

Conflicts recurrence in Africa for instance in South Sudan, acts of terror in Somalia and the violation of human rights in Zimbabwe according to Niyitunga, (2020) could be “a result of failure to understand peace education as a viable tool for peacebuilding.” Rwanda for instance faced one of the world’s worst genocides in 1994 and thousands of lives were lost and millions of others displaced. Education for sustainable peace program was developed with the aim of contributing to sustainable peace within formal and non-formal education in Rwanda. According to a report from AEGIS, (2017), unhealed historical wounds and trauma could be transmitted from one generation to another creating the risk that violence would be recurrent. With this, Rwanda embarked on a mission on peace education to counter the looming dangers. Never Again Rwanda & Interface (2015) adopted strategies including group approach, holistic approach, community approach and individual approach to ensure that the peace education programmes reached out to almost every person in the country.

In East Africa, Whitaker Peace and Development Initiative (WPDI) a Non- Governmental Organization has undertaken peace education programme in the Acholi sub- region of Uganda. According to WPDI report of 2022, the organization began a program targeting school going children in nine (9) districts in the region. The region had been marred with conflict for a long period of time. The peace education programme aimed at equipping learners with skills and knowledge on peacebuilding approaches by exposing them to different ways of resolving conflict at school, home and within the wider community. The organization promoted use of dialogue and reconciliation to resolve conflicts within the region.

Peace Education Programme in Kenya was introduced in 2008 after the country faced a devastating post- election violence following disputed election results in 2007 (Obura, 2010). The programme was aimed at imparting values of tolerance, appreciating diversity, peaceful co-existence and patriotism. These values were believed to bring behaviour change among individuals. The programme was introduced in formal education where learners were taught cultural diversity and how to embrace the same.

Laikipia Peace Caravan in Laikipia, Kenya, has played a major role in demonstrating that peace education is a viable solution to violence. The caravan was formed in 2009 after the Kanampiu massacre, a war that broke out between the Samburu and Pokot over a proposed wildlife conservancy and led to the death of 41 people. The peace caravan according to Gail, (2016), brought together sons and daughters of pastoralists employed in the cities of Kenya and were tasked with reaching out to the grassroots to resolve the conflicts in the community. The caravan held on to the peace that comes from within. The peace caravan together with the local leaders combined efforts to ensure that they got informed on conflict assessment and strategies to be adopted in resolving the conflict. After the massacre, the Laikipia Peace caravan spearheaded Damu Nyekundu Peace agreement signed between the Pokot and Samburu in June, 2010.

1.3 Statement of the Problem

Peace education programmes teach skills and values associated with peaceful behaviour. The aim of peace education programmes according to Mahfauda et al, (2021) is to help in resolving conflicts in a peaceful way and prevent violence from occurring. According to Cottyn and Meester (2021), pastoralism related conflicts have escalated into violent conflicts in the recent past. Cattle rustling has become a menace and peace education has been embraced to help in resolving conflicts like the Laikipia Peace Caravan that has been used to

educate community members in Laikipia and its neighbourhood on the importance of peaceful coexistence.

According to ACLED report on Increasing Security Challenges in Kenya, (2023), the country faces a rising security threat as a result of pastoralist related violence. The report indicates that in 2022 alone, 279 people were killed in various cattle-rustling related incidences with more than 50 schools being closed down in Kerio Valley region. This region covers West Pokot, Baringo and Elgeyo Marakwet Counties. From the report, Baringo County reported the highest number of fatalities. Furthermore, Baringo County CIPD for the period 2017-2022 demonstrates that cattle rustling has had a negative impact on the general development since lives have been threatened, institutions like schools and health facilities closed down and hundreds of families displaced.

Several measures have been recommended to be used in combating cattle rustling including the implementation of Protocol on the Prevention, Combating and Eradication of Cattle Rustling in Eastern Africa whereby the Eastern Africa Police Chiefs Cooperation Organization (EAPCCO) suggested measures like formation of Anti-Stock Unit, branding and restitution. According to Kimokoti, S. (2022), the Government of Kenya has invested heavily in security operations and other peace education programmes like disarmament, dialogues and peace talks in the effort of combating cattle rustling. Despite the measures taken to combat this menace, cattle rustling continues to negatively affect the lives of the community members of Tiaty and Baringo County at large.

In addition, very little is known on the effectiveness of the peace education programmes that have been implemented in the area. Without this study, there will be limited understanding on the role of peace education in addressing the underlying causes of cattle rustling like culture and tradition. Policy makers also rely heavily on findings and hence lack

of it means peace efforts may lack relevance in the sub county. Therefore, this study sought to assess the peace education programmes adopted in Tiaty, Baringo county, Kenya to combat Cattle Rustling.

1.4 Purpose of Study

The purpose of the study was to investigate the effectiveness of peace education programmes in combating cattle rustling in Tiaty sub-county, Baringo County, Kenya.

1.5 Objectives of the Study

1. To establish the effectiveness of dialogue approach in combating cattle rustling in Tiaty Sub-County, Baringo County.
2. To determine the effectiveness of mediation in combating cattle rustling Tiaty Sub-County, Baringo County.
3. To assess the effectiveness of disarmament in combating cattle rustling in Tiaty Sub-County, Baringo County

1.6 Research Questions

1. How effective is the dialogue approach in combating cattle rustling in Tiaty, Baringo County?
2. Has mediation been effective in combating cattle rustling in Tiaty, Baringo County?
3. How effective is disarmament education in combating cattle rustling in Tiaty, Baringo County?

1.7 Significance of the Study

Creswell, (2012) defines significance of the study as the findings of the study including the strengths in contributing new knowledge and bridging knowledge gaps in literature. The study findings will be of significance to policy makers in the government as it will provide

actionable findings that will inform decision making in the use of peace education programmes to combat cattle rustling. Specifically, it will help the Government of Kenya which has over the time invested heavily in security operations in the cattle rustling hit areas by providing an alternative that can be used to settle the rustling menace. The study will also be of benefit to the County Government of Baringo which has faced numerous challenges of trying to find ways of protecting its people from the regular cattle raids and displacement.

The study will enable scholars access empirical evidence on peace education programmes in combating cattle rustling thus closing the knowledge gap. It will enable scholars and academicians think critically and resolve challenges being faced. Moreover, it will not only add to existing literature but also form a basis for future studies to be conducted.

The findings of the study will help peace advocates better their skills in peace education programmes. This is because the study will identify various programmes adopted and their outcome from the community involvement. This will play also a major role for the peace advocates to develop programmes tailor-made to specific areas. Community members will be able to find healing and be able to diverge from a culture of violence and embrace a culture that of peace.

1.8 Scope of the Study

According to Akanle & Shittu (2020), scope of the study shows that the researcher is aware where the research fits in its academic community and what it aims to achieve. It shows the parameters either the geography, study population or even time and allows the research to be seamless, focussed and transparent. The study was based at Tiaty sub-county in Baringo County, Kenya. The study focused on peace education programmes used to combat cattle rustling within the county. Specifically, attention was given to dialogue, mediation and disarmament education as the programmes in place. The study was limited to

finding out the success of the programmes from the community members largely affected by the cattle rustling menace. The study limited itself to this scope due to the scarcity of resources as demonstrated under limitations of the study. The study was conducted between the months of June 2024 and August 2024 in Tiaty Sub County, Baringo County.

1.9 Delimitation(s) of the Study

Delimitation of a study according to Theofanadis and Fountouki (2018) refers to aspects that bare similar characteristics with the study but however due to their complexity, the researcher chooses to not to cover them. Despite there being several peace education programmes available, the study limited itself to three programmes that is dialogue, mediation and disarmament. In addition, several counties suffer immensely from cattle rustling menace but the study was conducted in Tiaty sub-county in Baringo County. It was confined to the sub-county to ensure that an in-depth analysis was conducted in the area. The study focused on the community leaders who include ward administrators, chiefs, village elders and Nyumba Kumi representatives who are heavily involved in implementation of the programs. This therefore means that the results generated were used to generalize other areas hit by cattle rustling and in need of peace education programs.

1.10 Limitations of the Study

Limitations of the study according Akanle and Shittu (2020) refers to the aspects of the study that are at outside the control of the researcher and may have an influence on the result of the research. The researcher anticipated a few limitations during the study period. First, the researcher encountered unwillingness to participate in the study by the respondents due to fear of discrimination. The researcher gave assurance to the respondents that the research was purely for academic purposes and that privacy and discretion was going to be upheld entirely. Secondly, the researcher had to limit movement within the area since it was still volatile from

the recent cattle rustling attacks hence the researcher worked together with the area chiefs in order to get maximum security and cooperation. Other limitations encountered during the study included limited finances to cater entirely for the period of the study, time and insufficient literature on the topic under study.

1.11 Assumptions of the Study

Bell, Bryman and Harley (2018) hold that research must assume aspects for a research problem to exist. The study first assumed that Tiaty Sub-County within Baringo County was the most eligible area for study due to its constant attack from cattle rustlers and the rising severity of the reported cases. The researcher also assumed that the respondents approached were honest and that they were accessible during the research period. This ensured that the information gathered during the study was reliable and could be used conclusively. The study also assumed that security during the period was guaranteed and this was assured since the researcher did not encounter any hostilities during the entire study period.

1.12 Theoretical Framework

Theoretical framework refers to the examination of existing or even self-formulated theories that relate to the variables under study. The study put into consideration theories of peace education and conflict arising from cattle rustling activities. The theories helped in conceptualizing the nature of peace education and how it impacts on cattle rustling. The study was anchored on Integrative Theory of Peace (ITP) theory.

Integrative theory of Peace (ITP)

Integrative theory of peace (ITP) was proposed by Dr. H.B. Danesh in 2006. The theory is based on the concept that peace is a psychological, social, political, ethical and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international and global areas of human life. The theory is founded on the believe that peace has its roots in the fulfilment of

the basic human needs for survival, safety and security, the human quest for freedom, justice and interconnectedness and lastly, human search for meaning, purpose and righteousness. According to Danesh, (2006), three vital elements which include unity, worldview and Human individual/collective development form the foundation of ITP.

The theory draws its assumptions from four sub theories which are, “Peace is a psychosocial, political and also a spiritual condition, Peace is a main expression of unity-based worldview, Unity based worldview is prerequisite for creating both a culture of peace and a culture of healing and lastly, a comprehensive, integrated, lifelong education is the most effective approach for development of unity.” Danesh, (2006) emphasized that for successful application of any peace education program, four essential conditions must be met in accordance with ITP. These conditions include developing a unity-based worldview, ensuring a culture of peace is created, a culture of healing is embraced and the use of peace education as a basis for all education undertakings.

The theory however has two major limitations. One, the theory places a lot of emphasis on human capacities and does not put into consideration influences from the society, economy and religion and secondly, putting the theory into practice in times of war and post-war conditions is difficult basically due to the fact that there is an overwhelming necessity for young children to get over the negative impact that war left on their wellbeing. Despite the limitations, the relevance of the theory to this study cannot be underestimated since it touches key elements like the fulfilment of human desires like existence, security and also the pursuit for fairness.

In addition, peace education programs aim at reaching individuals from interpersonal to societal and global levels. This is in line with the theory which holds that to create a culture of peace, there is need to integrate all levels and have a collective world view. Peace

education programmes aim at transforming human consciousness about peaceful coexistence to promote nonviolence. ITP targets all round transformation that helps liberate people from old ways of thinking that may result in aggression as it also promotes a culture of healing. The ITP provides a strong foundation for peace education programmes, especially in conflict-prone regions like Tiaty Sub- County, where cattle rustling is both a symptom and a driver of deeper social fragmentation, insecurity, and underdevelopment.

1.13 Conceptual framework

The framework entails the independent variable and the dependent variable. The independent variable were the adopted peace education programmes which were dialogue, mediation and disarmament education. The dependent variable was the effectiveness of the adopted peace education programmes.

Independent Variable

Dependent Variable

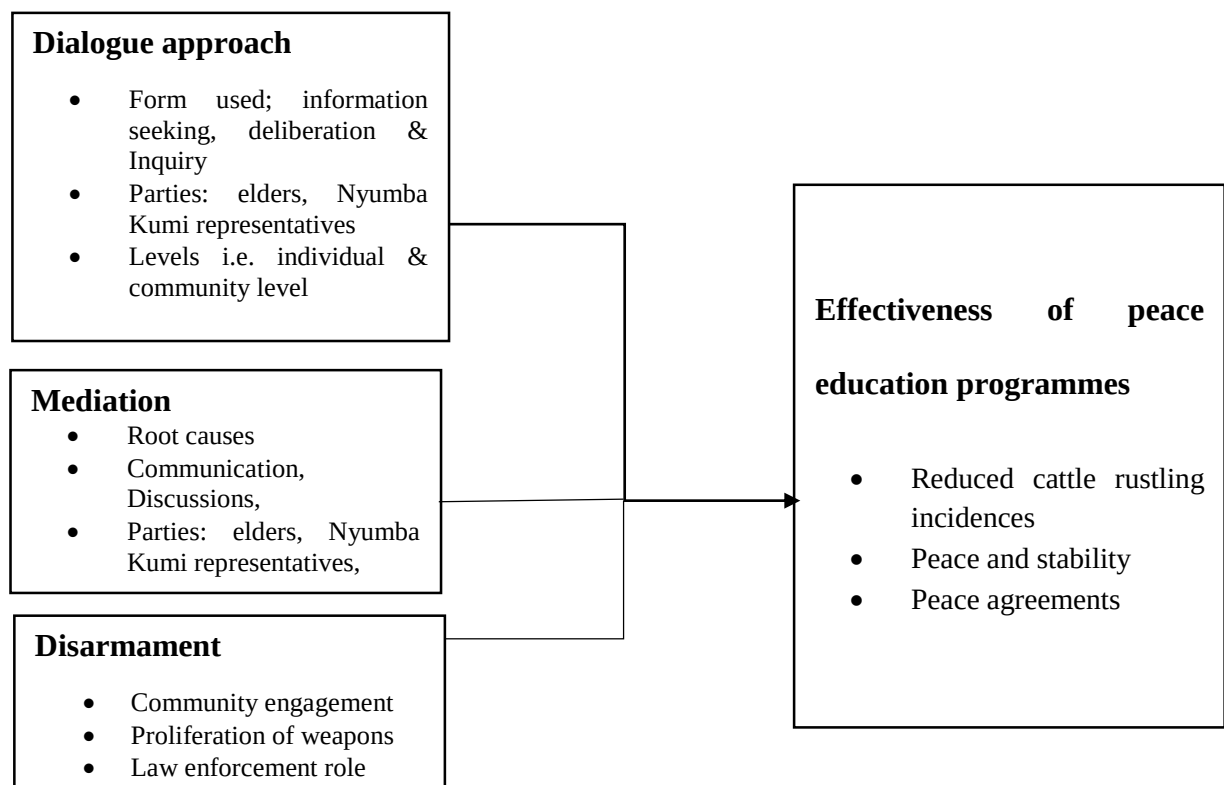


Fig. 1.1: Conceptual Framework, Source: (Researcher, 2024)

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews what scholars have had to say about peace education programmes as an intervention mechanism and its effectiveness in resolving various conflicts and particularly cattle rustling. The study aimed at encouraging peace educators evaluating the effectiveness of the programmes in existence and attempted to fill the knowledge gap.

2.2 Review of the Literature

This section presented empirical literature review from previous studies carried out by various researchers. The literature is organized according to the study objectives from the dialogue approach, mediation and finally disarmament and its effectiveness in combating cattle rustling.

2.2.1 Dialogue Approach and Its Effectiveness in Combating Cattle Rustling

Dialogue has always been used by different communities to find solutions whenever a problem arises. According to Akabue, (2011), dialogue approach involves engaging the affected parties in communication so as to ensure that basic assumptions underlying any issue are critically analysed and not just accepted passively.

According to the Peace Education Handbook for Great Lakes Region (2021), dialogue reduces instances of violence by influencing relations between individuals, communities and even states. Peace education focuses on individual and community level by ensuring that the involved parties are able to act as agents of dialogue thus improving their own communication styles and bringing the opposing parties together to address the conflict. The Handbook places emphasis on the importance of community dialogue as it addresses conflicts as long as the key stakeholders are involved.

Dialogue according to African Centre for the Study and Research on Terrorism (ACSRT) (2023) is the cornerstone of preventing violent extremism. Dialogue has the ability to serve as a bridge in situations where there is heightened tension or severe breakdown of relationships between groups of individuals in a society. It has a way of positively transforming a deteriorated environment by engaging various groups in finding lasting solutions to conflict and ensuring peace is achieved. Dialogue encourages engaging in frank, open and explicit conversations with a common objective of understanding and finding a common solution to a common problem threatening the peaceful coexistence of the people. ACSRT (2023) holds that dialogue aims at broadening the involved groups individual and collective understanding of issues causing division and offering them an opportunity to revolve their issues through listening to each other's position hence bringing transformation.

Dialogue approach according to Community Dialogue for Sustainable Development Handbook (2015), allows the community members to share their understanding of the prevailing strains that may cause conflict and how they may have been affected by it. This therefore allows the parties involved to listen to the diverse opinions from one other and together come up with approaches for averting prospective conflicts or identified matters. With this, dialogue provides room for deliberation which enables community members come up with plausible solutions to conflict.

Dialogue according to a study done by Hans-Joachim Giessmann (2021), is a form of exchange occurring among representatives of various interest groups in the society largely affected by violent conflicts. He holds that by using dialogue, the affected groups are able to get a deeper understanding of the underlying causes of conflict and the probable motivating factors that drive the participants to choosing violence to resolve the conflict. The report holds that the mutual exchange of ideas and different perceptions enable people to gradually develop trust and aim at finding ways of resolving the conflict without necessarily engaging

in violence. This is alluded to the fact that dialogue approach ensures that behavioural patterns, group attitude and mutual connections are easily influenced.

A report from UNICEF (2020) on dialogue approach in Tripoli, Lebanon between members of distinct sectarian communities in the neighbourhood showed that dialogue can be effectively used to resolve conflicts. By creating a platform for engagement, dialogue helped the community members to identify the root causes of their problems and also promoted building of trust. The intercommunal platforms also helped foster discussions between local leaders and other officials in improving the state of security. Through this, the effectiveness of using dialogue to resolve conflicts was quite evident.

In Africa, dialogue has been embraced and majorly used to settle conflicts facing different societies and communities. In the Niger Delta region for instance, dialogue was used to resolve an ongoing conflict between community members and the ruling government. Niger Delta region contributes 70% of the country's foreign exchange through massive oil exploration. However, the region suffered immensely from lack of essential services like water, power, good roads and widespread unemployment which made the community members engage in continuous protests against the government for failing to meet their needs. To put an end to the protests, the federal government established a commission on National Economic Empowerment and Development Strategy (NEEDS) to address the conflict and ensure the services are made available to the region (Edeghonghon, 2015). This therefore clearly shows that dialogue has great advantage in resolving intercommunity conflicts.

Mehler, et al. (2021) conducted a study on dialogue as a new mantra in responding to political crisis in Africa. According to the study, several governments in Africa had experimented with different forms of political dialogue with the effort of establishing the

success of dialogue. With Cameroon as a case study where more than 3,000 people were killed and 680,000 displaced according to Human Rights Watch, (2020) following an uprising among two Anglophone regions Southwest and North west, dialogue was presented as an opportunity to end the conflict. Dialogue provided an inclusive opportunity to allow people put an end to the painful phase and return to normal life. Findings from the study however showed that there were increased boycotts and opting out of the dialogue. This was solely blamed to the limited inclusiveness of the affected members in the dialogue process and luring of international community. This therefore brings out the fact that to have a successful dialogue process, inclusivity is a primary key.

In another study conducted in Mali on the effectiveness of dialogue in ensuring sustainable peace, the government of Mali demonstrated dialogue played a major role in ending a crisis faced in 2020. The success of the dialogue was attributed to the consideration of having representations from civil society actors, traditional and religious leaders. (Mehler, 2021). The national dialogue was later on held in 2019 after a successful grassroots dialogue with the affected groups of people. Dialogue enabled the people dig into the root causes of the constant conflicts and were able to offer sustainable solutions. From the findings of the study, it was evident that using dialogue goes a long way in resolving conflicts amicably without resorting to violence.

Siyum, (2021) carried out a study with the effort of finding out the causes and possible mitigation of underlying causes of conflict in Ethiopia. According to the study conflicts in Ethiopia were majorly due to historical narrations, power struggles, tribal differences, land ownership conflicts and weak political institutions. The country also regularly suffers from prolonged periods of famine and drought. Due to this, the country was continually exposed to violent recurrent conflicts. To further fuel the conflicts, neighbouring states while trying to secure their own national interests worsened the situation. In an attempt to curb the

underlying causes and stop further fuelling of conflicts, the government established a Ministry of Peace through a proclamation 1097/2018 to ensure peace was embraced. Despite choosing dialogue as a program widely accepted to resolve conflicts facing the country, Ethiopia is still ranked as the World's least peaceful in the Global Peace Index (2020). Generally, the study findings indicate that in Ethiopia, dialogue was not as effective as it had been anticipated. This therefore shows that other available peace education programs should be looked at as an option to resolve the underlying conflicts in Ethiopia.

Kepha, (2022) conducted a study on the Government's perspective on the management of cattle rustling among pastoral communities in Kenya. The study aimed to delve into the issue of dialogue and government policies in place to curb the menace. According to the findings, the Government of Kenya has invested heavily on policies like establishing administrative police camps within the affected community's space and even enacting laws against cattle rustling. The findings also indicated that the government has not fully embraced use of dialogue among the cattle rustling communities. The study recommended involving other parties like NGO's and churches to be able to promote use of dialogue to resolve the conflicts. This was attributed to the fact that dialogue was effective in resolving the cattle rustling conflicts experienced in the region.

Similarly, Chepyegon, (2023) conducted a study on cattle rustling and insecurity specifically in Baringo County focussing on the impact and initiatives taken to curb the menace. According to the findings established, the government has invested heavily on operations using Anti-Stock Theft (ASTU) unit deployed purposely to fight the war with the bandits. The study findings showed that the local communities were uncooperative and gave minimum support to security agencies fighting cattle rustling. From the recommendations given from the study, alternative approach to addressing the issue was being sought by the residents majorly mentioning dialogue as the most promising strategy to be embraced.

A report from ACTED (2017) which is relevant to this study indicated that in Kenya, a rise in resource-based conflicts was being faced in Samburu County as a result of continued periods of long dry spells. The Samburu and Pokot communities engaged in frequent conflicts over the reduced available grazing land. The conflict escalated to the point of accessing Mugie ranch, a protected area covered with plush grassland within Leparachao area. The County Government of Samburu and Baringo along with the National government called for engagement in dialogue with the two communities to find an amicable approach of solving the conflict. The dialogue played an important role in ensuring that there was unity and integration between the Pokot and Samburu communities and Mugie ranch since they all settled to address their issues openly. From this study conducted in Samburu, dialogue approach played an important role in addressing key issues since there was community engagement and an open field to allow them express their views openly.

According to another study by Abdi, (2023) on the influence of community participation in peace building initiatives in managing conflicts in Wajir County, peace dialogue was given a forefront by the community members. Engaging the community members in resolving inter-clan conflicts had greater results according to the interviews and focus groups discussions held. The peace dialogues acted as a means of fostering open communication and community conflict resolution among the inter-clans. This study demonstrated a clear role of using community participation in resolving conflicts since they had to air out their differences openly. Dialogue approach therefore can be viewed as effective in resolving inter-clan conflicts.

Cattle rustling is a persistent form of inter-communal violence in many pastoralist regions of Kenya, particularly in the North Rift Valley, including Tiaty Sub- County in Baringo County. Traditionally regarded as a cultural practice among pastoralist communities, cattle rustling has evolved into a more violent and organized activity due to factors such as

competition over diminishing resources, political incitement, and the proliferation of small arms (Aisha, 2020). In response, various peacebuilding strategies have been employed, with dialogue emerging as a critical approach in mitigating this form of conflict. Cattle rustling remains a major threat to peace and development in pastoralist regions of Kenya, particularly in Tiaty Sub- County, Baringo County. Historically embedded in cultural practices, cattle rustling has shifted from being a rite of passage and a means of wealth acquisition to a commercialized and militarized activity marked by violence, loss of life, and the destruction of livelihoods. In this context, the dialogue approach has emerged as a vital peacebuilding tool, offering communities a platform to resolve conflicts through communication, understanding, and reconciliation (Chepyegon, 2023).

The dialogue approach involves structured communication between conflicting parties aimed at building mutual understanding, reducing hostilities, and fostering peaceful coexistence. In areas like Tiaty, dialogue often takes the form of peace forums, barazas (public meetings), inter-community visits, and the revival of traditional mechanisms such as councils of elders (kokwo among the Pokot) (Kachope, 2021). These dialogues are usually facilitated by local peace committees, religious leaders, non-governmental organizations, and sometimes government representatives. They provide a platform for communities to air grievances, negotiate peace agreements, and foster reconciliation. Participatory communication processes designed to build mutual understanding between groups in conflict. In cattle rustling-prone areas, dialogue sessions often involve elders, youth, women, local leaders, and government officials. These forums are sometimes facilitated by peace committees, religious organizations, or NGOs such as the National Council of Churches of Kenya (NCCCK), Practical Action, and the Kenya Red Cross. In Tiaty, dialogues are held in the form of peace barazas, inter-community forums, cross-border meetings, and traditional negotiation councils (Melil, 2018).

The effectiveness of dialogue in combating cattle rustling is evident in several ways. First, it promotes trust-building among previously hostile communities. By encouraging face-to-face interactions, dialogue helps to humanize the 'enemy' and dismantle stereotypes, which are often at the root of inter-ethnic conflict. Secondly, it facilitates restorative justice, where parties agree on the return of stolen livestock and reparations, reducing the cycle of revenge attacks (Ojewale, 2024). Thirdly, it empowers local actors to take ownership of peace processes, making the outcomes more sustainable than externally imposed solutions. For example, inter-community dialogue meetings between Pokot and Turkana elders in the late 2010s helped reduce raids along the Baringo-West Pokot border by promoting mutual respect and the exchange of information regarding stolen livestock (Sabir, 2016).

Dialogue has also been instrumental in youth engagement, particularly in deterring young men from participating in cattle raids. Peace education sessions incorporated into dialogue forums expose youth to alternative livelihoods and the long-term costs of violence. In some instances, dialogue has led to the signing of local peace accords and the establishment of community policing initiatives (Leavy, 2017). Through facilitated dialogue, communities have reached agreements on the return of stolen livestock, compensation, and cessation of raids. These locally brokered peace deals are more acceptable and enforceable than those imposed from outside, as they are grounded in local customs and respected authority figures. For instance, the Mercy Corps-led PEACE III initiative in northern Kenya integrated dialogue with economic empowerment, helping to reduce youth involvement in rustling (Maina, 2012).

However, the dialogue approach is not without limitations. In some cases, commitments made during dialogue sessions are not honoured, especially in the absence of enforcement mechanisms. Political interference also undermines the neutrality and effectiveness of dialogue forums, as some leaders use them to push ethnic agendas. Additionally, dialogue

efforts are often short-term and donor-dependent, limiting their sustainability (Ojewale, 2024). Moreover, ongoing insecurity and fear of retaliatory violence can hinder community participation in peace forums.

Despite these challenges, dialogue remains a vital tool in combating cattle rustling. Its emphasis on inclusivity, local ownership, and non-violence aligns well with the cultural practices of pastoralist communities. For dialogue to be more effective, it should be supported by long-term investment, integration with formal conflict resolution systems, and continuous monitoring and evaluation (Saleh, 2022). The dialogue approach offers a culturally relevant and participatory means of addressing cattle rustling in pastoralist regions. When properly facilitated and supported, dialogue can transform relationships, restore peace, and lay the groundwork for lasting coexistence among communities in conflict (Ahmed & Kuusaana, 2021).

Dialogue serves as an effective and culturally appropriate approach to combating cattle rustling in Kenya's pastoralist regions. It promotes mutual understanding, restores inter-community relationships, and creates pathways for sustainable peace. While challenges exist such as weak enforcement, political interference, and limited resources the potential of dialogue is clear. Strengthening and institutionalizing this approach, while linking it with broader socio-economic interventions, holds promise for resolving one of Kenya's most intractable rural security challenges (Skendaj, 2004).

2.2.2 Mediation and its Effectiveness in Combating Cattle Rustling

Mediation according to Peace Education Handbook for Great Lakes Region (2021) refers to the process of bringing in an impartial third party to come in between two parties in disagreement. The third party has a responsibility of helping the parties in conflict understand each other including the situation they are in. The parties are encouraged to come up with a

mutually acceptable solution to their disagreement based on their needs and interests. Mediation has been used to resolve disputes in the workplace, family level and public disputes that revolve around environmental or land use.

Involvement of the affected parties in coming up with solutions to the problems faced is highly needed to achieve success in any mediation effort in place (Omondi and Munene, 2023). This, according to them will ensure that the resolutions reached speak to the hearts of the involved parties since they will be relevant and easy to work with. This also ensures that when it comes to implementing the agreed upon solutions there will be no resistance since they came from the people hence highly acceptable. Mediation is usually considered as an important method of resolving disputes since along the way it gives an opportunity for a win-win situation which is favourable for the parties since none will feel discriminated upon.

A report from Centre for Humanitarian Dialogue in Africa (2019) on the status of Agro-Pastoral mediation in the Sahel region showed that mediation has played a major role in settling disputes among pastoral communities. The NGO played a role in resolving a decade long conflict between Peulh pastoralist community in Tilabery region of Niger and Daoussahq Sedentary community in Menaka region in Mali fighting over grazing land. The key stakeholders from both communities were brought together and given an opportunity to raise their needs and interests. The mediation was effective since a peace agreement was reached and signed in 2016 by both communities to end the decade long conflict.

Mediation according to Omondi and Munene (2023) is a voluntary and structured process where an impartial third party helps disputing parties find mutually acceptable solutions. Unlike arbitration or adjudication, mediation is non-coercive, participatory, and built on consensus. In Kenya's pastoralist regions, mediation often involves elders, religious leaders, civil society organizations, and government-appointed peace committees. These mediators

are trusted individuals or institutions that understand the local context and are capable of facilitating dialogue between hostile communities.

In cattle rustling-prone areas, mediation typically occurs after violent raids, retaliatory attacks, or in anticipation of planned raids. Mediators bring together representatives of conflicting communities to identify root causes, agree on terms for restitution (such as the return of stolen livestock), and develop peace accords that commit both sides to non-aggression. Njuguna (2012) holds that mediation is often intertwined with traditional dispute resolution mechanisms and modern legal frameworks.

One of the most immediate effects of mediation is the de-escalation of tensions between communities. By providing a structured forum for grievances to be aired and heard, mediation prevents the outbreak of revenge attacks and reduces cycles of violence. According to Ojewale, et.al (2024), in regions like Tiaty, successful mediation has led to ceasefire agreements between the Pokot and neighbouring communities, which has prevented the escalation of retaliatory raids.

Cattle rustling is often not just about livestock theft, but a symptom of deeper issues such as historical animosities, marginalization, and resource competition. Mediation addresses these underlying issues by promoting dialogue and reconciliation. Mediators often facilitate traditional rituals of peace, including oaths, communal meals, and cleansing ceremonies, which are symbolic of renewed trust and peaceful intentions. (Ahmed, 2021). Through mediation, communities often agree to return stolen livestock or pay compensation, known as restitution, to affected parties. This restorative justice element helps victims recover from economic loss and discourages retaliatory violence. For example, in cases facilitated by peace organizations like the Kenya Red Cross or the National Council of Churches of Kenya

(NCKK), hundreds of livestock have been voluntarily returned following successful mediation efforts.

Mediation strengthens local governance structures and reinforces the role of elders, peace committees, and community-based organizations. These institutions gain legitimacy through successful conflict resolution and are better positioned to respond to future disputes. According to a study done by Ahmed, (2021) in Baringo and neighbouring counties, findings indicated that community-led peace committees have become central to maintaining inter-ethnic peace, thanks to their role as mediators in previous conflicts.

Unlike military or punitive responses, mediation is inherently inclusive and non-violent, which contributes to long-term peacebuilding. It shifts the focus from punishment to understanding, healing, and cooperation. Moreover, Saleh (2022) points out that mediation processes often result in the creation of local peace accords that outline steps for maintaining peace, such as border demarcation, information sharing, and joint security patrols.

While mediated agreements are based on mutual consent, they are not legally binding. If one party violates the terms, there may be no formal means to hold them accountable, which can lead to the collapse of peace accords. According to Njuguna (2020), local politicians sometimes manipulate mediation processes for personal gain, undermining neutrality and trust. In some instances, leaders may incite their communities to resist peace processes for electoral advantage.

High levels of insecurity and the widespread availability of firearms can hinder the implementation of mediated agreements. Mediators may also face threats to their safety, discouraging participation. Mediation processes require logistical support, transportation, and coordination, often provided by NGOs or donors. The reliance on external funding means that mediation initiatives may stall when funds are depleted. In many pastoralist

communities, mediation processes are dominated by male elders, excluding women and youth who are often both victims and perpetrators of cattle rustling. This lack of inclusivity can limit the effectiveness and sustainability of peace efforts. (Yusuf, 2022).

Similarly, Ojewale et al. (2024) conducted a study on Cattle rustling in the border regions of Cameroon and Chad by focussing on the enabling factors and addressing possible approaches of ending the conflict through mediation. Study findings showed that porous borders, environmental factors and ineffective justice system played a major role in promoting the rustling. To combat this, the study recommended embracing use of mediation to resolve the conflicts since it required a multi-stakeholder approach due to the complexity of the causing factors. The study found that involving the civil society in capacity building of the locals played a major role as they could easily promote use of mediation.

According to a study conducted by Ahmed (2021) on cattle ranching and Farmer-herder conflicts in sub-Saharan Africa, mediation was boldly preferred as an alternative dispute resolution mechanism in the conflicts experienced in Ghana. The conflicts were on the rise majorly due to corruption and limited resources thus pushing the community members majorly in the Northern Ghana into violent conflicts. The study findings indicated that mediation efforts put in place played a major role in reducing the conflicts since most community members were embracing use of cattle ranches in comparison to herding animals in the field. This was reached through mediation efforts put in place.

According to the journal on the role of interfaith mediation in managing conflict between farmers and herdsmen in Bauchi State, Nigeria, the region has faced devastating periods of violent conflicts between the two groups leading to underdevelopment (Saleh, 2022). The Government of Nigeria set up an interfaith mediation centre which worked together with security agencies, farmer's associations and cattle breeders to promote peace in the region.

The region majorly has two religious' groups; Muslims and Christians who are farmers and others herders. To resolve the conflict and ensure peaceful coexistence, Interfaith mediation Centre was set up and majorly worked on resolving the arising conflicts through mediation. Mediation according to the author opened doors for the two religious groups to have a forum of bring out the issues affecting them and be able to come up with a resolution to their conflict.

Yusuf, (2022) conducted a study on the effect of mediation in promoting peace among Cross border pastoralists communities between Kenya and Ethiopia. The study targeted pastoralists in Turkana, Kenya and Daasanach, Ethiopia. According to the study, the cross-border conflict is largely fuelled by scarce resources considering the fact that two communities are pastoralists. By adopting mediation as an alternative dispute resolution method, the communities enjoy prolonged periods of peaceful co-existence since mediation is key in maintaining peace in the region. From the study, it is evident that mediation can be used to resolve conflicts involving pastoralists.

Omondi and Munene (2023) in their study on bridging the gap to sustainable development focussed on the possibility of using mediation to resolve conflicts in the North Rift region. They focussed on the significant role women have played in mediation efforts in the Kerio Valley which involved making known their longing for stability and a state of tranquillity among their families and community at large. The women engaged in mediation efforts which has been a vital step in ensuring that there is positive change within the region due to reduced instances of conflict. By setting an example to the rest of the community members on embracing use of mediation to resolve conflicts, the women set a standard that allowed the community live in peace.

Similarly, Njuguna, (2020) did a study on mediation as a tool of conflict management in Kenya. He posited that mediation is a vital tool used in resolving community land disputes since it addresses the root causes of conflict thus promoting social cohesion. Grazing land disputes among pastoralists communities have been the forefront of the continued rise in cattle rustling cases as they fight for the limited land available. This also is fuelled by limited land space hence causing conflict between farmers and herders due to encroachment into the farming lands. Embracing mediation to resolve the conflicts plays a vital role in ensuring a sustainable peace is achieved and move away from violent conflicts.

Relevant to this study, Huho, (2020), conducted a study to investigate conflict and conflict resolution in West Pokot County by focusing on the effectiveness adopted strategies employed to resolve conflicts. The study interviewed 120 number of pastoralists respondents. Findings of the study indicated that the adopted strategies which included peacebuilding initiatives like mediation carried out by government, NGOs and Council of Elders had generally resulted in an overall reduction of conflicts. The peace achieved however was temporary since conflicts flared up due to the intensity of socio-economic hardship faced by the community members. The study also revealed that the approaches taken focussed solely on the context of conflict while leaving out the root causes of the conflict thus only leading to a short-lived state of peace. From the study, it is evident that much emphasis was not placed on the root causes of the conflict thus the short-lived state of tranquillity.

Mediation stands out as a powerful tool in the effort to combat cattle rustling in Kenya's pastoralist regions. Its emphasis on engagement, inclusivity, and community ownership makes it particularly well-suited to addressing the complex, intergenerational nature of cattle-related conflict. While mediation cannot entirely eliminate cattle rustling, it plays a vital role in reducing violence, restoring relationships, and laying the foundation for sustainable peace. For mediation to be more effective, it must be supported by strong institutions, inclusive

practices, and integration with formal justice and security systems. Ultimately, the success of mediation depends on the willingness of communities to embrace peace and the commitment of stakeholders to support and sustain these locally led efforts (Hans-Joachim Giessmann, 2021).

2.3.3 Disarmament Education and Its Effectiveness in Combating Cattle Rustling

Disarmament education according to Chinyere and Francis, (2009) is a programme directed towards controlling the use of arms in resolving conflicts which involves sensitizing warring parties to find a peaceful solution to their differences other than engaging in the use of force through weapons. The programme aims at fostering a culture of peace by promoting education on peaceful conflict resolution, reducing armament to prevent further proliferation of weapons and creating knowledge that allows people to choose to reject use violence in resolving conflicts. Disarmament basically has a main objective of reducing the existing levels of armaments in order to uphold both nationwide and global security.

United Nations Peacekeeping (2023), describe disarmament as ‘the process of removing weapons from the hands of members of armed groups.’ This therefore indicates that for a group that has faced numerous violent conflicts and availability of arms and weapons, disarmament is key to ensuring the arms are made unavailable. Weapons are easily accessed through porous borders and countries with political instability thus further fuelling availability of the weapons. To ensure that peace education is successfully conducted in such areas there is need to remove weapons from amidst people so as to pave way for resolving disputes without using arms.

Disarmament education refers to the process of raising awareness, changing attitudes, and building the capacity of individuals and communities to reduce, reject, and manage the use of weapons particularly illegal firearms. It is a preventive and transformative tool aimed at

promoting peace, security, and responsible citizenship. In the context of cattle rustling according to Skendai, (2004), disarmament education seeks to change cultural perceptions that associate firearms with masculinity, strength, and protection, and instead promote non-violent conflict resolution, community policing, and peaceful coexistence.

Disarmament education typically involves activities like workshops, community dialogues, school-based peace education programs, radio campaigns, and training sessions facilitated by government agencies, civil society organizations, and local leaders. According to Ongwae, (2016), in Kenya, programs such as the Kenya National Focal Point on Small Arms and Light Weapons (KNFP), and NGOs like Practical Action and Safer world, have championed disarmament education in conflict-prone areas.

Globally, disarmament education is viewed as a vital element in peace education programmes. In Albania for instance, the UN Department of Disarmament Affairs together with Hague Appeal for Peace an international NGO embarked on a disarmament education following a civil unrest experienced in 1997 (Skendaj, 2004). Albania was packed with illegal weapons and had become a security threat especially to school going children. The two groups engaged the community members working in groups to ensure there was full involvement of all community members in the programme. Children were engaged in debates in schools on issues like whether arms promoted peace or derailed security in the country. The programme focused also on themes of tolerance for diversity and promotion of human rights.

In Africa, disarmament education has been used in many countries including the Eastern Democratic Republic of Congo. According to an article from Human Rights Watch (2015), Eastern DRC had suffered decades of inter-ethnic and militia group violence fuelled further by proliferation of SAWs. The violence led to widespread displacements, deaths and

destruction of livelihood. UN Peacekeeping envoys used disarmament education as an intervention aimed at bringing peace. The report indicated more than 1170 combatants together with other community members benefitted from the programme leading to community stability.

In Nigeria, Bashir et al., (2018) carried out a study in Kaduna estate with the aim of assessing the effectiveness of the existing cattle rustling mitigation approaches among the rural communities. Data was gathered from some vigilante group members, heads of herdsman and community members using interviews. According to the study, disarmament had been embraced as an approach in combating cattle rustling. Findings of the study however indicated that disarmament was not effective enough since the government failed to defend the community members from cattle rustlers after surrendering their weapons. From this study, it is evident that there is need to develop an alternative way of protecting community members after they have surrendered the weapons. This is to ensure that there is no fall back to using weapons to protect themselves. Clearly, disarmament alone cannot be used to bring peace and needs to be intertwined with other peacebuilding activities.

Similarly, Okolie-Osemene, (2021) conducted a study on prospects of sustainable peace in Sierra Leone focussing on disarmament education, demobilisation and re-integration. According to the study, Sierra Leone had been marred by frequent violent conflicts which were further fuelled by the availability of weapons in large amounts. This largely undermined state building efforts. To ensure a successful state building initiative, a National Committee for Disarmament, Demobilisation and Reintegration (NCDDR) was formed to have a joint problem-solving approach. To ensure a peaceful resolution was reached, disarmament was chosen and agreed upon to help in reducing availability of weapons in the community. The study findings indicated that the exercise was successful to a great extent thus ensuring sustainable peace in Sierra Leone.

In Uganda, Karamoja Integrated Disarmament and Development Programme has been a leading example of a successful disarmament programme. (Kachope, 2021). Karamoja had an estimated number of illegal arms and weapons at 40,000 believed to have come from different sources and neighbouring communities in Kenya and South Sudan. The marginalization faced by the community further escalated leading inter and intra-clan conflicts over cattle and access to pasture and water. To put an end to the frequent conflicts, the state developed voluntary arms surrender programme which worked as it had a multi-sector approach. Disarmament was done in line with peace building including activities that aim at addressing the root causes of conflict. (Kachope, 2021). From this study, it is evident that removing arms from the people plays a vital role in ensuring that an agreement is reached and peace is achieved.

Kenya has had its share in the fight against illicit firearms. According to a report from Institute for Security studies (2024), Kenya's North Rift region has an estimated amount of 650,000 illegal firearms based on a survey derived project. The Government placed efforts to remove the arms by implementing "Operation Maliza Uhalifu" which was launched in 2023. The operation focused on six counties in the Rift Valley including Baringo county. Further, during the five-year cycle of illegal firearm destruction operations, they managed to destroy around 23,000 illegal firearms which was still significantly small compared to the available arms.

Cattle rustling has long been a persistent challenge in Kenya's pastoralist regions, particularly in the North Rift Valley, including Tiaty Sub- County in Baringo County. Once a culturally sanctioned practice tied to rites of passage and wealth acquisition, cattle rustling has transformed into a deadly and highly organized activity (Watson, 2003). The increased availability and use of modern firearms have significantly escalated the scale and intensity of this practice. In response, disarmament education has emerged as a vital strategy in curbing

the proliferation of illegal arms and reducing inter-communal violence related to cattle rustling.

The availability of small arms and light weapons has transformed cattle rustling from a traditional practice into a lethal form of organized crime. Armed youth, often in groups, can raid villages with impunity, leading to mass displacement, loss of life, and economic devastation. In places like Tiaty, firearms are not only used for raids but also for protection, making communities reluctant to surrender them without guarantees of security. This arms race has made it difficult for government-led disarmament efforts to succeed without complementary education and awareness-building strategies (Kachope, 2021).

Disarmament education helps communities understand the dangers of widespread firearm possession and its link to violence and insecurity. Through targeted campaigns, individuals especially youth are sensitized about the legal, moral, and economic consequences of gun violence. For instance, education programs in Baringo have emphasized how guns perpetuate cycles of revenge, trauma, and underdevelopment. As attitudes change, there is often increased willingness among community members to support voluntary disarmament initiatives (Jackson, 2022).

One of the key goals of disarmament education is to encourage voluntary surrender of firearms. Unlike coercive disarmament operations, which often lead to resistance and clashes with security forces, education-based approaches foster a sense of ownership and responsibility. In regions where disarmament education has been implemented effectively, such as parts of West Pokot and Turkana, there have been documented cases of individuals and communities voluntarily handing over weapons in exchange for peace dividends, such as development projects or amnesty (Chepyegon, 2023).

Disarmament education programs often target young men, who are the primary perpetrators of cattle rustling. By providing alternative narratives and opportunities such as vocational training, sports, and peace ambassador programs these initiatives reduce the appeal of joining armed raiding groups. In some areas, disarmament education has been linked to a reduction in new recruits for cattle rustling, especially where it is combined with economic empowerment programs (Cooper & Schindler 2010).

Effective disarmament education builds trust between communities and law enforcement agencies. By emphasizing the role of community policing, reporting mechanisms, and local peace committees, it enables communities to play an active role in maintaining security. In Baringo, peace barazas that incorporate disarmament education have helped bridge the gap between security forces and local residents, leading to better coordination during disarmament exercises (Jackson, 2022).

Perhaps the most long-term impact of disarmament education is the promotion of a peace-oriented culture. By integrating disarmament topics into school curricula, church sermons, and community dialogues, young people grow up with values that prioritize dialogue, respect for life, and non-violence. Over time, this cultural shift undermines the social acceptance of cattle rustling and gun ownership. Many pastoralist communities are reluctant to disarm due to the fear of being left vulnerable to attacks. Without a reliable state security presence, communities perceive firearms as necessary for self-defence (Kukhianidze, 2021).

In some communities, guns are deeply embedded in identity, rites of passage, and social status. Changing these cultural norms requires long-term engagement, which short-term education programs may not achieve. Many disarmament education programs are donor-funded and short-lived. Without sustained funding and institutional backing, these efforts struggle to reach remote or highly insecure areas like Tiaty (Lewis, 2015). Although Kenya

has policies on small arms control, enforcement is often inconsistent, and corrupt practices can undermine the impact of disarmament education. Cattle rustling and gun trafficking often involve cross-border networks, particularly along Kenya's borders with Uganda, Ethiopia, and South Sudan. Disarmament education within Kenya alone cannot address these transnational dynamics without regional collaboration (Ojewale, 2024).

In another study on the government's disarmament initiative with the aim to achieve sustainable peace among nomadic groups living along Turkwel River Belt, the study focused on the campaigns put in place. (Jackson, 2022). According to the findings, the conflict was largely fuelled by high poverty levels hence sole focus on pastoralism. Disarmament in this particular area was faced with numerous challenges hindering efforts to achieve peace. This was attributed to lack of an alternative to socio-economic activities. The study recommended a more multi-sector approach and community engagement to achieve the disarmament goal.

In another study to assess the effectiveness of Cattle rustling mitigation strategies among pastoral communities in Loima Sub County, Turkana County, Said, (2020) focussed on the effectiveness of disarmament programme. The study employed 112 Key Informants and Focused Groups Discussions. Contrary to the expected reduction in frequency of cattle rustling incidences, the study revealed that attacks were still being reported. Complaints of forceful and indiscriminate disarmament from the respondents interviewed according to them contributed to protracted conflicts. This particular strategy adopted was not effective since the community members viewed disarmament as a method of leaving them exposed to attacks from neighbouring communities during cattle rustling instances.

Disarmament education is a powerful tool in the fight against cattle rustling in Kenya's pastoralist regions. By transforming mind sets, building trust, and promoting a culture of peace, it addresses the root causes of violence and complements broader security and

development initiatives. While challenges remain such as insecurity, cultural norms, and cross-border dynamics there is strong evidence that disarmament education, when properly implemented and supported, can reduce the prevalence and brutality of cattle rustling. To maximize its impact, it must be integrated into a multi-sectoral approach that includes education, governance, law enforcement, and community development. Only then can pastoralist communities move toward sustainable peace and security (Akabue, 2011).

2.3 Summary of the literature and Research Gap

The literature reviewed presents different peace education programmes that have been used to resolve conflicts including cattle rustling cases. The reviewed programmes specifically included use of dialogue, mediation and disarmament education. From the literature, it is evident that these peaceful strategies have been used widely but the findings from the different studies reveal that their effectiveness has received little to no attention. These strategies have been adopted in Tiaty Sub County and different groups have put effort to ensure that the programmes are successful. However, little is known on their effectiveness in combating cattle rustling. This is the gap which this study intends to fill.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discussed the research methodology that was employed to conduct the research. The chapter covers among others the research design, research site, target population, sample size and data collection instruments, instrument reliability and validity, data analysis and ethical considerations.

3.2 Research Design

A research design according to Sileyew (2019), offers a suitable basis for the study and how vital information will be obtained by focusing on the research approach. This study employed a descriptive survey design. According to Shona (2019), a descriptive survey design aims at identifying characteristics, frequencies, trends, and categories of phenomenon. The study intended to come up with statistical facts on the effectiveness of peace education programmes that were of interest to policy makers and peace instructors. The design also gave an elaborate description of the effectiveness of the peace education programmes in combating cattle rustling in Tiaty Sub County. The study was also able to generate a global view aspect of the cattle rustling menace in relation to other parts of Kenya facing almost similar cattle rustling challenges.

3.3 Research Site

The study was conducted in Tiaty Sub-County found in Baringo County, Kenya. Tiaty Sub County is formerly known as East Pokot District and is among the seven Sub Counties found in Baringo County. According to Baringo County Integrated Development Plan 2017-2022, Tiaty Sub County is the largest Sub County located to the North of Baringo County and covering approximately 4500km² with a population of about 153,344. The Sub County

borders Lake Baringo to the South and Elgeyo Marakwet, Laikipia and Samburu Counties to the West. The county also has geographical features that include Lake Baringo, Lake Bogoria, Lake Kamnarok, Kerio Valley and Tugen Hills. Tiaty Sub County has seven electoral wards namely; Kolowa, Tirioko, Churo/Amaya, Ribkwo, Tangulbei, Silale and Loiyamorok. (Republic of Kenya, 2019). The Sub County is categorized as an arid and semi-arid land receiving rainfall range of 300mm and 500mm annually. (Baringo, CIPD 2022).

Pastoralism is practiced widely in the sub county where rearing of goats, sheep and cattle are major activities including bee keeping. In addition, the sub county is also home to pastoralist community who are deeply rooted in tradition revolving around cattle ownership and warrior identity. Recently, the frequency and intensity in cases of cattle rustling has made the area volatile and hence the need for intervention for programmes such as peace education. Moreover, findings from the sub county can be used to inform both local and national policy by giving insight into the peace education programmes can be implemented in areas experiencing similar challenges. With these factors, Tiaty Sub County was the most suitable site for conducting this study. Appendix 4 shows the map of Tiaty Sub County.

3.4 Target Population

Target population according to Allen (2017) refers to the persons of interest who are the focus of a research study and whereby the researcher draws a sample from. The target population for this study were the residents of Tiaty Sub County in Baringo County, Kenya. The target respondents were sub county ward representatives, County Education Board, Chiefs, village elders, Nyumba Kumi representatives and County Peace Committee. The study focused largely on the mentioned groups as they were mostly involved in advocating for peace.

Table 3.1 Target Population

S. No	Groups	Target Number
1	Ward Administrators	7
2	Peace Committees (One member)	3
3	County Education Board	1
4	Chiefs	19
5	Village Elders	100
6	Nyumba Kumi representatives	120
	Total	250

Source: Ministry of Interior and Coordination of National Government (2019)

3.5 Sample Size and Sample Procedure

3.5.1 Sample Size

A sample refers to a set of entities drawn from a population and is normally used to estimate the population characteristics (Ogundimu et al., 2016). It generally refers to a representative population which is derived from the target population. Yamane, (1967), provided a simplified formula that can be used for calculating sample sizes. The formula assumes a 95% confidence level translating to a margin of error of $\pm 5\%$. According to Yamane's formula;

$$n = \frac{N}{1 + N(e^2)}$$

$$1 + N(e^2)$$

Where n is the sample size

N Population size

e margin of error at 5% (standard value 0.05)

$$n = \frac{250}{1 + 250(0.05^2)}$$

$$1+ 250(0.05^2)$$

$$n \text{ (sample size)} = 153$$

The study therefore used a sample size of 153no. of representatives to collect data.

3.5.2 Sample Procedure

Sampling procedure according to Chen, (2016) is the process of choosing a sub-group to participate in a study which acts as a representative of the entire larger group. The study employed purposive sampling and random sampling method in selecting respondents. Purposive sampling according to Maina (2012), gives the researcher the opportunity of using cases that have the essential information with regards to the objectives of the study. In this case, Key Informant Interviews were conducted on individuals who the researcher deemed to be possessing knowledge on peace education programmes and were able to assess the effectiveness of the programmes in combating cattle rustling. These groups included Ward Administrators from the seven wards in Tiaty Sub County, representatives from County Education Board and Peace Committee members within the Sub County. The study also included members of the local community so as to get their views and understanding in regards to the adopted peace education programmes. On the other hand, the use of random sampling according to Noor (2022) ensures that all individuals have an equivalent opportunity of being nominated to participate. The study used this sampling method to reach the village elders and Nyumba Kumi representatives.

3.6 Data Collection

Data collection according to Kabir (2016), is the process of collecting and evaluating information on variables under the study using an established logical manner that allows one to respond to stated research questions and weigh the outcome. The study employed the use

of questionnaires to collect data which were distributed to selected individuals and also face to face informant interviews to collect information from the selected key informants.

3.6.1 Data Collection Instruments

Primary data collection methods were used to gather data for the study. This encompassed use of questionnaires and face to face interviews with selected respondents. These two methods had an advantage since information was gathered and during the interviews the researcher was able to seek clarification on complex issues. A questionnaire according to Brace (2018) is regarded as one of the most efficient tools used in gathering information since it allows the researcher to collect information within a limited time and also with low costs. Questionnaires were distributed randomly to the chiefs, Nyumba Kumi representatives and the village elders. The questionnaires were well structured with both open and close ended questions. It was separated into five sections whereby section A entailed background information, Section B had the peace education programmes, Section C, D and E were specific on each peace education programme respectively. The face-to-face interviews were done with the Ward Administrators, representative of the peace committees and representative from the county Education Board.

3.6.2 Pilot Testing for Research Instruments

Before conducting the research, a pilot test was conducted by the researcher to rule out any mistakes in the research instruments. According to Jordans, et al. (2016) a pilot test is conducted with the purpose of testing the dependability of the instruments of research adopted before carrying out the actual research. Cooper and Schindler (2010) and Mugenda and Mugenda (2003) hold that a sample of not less than 10% of the population is normally acceptable for a pilot study. The pilot study enabled the researcher understand the comprehension level of the respondents for the study. The researcher therefore administered

25 questionnaires to a small group of residents of Tiaty Sub-County in Baringo County. This group however was not selected again in the actual study. Responses gathered were evaluated for data accuracy to ensure that there was no vagueness in the research instruments and to ensure the study was conducted seamlessly.

3.6.3 Instrument Reliability

Reliability of instruments according to Creswell and Creswell (2017) is the degree to which the research instrument yields consistent results after repetitive administration. The consistent results meant the instruments were reliable. Data that was gathered from the pilot test was used to test the reliability of the instruments. Bengtsson (2016) holds that the reliability of the instruments tried using Cronbach's Coefficient value of 0.70 or above ensured the internal reliability of the instruments used. The questionnaires were found to be reliable after detected errors and omissions were corrected.

3.6.4 Instrument Validity

Validity according to Leavy (2017) refer to the degree to which the measure is actually evaluating what is anticipated to be measured. Kumar (2005) holds that validity of instruments should be tested from three dimensions including face validity, content validity and statistical validity. To test the validity, the instruments were availed for examination by the subject supervisors who checked the content and design of the instruments to ensure they fit the required dimensions. In addition, content validity was based on the pilot test that was conducted at Tiaty Sub-County. In case vagueness was noticed, the researcher corrected to ensure that the presented instruments were valid. The findings of the pilot research were also scrutinized in order to ensure that the questions that appeared to be confusing on the questionnaires issued out were identified and either modified or removed to ensure validity.

3.7 Data Analysis

Data analysis was carried out using inferential statistics, descriptive statistics and content analysis. Quantitative data was analysed using descriptive statistics and was tabulated in Microsoft Excel. The findings were then presented in tables and figures. Qualitative data on the other hand was presented in narratives giving clear explanation and inference into the findings from the study.

3.8 Legal and Ethical Considerations

According to Centre for Innovation in Research and Teaching (CIRT) (2010), ethical considerations refer to the norms or morals of conduct which can be used to distinguish actions that are considered as right from those acts that are considered as wrong. To ensure that the research adheres to the legal and ethical requirements, clearance for the research was sought from the Post Graduate School of African Nazarene University and National Commission for science, Technology and Innovation (NACOSTI). The local administration within the sub county was notified on the intention of conducting the research so as to ensure that relevant security measures were put in place. An introduction letter was also issued to the respondents before conducting the research.

The researcher ensured that informed consent was obtained from the respondents before beginning issuing any questionnaire and also before conducting the interviews. This was done by clearly explaining the purpose of the study, and all the steps that would be taken to ensure that integrity of the entire process was maintained. The researcher assured the respondents were guaranteed of discretion during the entire process through appropriate data management. The researcher also assured the respondents if they would require feedback at the end of the study period for their own information, they would be given but subject to them making a request. This assurance of feedback after the study not only encouraged

cooperation from the respondents but it also boosted the level of confidence with the whole process.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter outlines the study findings which are presented using tables followed by discussions. The study findings are arranged in order of objectives as outlined from chapter one. This was however presided by the background information of the respondents. On analysis, descriptive statistics and inferential statistics were used to analyse the data. The presentation of the study findings flows chronologically reflecting the structure of questions as presented in the questionnaire issued out.

4.2 Response Rate

The study first sought to find out the response rate of the respondents. One hundred and fifty-three (153) questionnaires and interview guides were distributed to the respective chiefs, Nyumba Kumi representatives and the village elders. Out of the total questionnaires distributed, 125 questionnaires were duly filled and returned which represented a response rate of 81.9%.

Therefore, the instruments were regarded as responsive and formed the basis for data analysis. A 50% response rate is considered adequate, 60% is considered good while a response rate that is above 70% is considered excellent for analysis and reporting according to Mugenda and Mugenda (2008). The procedures that the researcher used attributed to the high response rate, as she made efforts to notify the respondents using the questionnaires which she administered on her own and kept reminding them to fill in and later picked them.

Table 4.2 Response Rate

Response Rate	Frequency	Percentage
Responded	125	81.9
Not Responded	28	18.1
Total	153	100.0

4.3 Demographic Information

This section sought to establish information on the respondents' background. Specifically, the researcher focused on gender, age, level of education and position of leadership.

4.3.1 Gender of Respondents

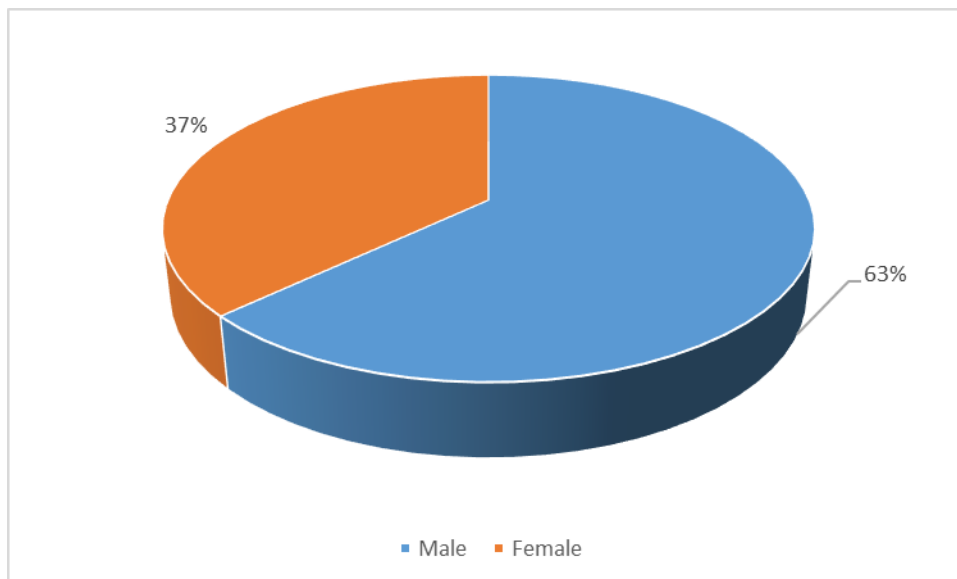
**Figure 4.1 Gender of Respondents**

Figure 4.1 shows that majority of the respondents were male at 63% whereas the female respondents were at 37%. These data indicate that there was gender parity at all levels of the study and that the extent to which women contribute to the incidences of cattle rustling concerns both male and female stakeholders across the categories of chiefs, Nyumba Kumi representatives and the village elders.

4.3.2 Age of Respondents

Table 4.3 shows that most of the chiefs, Nyumba Kumi representatives and the village elders (42.4%) belonged in the 41- and 50-years bracket, closely followed by 29.6% who were over 50 years. Another 20% belonged in the 31 and 40 years and the remaining 8% belonged to under 30 year's brackets. In the context of peace education programs, older chiefs bring experience and wisdom to the table. They use their authority and influence to promote peacebuilding initiatives and encourage cooperation among different communities affected by cattle rustling. The age of Nyumba Kumi representatives may vary, but ideally, they are respected members of the community who effectively communicate and engage with their peers. Older representatives have deeper connections within the community and greater credibility, which are beneficial in promoting the objectives of peace education programs. Age of the respondents signified a wealth of experience in navigating inter-community conflicts and mediating disputes. By involving older village elders in peace education initiatives, their knowledge of local customs, traditions, and historical grievances leverages to foster understanding and reconciliation among communities affected by cattle rustling.

Table 4.3 Age of Chiefs, Nyumba Kumi representatives and the Village Elders

	Frequency	Percentage
Under 30 years	10	8.0
31-40 years	25	20.0
41-50 years	53	42.4
Over 50 years	37	29.6
Total	125	100.0

4.3.3 Level of Education

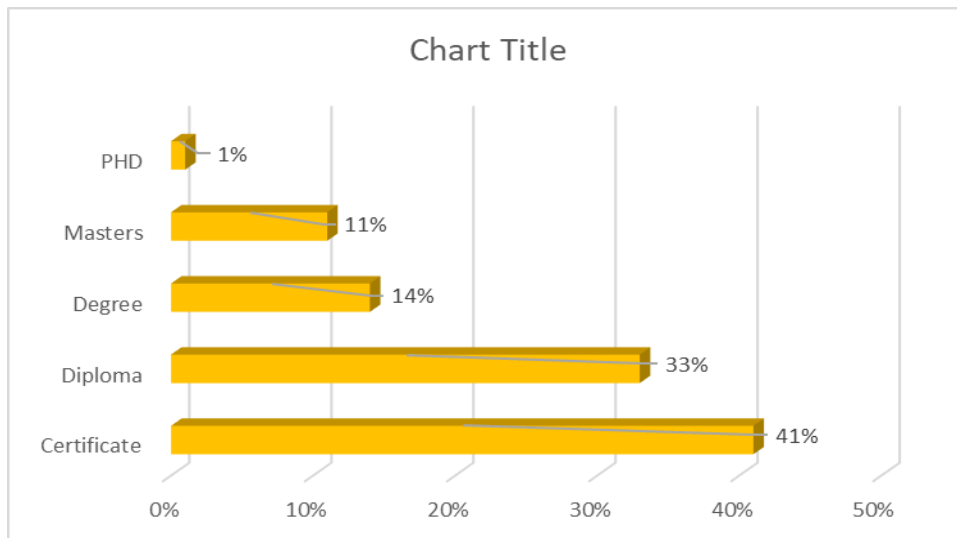


Figure 4.2 Level of Education

Participants were required to indicate their highest level of education as education gives people a set of key, transferable skills such as the ability to effectively communicate both orally and in written form, research and analytical skills, problem-solving skills, teamwork ability and self-management. With this therefore, it was effective for the study to ensure that the participants were literate, understood the subject under study and were able to provide reliable and relevant data (MacDermids, 2011). Figure 4.2 shows that 41% of the respondents had a certificate, 33% were diploma holders, 14% had a degree, 11% had a Master's Degree while only 1% had a PhD. While the chiefs, Nyumba Kumi representatives and the village elders may not always have formal education beyond secondary school, they however typically receive training in administration, conflict resolution, and community engagement. Higher levels of education enhance their ability to understand complex issues related to cattle rustling, analyze data and communicate effectively with stakeholders. Additionally, education equips them with critical thinking skills necessary for designing and implementing effective peace education strategies.

4.3.4 Respondents Position of Leadership

The results reveal that majority of the participants were Nyumba Kumi representatives at 52%, 39% were village elders and 8% were chiefs. These shows that majority of those that responded to the questionnaire were Nyumba Kumi representatives and village elders and chiefs also participated but in a lower turnout.

Table 4.4 Respondents Position of Leadership

	Frequency	Percent
Nyumba Kumi representatives	66	52.8
Village Elders	49	39.2
Chiefs	10	8.0
Total	125	100.0

4.4 Peace Education Programmes

According to the findings, 55% of the chiefs, Nyumba Kumi representatives and the village elders had adopted dialogue as the peace education programmes to combat cattle rustling, 28% adopted mediation as the peace education programmes to combat cattle rustling and 16% adopted disarmament as the peace education programmes to combat cattle rustling. The adoption of dialogue as a core strategy in peace education by Nyumba Kumi representatives and village elders has transformed how communities address cattle rustling. It emphasizes local ownership, prevention, and long-term relationship building essential for sustainable peace in pastoral and semi-arid regions.

Table 4.5 Peace Education Programmes

	Frequency	Percent
Dialogue	69	55.2
Mediation	36	28.8
Disarmament	20	16.0
Total	125	100.0

4.4.1 Effective Programmes in Combating Cattle Rustling

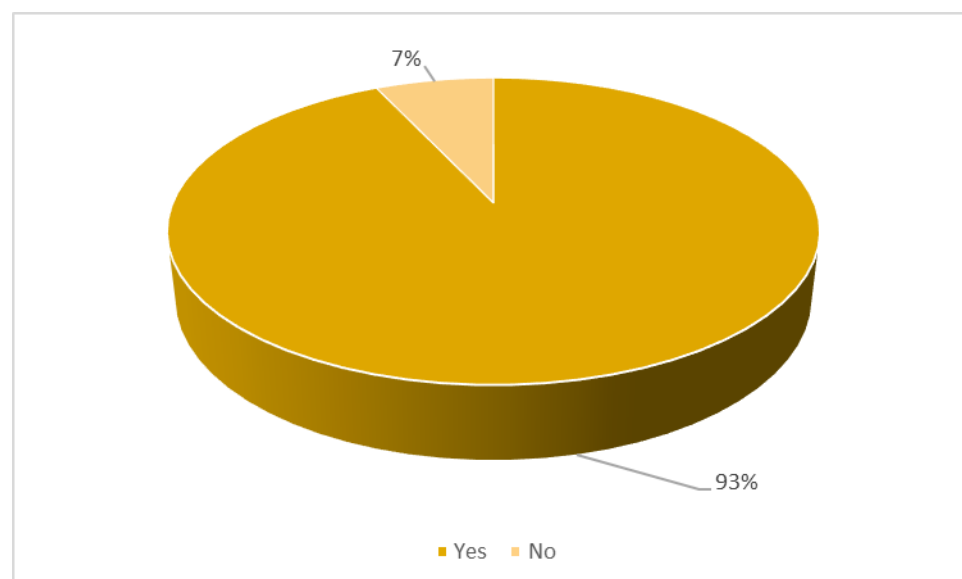
**Figure 4.3 Effective Programmes in Combating Cattle Rustling**

Figure 4.3 shows that 93% of the chiefs, Nyumba Kumi representatives and the village elders believed the above programmes were effective in combating cattle rustling whereas 7% did not believe the above programmes were effective in combating cattle rustling. Engaging with affected communities through awareness campaigns and dialogue sessions can help raise awareness about the negative consequences of cattle rustling and promote peaceful conflict resolution mechanisms.

Providing alternative livelihood opportunities to communities reliant on cattle rearing can reduce the economic incentives for engaging in cattle rustling. This can include training programs in agriculture, small business development, vocational skills, and access to microfinance initiatives. By diversifying income sources, communities become less dependent on cattle as their sole source of wealth. Improving law enforcement and security measures in cattle rustling hotspots is essential for deterring criminal activities. This may involve increasing police presence, establishing community policing initiatives, and deploying technology such as GPS tracking devices on livestock to trace stolen animals. Collaborative efforts between law enforcement agencies, local communities, and neighbouring regions can strengthen border security and disrupt criminal networks involved in cattle rustling.

4.4.2 Extent Programmes are Effective in Combating Cattle Rustling

Table 4.6 illustrates that 43% of the respondents indicated that the programmes were effective in combating cattle rustling to a moderate extent, 33% indicated that the programmes were effective in combating cattle rustling to a great extent, 18% indicated that the programmes were effective in combating cattle rustling to a little extent and 4% indicated that the programmes were not effective in combating cattle rustling at all.

Table 4.6 Extent Programmes are Effective in Combating Cattle Rustling

	Frequency	Percent
Great extent	42	33.6
Moderate extent	54	43.2
Little extent	23	18.4
Not at all	6	4.8
Total	125	100.0

4.5 Dialogue Approach

As per the findings in Table 4.7, 52% of the chiefs, Nyumba Kumi representatives and the village elders indicated that use of dialogue in combating cattle rustling was effective, 31% indicated that use of dialogue in combating cattle rustling was very effective and 16% indicated that use of dialogue in combating cattle rustling was not effective.

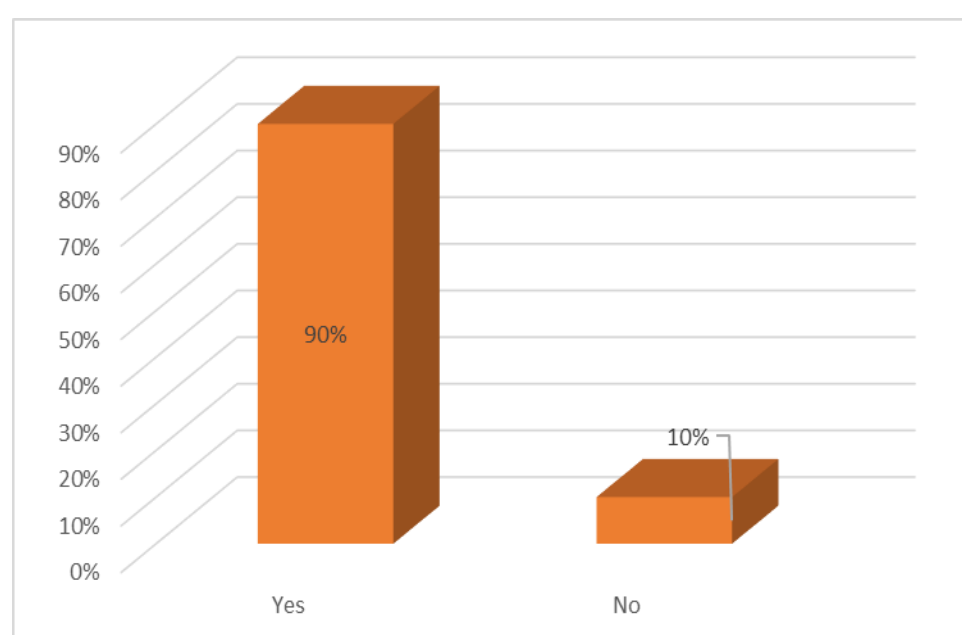
The first key informant indicated that:

In Tiaty Sub-County and other regions affected by similar issues, dialogue initiatives often aim to promote understanding, reconciliation, and peaceful coexistence among communities involved in cattle rustling conflicts. These efforts typically involve engaging community leaders, elders, government officials, and other stakeholders in facilitated discussions, negotiations, and conflict resolution processes. The effectiveness of dialogue in combating cattle rustling depends on several factors, including the level of community participation, the neutrality of mediators, the inclusivity of the process, and the sustainability of outcomes. While dialogue helps reduce tensions, build trust, and resolve specific conflicts, its long-term impact is limited without addressing underlying root causes such as land disputes, resource scarcity, and socio-economic inequalities. To assess the effectiveness of dialogue in combating cattle rustling in Tiaty Sub-County, stakeholders need to consider various indicators, including changes in conflict dynamics, reduction in violence-related incidents, improvements in community relations, and the sustainability of peacebuilding efforts over time. Gathering feedback from community members, monitoring trends in conflict incidents, and conducting periodic evaluations of dialogue initiatives can help measure progress and inform future strategies. **(Elder, Male, Tiaty Sub-County)**

Table 4.7 Dialogue Approach

	Frequency	Percent
Not effective	21	16.8
Effective	65	52.0
Very effective	39	31.2
Total	125	100.0

4.5.1 Community Members

**Figure 4.4 Community Members**

The research aimed at establishing whether the community members were involved during the dialogue approach. 90% of the chiefs, Nyumba Kumi representatives and the village elders indicated that community members were involved during the dialogue whereas 10% indicated that community members were not involved during dialogues.

4.5.2 Dialogue on Combating Cattle Rustling

The chiefs, Nyumba Kumi representatives and the village elders stated that by facilitating open and honest communication, having dialogues helped identify the root causes of cattle

rustling, such as competition over resources, land disputes including historical animosities. Through facilitated discussions and negotiation, dialogue led to mutually acceptable solutions that addressed the underlying issues fuelling conflict. Cattle rustling often bred mistrust and animosity between different communities involved in or affected by the practice. Dialogue initiatives created opportunities for building trust and promoting reconciliation among these communities. Through fostering empathy, understanding, and respect for each other's perspectives, dialogue helped break down barriers and promoted social cohesion within and between communities.

Effective dialogue processes empowered local communities to take ownership of the peacebuilding process. Through involving community leaders, elders, women, youth, and other stakeholders in dialogue initiatives, decisions and solutions were more likely to reflect the needs and priorities of those affected by cattle rustling. This increased the legitimacy and sustainability of interventions aimed at combating the phenomenon. Dialogue served as an early warning mechanism for identifying and addressing tensions before they escalated into violence. Through regularly convening stakeholders to discuss issues related to cattle rustling and monitoring changes in the socio-political landscape, dialogue initiatives helped anticipate and prevent conflicts before they erupted. Early intervention through dialogue mitigated the risk of violence and reduced the likelihood of cattle rustling incidents occurring in the first place.

Dialogue promoted the use of alternative dispute resolution mechanisms, such as mediation, arbitration, and traditional conflict resolution practices, in resolving conflicts related to cattle rustling. These mechanisms offered flexible, culturally appropriate approaches to conflict resolution that prioritized reconciliation and restoration of relationships over punitive measures. Through legitimizing and institutionalizing these practices, dialogue contributed to the development of sustainable peacebuilding processes.

Ultimately, dialogue contributed to the creation of an enabling environment for sustainable peace. Through addressing the underlying root causes of cattle rustling, fostering dialogue and reconciliation, and promoting inclusive decision-making processes, dialogue initiatives lay the groundwork for long-term stability and resilience in conflict-affected areas. Sustainable peace was only achieved when communities were empowered to address the root causes of conflict through dialogue and collaborative problem-solving.

4.6 Mediation

The findings in Table 4.8 illustrates that, 40% of the respondents indicated that the use of mediation in combating cattle rustling was effective. 36% indicated that the use of mediation in combating cattle rustling was very effective and 24% indicated that the use of mediation in combating cattle rustling was not effective.

The 2nd key informant indicated that,

The level of community participation and support for mediation efforts is crucial. Effective mediation requires the involvement and cooperation of community members, including traditional leaders, elders, and representatives from different ethnic groups. Mediators must be perceived as neutral and impartial by all parties involved in the conflict. The credibility and trustworthiness of mediators are essential for fostering a conducive environment for dialogue and negotiation. Mediation processes should be inclusive, ensuring the representation of all relevant stakeholders, including women, youth, and marginalized groups. Inclusivity promotes ownership of the mediation outcomes and enhances their legitimacy within the community.

(County Ward representative, male, Tiaty Sub County)

Another key informant added that,

Mediation approaches should be tailored to the specific context of cattle rustling conflicts in Tiaty Sub-County, taking into account the cultural norms, socio-economic dynamics, and historical grievances of the communities involved. Effective mediation efforts seek to address underlying drivers of cattle rustling, such as land disputes, resource scarcity, and socio-economic inequalities. Mediation processes should aim to find sustainable solutions that promote peace, reconciliation, and development in the region. Regular monitoring and evaluation of mediation initiatives are essential for assessing their impact, gathering feedback from participants, and identifying areas for improvement. Monitoring conflict trends and incidents can help measure progress and inform future strategies. **(Elder, male, Tiaty Sub County)**

Table 4.8 Mediation

	Frequency	Percent
Not effective	30	24.0
Effective	50	40.0
Very effective	45	36.0
Total	125	100.0

4.6.1 Mediation on Combating Cattle Rustling

The chiefs, Nyumba Kumi representatives and the village elders indicated that mediation brought together conflicting parties in a neutral setting, allowing them to communicate openly and explore the underlying issues contributing to cattle rustling. Through facilitating constructive dialogue, mediators helped parties gain a deeper understanding of each other's perspectives, interests, and concerns. This increased understanding led to the identification of

common ground and the development of mutually acceptable solutions. Mediation aimed to find solutions that addressed the root causes of conflict and met the needs of all parties involved.

Mediators worked with conflicting parties to brainstorm creative solutions that went beyond immediate concerns and addressed underlying issues such as land disputes, resource scarcity, or historical grievances. Through focusing on sustainable solutions, mediation helped prevent recurring conflicts over cattle rustling. Cattle rustling often strained relationships between communities, leading to deep-seated animosities and mistrust. Mediation sought to preserve and restore relationships by promoting dialogue, empathy, and reconciliation among conflicting parties. Through facilitated discussions and trust-building exercises, mediators helped repair fractured relationships and fostered a sense of shared identity and cooperation. Mediation empowered local communities to take ownership of the conflict resolution process. Rather than imposing solutions from external actors, mediation involved community members in decision-making and problem-solving processes.

This enhanced the legitimacy and sustainability of outcomes, as solutions were more likely to reflect the cultural norms, values, and priorities of the communities affected by cattle rustling. Mediation served as a proactive approach to preventing the escalation of violence associated with cattle rustling conflicts. Through providing a safe space for dialogue and negotiation, mediation helped de-escalate tensions and reduced the risk of retaliatory attacks or further violence. Mediators worked to identify early warning signs of conflict and intervened before disputes escalated into full-blown crises. Mediation built the capacity of communities to resolve conflicts peacefully and independently in the long term. Through mediation training and skills development, community members learnt valuable conflict resolution techniques, communication skills, and negotiation strategies. This empowered

them to address future disputes related to cattle rustling effectively and proactively, reducing reliance on external intervention.

4.7 Disarmament

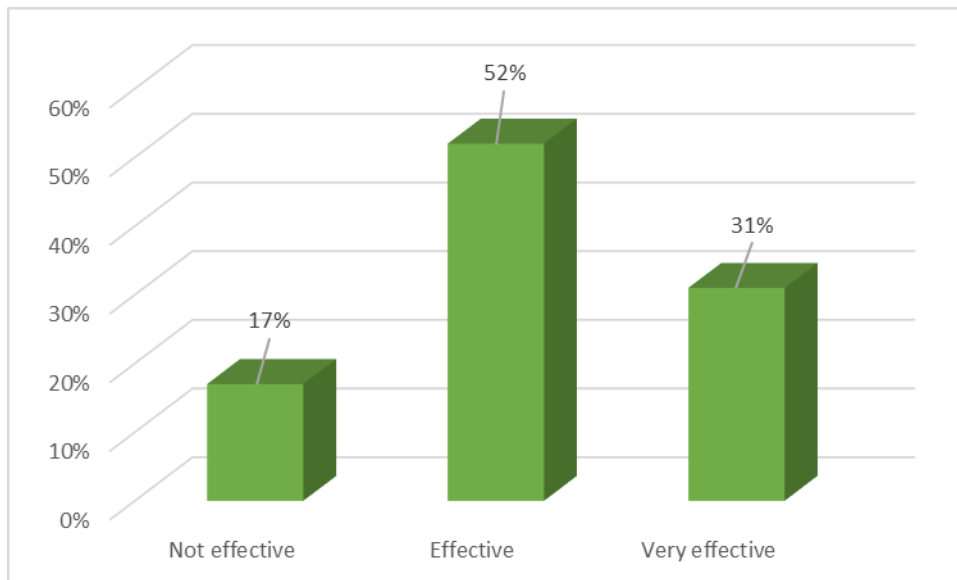


Figure 4.5 Disarmament

According to the findings in Figure 4.5, 52% of the chiefs, Nyumba- Kumi representatives and the village elders indicated that disarmament in combating cattle rustling was effective, 31% indicated that disarmament in combating cattle rustling was very effective while 17% indicated that disarmament in combating cattle rustling was not effective.

4.7.1 Community Members on Disarmament Education

Table 4.9 shows that all the respondents (100%), indicated that community members were involved during disarmament education.

The 4th key informant stated that;

Disarmament initiatives can play a significant role in combating cattle rustling in Tiaty Sub County, Baringo County, Kenya, by reducing the availability of weapons used in these conflicts. One of the primary aims of disarmament is to reduce the level

of violence associated with cattle rustling conflicts. By removing firearms and other weapons from communities engaged in cattle rustling, disarmament efforts can help decrease the intensity and lethality of these conflicts, thereby saving lives and preventing injuries. Cattle rustling conflicts often involve asymmetric power dynamics, where armed raiders have a significant advantage over unarmed communities. Disarmament can help level the playing field by reducing the disparity in weaponry, making it more difficult for raiders to overpower and intimidate local populations. **(Nyumba Kumi representative, male, Tiaty sub-county).**

The 5th key informant indicated that,

Disarmament initiatives can create opportunities for dialogue, negotiation, and reconciliation among conflicting parties. When communities no longer feel threatened by the presence of weapons, they may be more willing to engage in peaceful dialogue to address underlying grievances and resolve disputes through non-violent means. By reducing the prevalence of firearms and other weapons in the hands of civilians, disarmament contributes to overall security and stability in the region. Communities feel safer and more secure when they are not constantly under the threat of armed attacks, leading to improved social cohesion and economic development. **(County ward representative, female, Tiaty Sub County).**

The 6th key informant indicated that;

Disarmament efforts are often conducted in collaboration with law enforcement agencies, which can lead to improved enforcement of weapons control laws and regulations. By cooperating with authorities, communities can contribute to broader efforts to combat illicit arms trafficking and enhance public safety. Disarmament initiatives are often accompanied by programs aimed at providing alternative

livelihood opportunities to individuals previously involved in cattle rustling activities. By offering vocational training, education, and economic support, these programs help steer young people away from violence and towards more productive pursuits.

(Elder, male, Tiaty, Sub county).

Table 4.9 Community Members on Disarmament Education

	Frequency	Percent
Yes	125	100.0
No	-	-
Total	125	100.0

4.7.2 Disarmament on Combating Cattle Rustling

Key Informants stated that disarmament played a significant role in combating cattle rustling, especially in Baringo County where the practice was rampant due to the widespread availability of illegal firearms. Cattle rustling is often carried out using firearms, which embolden rustlers to attack communities, overpower security forces, and evade arrest. Disarmament removes these weapons from circulation, directly limiting the capacity of rustlers to engage in violent raids. When illegal weapons are removed, the general safety of communities improves. People feel more secure, and inter-community relations tend to improve because the fear of armed attacks decreases. This trust is essential for peacebuilding and conflict resolution in areas affected by rustling.

Additionally, the study found that disarmament simplifies the work of security forces. Without the threat of facing heavily armed criminals, police and other agencies can enforce the law more effectively and with reduced risk. This can also encourage more community

cooperation with law enforcement. In many regions, cattle rustling is no longer just a cultural practice it has become a well-organized criminal enterprise. Disarming these networks disrupts their operations and cuts off one of their major tools of intimidation and control.

Moreover, the Chiefs, Nyumba Kumi representatives and the Village Elders stated that cattle rustling undermined the livelihoods of pastoral communities. By reducing the occurrence of rustling through disarmament, communities can engage in livestock farming without constant fear, contributing to economic stability and development. Disarmament efforts often come hand-in-hand with peace initiatives. These efforts can open the door for dialogue between communities, traditional leaders, and governments, helping to address the root causes of cattle rustling, such as competition over resources and historical grievances.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The study's summary, conclusions, and recommendations based on the study findings are presented in this chapter. The objectives of this study were to find out the effectiveness of dialogue approach in combating cattle rustling in Tiaty Sub-County, Baringo County; to determine the effectiveness of mediation in combating cattle rustling Tiaty Sub-County, Baringo County and to assess the effectiveness of disarmament education in combating cattle rustling in Tiaty Sub-County, Baringo County.

5.2 Summary of the Findings

The study found that the chiefs, Nyumba Kumi representatives and the village elders had adopted dialogue approach, mediation and disarmament education as the peace education programmes to combat cattle rustling. They believed that the above programmes played a major role in ensuring that peace was achieved in the community and that they were effective in combating cattle rustling.

It was also evident from the study findings that that the chiefs, Nyumba Kumi representatives and the village elders indicated that use of dialogue in combating cattle rustling was effective. This was due to the fact that the community members were involved during the dialogue and that through facilitating open and honest communication, dialogue helped identify the root causes of cattle rustling, such as competition over resources, land disputes, or historical animosities. Through facilitated discussions, mediation, and negotiation, dialogue led to mutually acceptable solutions that addressed the underlying issues fuelling conflict.

The study also found that the use of mediation in combating cattle rustling was effective. The chiefs, Nyumba Kumi representatives and the village elders indicated that mediation brought together conflicting parties in a neutral setting, allowing them to communicate openly and explore the underlying issues contributing to cattle rustling. Through facilitating constructive dialogue, mediators helped parties gain a deeper understanding of each other's perspectives, interests, and concerns. This increased understanding led to the identification of common ground and the development of mutually acceptable solutions. Mediation aimed to find solutions that addressed the root causes of conflict and met the needs of all parties involved.

The study finally found that the chiefs, Nyumba Kumi representatives and the village elders indicated that disarmament in combating cattle rustling was also effective. All the respondents indicated that community members were involved during disarmament education and disarmament is not a silver bullet, but it is a critical step in reducing the violence associated with cattle rustling. However, it was clearly evident that there existed a disconnect between law enforcement and the community members when it came to disarmament. This was attributed to the fact that there was no alternative provided that brought satisfaction to the community members despite the presence of Anti-Stock Theft police units. But it was clear that when combined with other peace education programs, dialogue approach, and mediation, it contributes greatly to lasting peace and security in affected regions.

5.3 Conclusions

In conclusion, the dialogue approach presents a promising and effective strategy for combating cattle rustling in Tiaty Sub-County, Baringo County. By engaging with affected communities, promoting understanding, and fostering reconciliation, dialogue initiatives had the potential to address the root causes of conflict and promote sustainable peace in the

region. Through facilitated dialogue sessions, mediation efforts, and community-driven solutions, the dialogue approach empowered local stakeholders to take ownership of the peacebuilding process and develop tailored interventions that reflected their needs and priorities. This inclusive approach not only builds trust and social cohesion but also strengthened the resilience of communities to future conflicts. Furthermore, the dialogue approach served as a proactive means of conflict prevention, identifying early warning signs of tension and addressing grievances before they escalate into violence. By promoting alternative dispute resolution mechanisms and building capacity for peaceful conflict resolution, dialogue initiatives contribute to a culture of peace and non-violence in Tiaty Sub-County. However, the effectiveness of the dialogue approach in combating cattle rustling in Tiaty Sub-County depends on several factors, including sustained political commitment, adequate resources, and meaningful engagement with all relevant stakeholders. Additionally, ongoing monitoring and evaluation are essential to assess the impact of dialogue initiatives and adapt strategies as needed.

The study also concluded that mediation had demonstrated considerable effectiveness in combating cattle rustling in Tiaty Sub-County, Baringo County. By providing a structured and neutral platform for conflict resolution, mediation initiatives had successfully facilitated dialogue, promoted understanding, and fostered sustainable solutions to address the root causes of cattle rustling in the region. Through the mediation process, conflicting parties had been able to voice their grievances, explored common interests, and negotiated mutually acceptable agreements. This had led to the development of innovative solutions that went beyond immediate disputes, such as addressing underlying issues of land ownership, resource scarcity, and historical grievances. As a result, mediation had contributed to reducing tensions, preventing violence, and promoting reconciliation among communities affected by cattle rustling. Moreover, mediation initiatives had empowered local stakeholders, including

community leaders, elders, and youth, to take ownership of the peacebuilding process. By involving the community in decision-making and problem-solving, mediation had enhanced the legitimacy and sustainability of outcomes, ensuring that solutions are culturally sensitive and contextually relevant to the needs of the communities in Tiaty Sub-County.

In conclusion, while disarmament education initiatives have been implemented in Tiaty Sub-County, Baringo County, to combat cattle rustling, the effectiveness of these efforts appears to be mixed. While there may have been some reduction in incidents, the overall impact remains uncertain due to several challenges. The deeply rooted cultural and socio-economic factors contributing to cattle rustling in the region pose significant obstacles to successful disarmament education. These factors include historical grievances, competition over scarce resources, and the perceived value of cattle as a symbol of wealth and status. The level of community engagement and participation in disarmament education programs seems variable. Without active involvement and buy-in from local communities, the effectiveness of such initiatives is limited. Moreover, distrust of authorities and insufficient collaboration between education efforts and law enforcement agencies may hinder progress.

5.4 Recommendations

The government should facilitate regular dialogue forums led by community leaders, elders, and representatives from various ethnic groups involved in cattle rustling. These forums should provide a platform for open communication, conflict resolution, and consensus-building among different stakeholders. They should also set up mediation centres within the community where trained mediators can facilitate dialogue and negotiations between conflicting parties. These centres should be easily accessible and culturally sensitive to ensure broad participation.

The government should also provide training in conflict resolution and mediation skills to key community members, including elders, women leaders, and youth representatives. Equipping individuals with the necessary tools to manage conflicts peacefully can help prevent escalations into violence.

The government should incorporate traditional conflict resolution mechanisms, such as customary laws and rituals, into dialogue processes. Respect for local customs and traditions can enhance the legitimacy and acceptance of dialogue initiatives within the community.

The government should also endeavour to foster dialogue and cooperation between communities across borders, particularly with neighbouring counties or regions where cattle rustling is prevalent. Collaborative efforts can facilitate information-sharing, joint patrols, and coordinated responses to cross-border incursions.

In addition, the government should also put into consideration forming partnerships between government agencies, non-governmental organizations (NGOs), community-based organizations (CBOs), and local authorities since this will play a major role in supporting and sustaining dialogue initiatives. Pooling these resources and expertise across the various groups can help strengthen the effectiveness and reach of dialogue approaches.

5.5 Recommendations for Further Studies

The present study was limited to the peace education programmes in combating cattle rustling: case of Tiaty Sub-County, Baringo County, Kenya. Therefore, it would be prudent to undertake research on the following areas;

- i) Since the study was confined to Tiaty Sub-County, similar study can be replicated in other sub-counties or other counties with similar problems of Cattle Rustling.

- ii) There is need to undertake research on how cattle rustling affect girl child education in Baringo County.
- iii) A study should be undertaken to examine the extent to which alternative socioeconomic activities adopted by women have impacted on cattle rustling activities among the Turkana and Borana communities.

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APPENDICES

APPENDIX I: COVER LETTER

Africa Nazarene University,

P.O Box 53067-00200,

Nairobi, Kenya.

Dear Respondent,

RE: REQUEST FOR RESEARCH DATA

I am a student at Africa Nazarene University pursuing a Master of Science in Governance, Peace and Security. The objective of this study is to carry out a research for a thesis paper as a requirement in partial fulfillment of the degree. Kindly spare some time to fill the attached questionnaire as truthfully as possible.

Please be assured that your responses will be treated strictly confidential and under no circumstance shall your name be mentioned in the report. For any questions and concerns you can reach me through telephone number 0705598458.

Thankyou in advance for being part of this study.

Yours sincerely,

Kirwok Jerotich Annlyne

Student- Africa Nazarene University

APPENDIX II: RESEARCH QUESTIONNAIRE

This questionnaire seeks to find out **peace education programmes used in combating cattle rustling in Tiaty Sub-County, Baringo County, Kenya**. The questionnaire will be issued out the Chiefs, Village elders and Nyumba Kumi representatives. Kindly do not write your name in the questionnaire.

Your assistance in completing the questionnaire will be highly appreciated.

Please tick appropriately in the provided spaces.

SECTION A: BACKGROUND INFORMATION.

1. Gender Male () Female ()
2. Age under 30 years () 31-40 years ()
- 41-50 years () Over 50 years ()

3. What is your level of education?

Certificate () Diploma ()

Degree () Masters ()

PHD ()

Other (Specify)_____

4. What is your position of leadership?

- a. Nyumba Kumi representative ()
- b. Village Elder ()
- c. Chief ()

SECTION B: PEACE EDUCATION PROGRAMMES

5. Which of the following peace education programmes has been adopted to combat cattle rustling?

- a. Dialogue ()
- b. Mediation ()
- c. Disarmament ()
- d. All the above ()

6. Do you believe the above programmes have been effective in combating cattle rustling?

- a. Yes ()
- b. No ()

7. If yes, to what extent have the programmes been effective in combating cattle rustling?

- a. Great extent ()
- b. Moderate extent ()
- c. Little extent ()
- d. Not at all ()

SECTION C: DIALOGUE APPROACH

8. How effective is the use of dialogue in combating cattle rustling?

- a. Not effective ()
- b. Effective ()
- c. Very effective ()

9. Are the community members involved during the dialogue?

- a. Yes ()
- b. No ()

10. Give your view on how dialogue contributes to combating cattle rustling.

SECTION D: MEDIATION

11. How effective is the use of mediation in combating cattle rustling?

- a. Not effective ()
- b. Effective ()
- c. Very effective ()

12. Give your view on how mediation contributes to combating cattle rustling?

SECTION E: DISARMAMENT

13. How effective is disarmament in combating cattle rustling?

- a. Not effective ()
- b. Effective ()
- c. Very effective ()

14. Are the community members involved during disarmament education?

- a. Yes ()
- b. No ()

15. Give your view on how disarmament contributes to combating cattle rustling.

APPENDIX III: INTERVIEW GUIDE

The interview guide will be used while interviewing the ward representatives, County Board of Education representative and the representatives from the various peace committees in the Sub- County. The aim is to find out the **effectiveness of peace education programmes in combating cattle rustling**. Your responses and corporation will be highly appreciated.

1. What is your leadership position?
2. Has the use of dialogue been effective in combating cattle rustling in Tiaty Sub- County, Baringo County, Kenya?
3. How effective has the use of mediation been in combating cattle rustling in Tiaty Sub County, Baringo County, Kenya?
4. Explain how disarmament has been effective in combating cattle rustling in Tiaty Sub County, Baringo County, Kenya?

Thank you for your participation

APPENDIX IV: UNIVERSITY APPROVAL LETTER



P.O.Box: 53067 – 00200
Nairobi, Kenya.
Tel: 020 252 7170/1 – 5
Email: vc@anu.ac.ke
www.anu.ac.ke

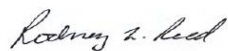
23rd April 2024

RE: TO WHOM IT MAY CONCERN

Annlyne Jerotich Kirwok (21S01DMGP008) is a bonafide student at Africa Nazarene University. She has finished her course work and has defended her thesis proposal entitled: -

"Peace Education Programmes in Combating Cattle Rustling: Case of Tiaty Sub-County, Baringo County, Kenya".

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.



Prof. Rodney Reed
Deputy Vice Chancellor, Academic & Student Affairs

APPENDIX V: RESEARCH PERMIT

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 665130	Date of Issue: 30/April/2024
RESEARCH LICENSE	
	
This is to Certify that Ms. Annlyne Jerotich Kirwok of Africa Nazarene University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Baringo on the topic: PEACE EDUCATION PROGRAMMES IN COMBATING CATTLE RUSTLING: CASE OF TIATY SUB-COUNTY, BARINGO COUNTY, KENYA, for the period ending : 30/April/2025.	
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APPENDIX VI: MAP OF BARINGO COUNTY

