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PSYCHOSOCIAL EFFECTS OF CATTLE RUSTLING ON ADOLESCENTS IN SECONDARY SCHOOLS IN BARAGOI, KENYA

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Abstract

This study was set to find out the psychosocial effects of cattle rustling culture among adolescent students in public secondary schools in Baragoi District, Samburu County, Kenya. For many years, Baragoi has experienced a series of serious conflicts based on cattle rustling. The worst incident was the Baragoi massacre that led to mass deaths and injuries of soldiers. The study employed quantitative and qualitative research paradigms focusing on the cross-sectional survey and phenomenological methods respectively. Probability sampling methods used included stratified and simple random sampling. A non-probability sampling method; criterion sampling was also employed. Quantitative and qualitative data were collected using questionnaires and Focus Group Discussions for students and interviews for teacher counsellors. Questionnaires had both closed and open-ended items. Quantitative data were analysed using Statistical Package for Social Sciences (SPSS) version 20 and were presented using frequencies, means and percentages while qualitative data were analysed and categorized into themes and presented in form of narratives and excerpts. The main findings showed that all the respondents attested to having experienced cattle rustling. This was a clear indication of how rampant this activity was in Baragoi. The study found established that cattle rustling affected adolescent learners psychosocially. Fear and trauma were the most common psychological effect of cattle rustling. To a lesser extent however, hatred and feeling of revenge were also experienced. Above 70% of the respondents reported deaths, displacements and injuries in the family. This study concluded that cattle rustling had brought much psychosocial unrest to adolescents in Baragoi. The study recommends provision of psychological support to the adolescents affected by cattle rustling through training counsellors and strengthening the counselling department in schools and other social avenues.

Keywords: Cattle rustling, psychosocial, trauma, displacement and conflict

Introduction

Pastoralists reside in over twenty one countries across the African continent. Many of these communities are affected by conflicts (Bevan, 2007). Some conflicts within and between pastoralist communities, such as raiding and cattle rustling, have a long history and have to some extent become an aspect of traditional pastoralist culture (Kaimba, Njehia, & Guliye, 2011). Despite the various relentless interventions both by governmental and non-governmental institutions, cattle rustling culture has continued to deepen its roots and widen its effect in Baragoi District, Samburu County. Today, the link between Education and Conflict is now squarely on the EFA agenda (Tawil & Harley, 2004). Advocacy therefore has become extremely necessary. A

vital purpose of this research is advocacy on awareness of psychosocial effects of cattle rustling on adolescent students in Baragoi to inform recommendations on ways to help the adolescents psychosocially

Review of Related Literature

By the end of 2003 there were nearly 25 million people displaced within their own countries by conflict and human rights violations (UNICEF, 2006). Further, in 13 of the 52 countries affected by internal displacement, Internally Displaced People (IDPs) could not count on their government for protection at all. This meant that more than ten million people were confronted with hostile, or at best, indifferent authorities who made no effort to protect them. Nearly 18 million IDPs received no humanitarian assistance from their

government or only on an occasional basis. In this way, most of the internally displaced persons are in the category of neglected persons in the world.

A chief concern is estimating the excess mortality attributed to particular wars (Pedersen, 2002). Studies looking at the indirect consequences of war have also received attention. A good number have examined the short and medium-term impacts of traumatic experiences of war on psychological effects, such as post-traumatic stress disorder, depression and anxiety (Blanc, 2004). The impact of war on fertility effects (Agadjanian & Prata 2002), marriage and disability (Ghobarah, Huth & Russett, 2004) are also topics that have received recent attention.

By destroying property, disrupting economic activity, damaging health services, and breaking-up families, conflicts around the world generally, has resulted in further deprivations, inequalities and in-humane living conditions and distress. On a societal level, they have promoted a dismantling of already weak infrastructure and a weakening of systems of social support (Murray, King, Lopez, Tomijima & Krug, 2002). However, the country-level data is not suitable for estimating an impact of armed conflicts on particular regions and population groups within the country. Recovery in secondary-school enrolment is lower in conflict-affected countries. Stewart, Cindy and Michael (2001), found that primary school enrolments decreased in only three out of eighteen countries in their sample of countries affected by civil wars. All these statistics build on the researcher's idea as deprivation of education.

Further, the conflict may have specific gender impacts. Girls may be withdrawn from school much earlier and married off to lift the burden from their families. Also girls may stay at home to avoid sexual assaults and harassment on their way to school (IRIN, 2004). Even if girls complete education, they may not be able to work outside their households, either because fewer opportunities are available in

general or because society starts to frown at families who let their women engage in outside employment. They will also find it difficult to replace teachers in the areas targeted (Mulkeen, 2007). These effects will have long term consequences for the type and quality of schooling available to children in areas of violence. This, according to the researcher's knowledge has been a similar scenario in Baragoi.

The development of commercialisation has extracted large numbers from the traditional raiding circle, despite efforts of security forces to curb the trading of stolen livestock (Eaton, 2010). Turkana and Pokot experienced a net loss of livestock of more than 90,000 animals due to raids between 2006 and 2009 (Conflict Early Warning and Response Mechanism, CEWARN, 2010). A reduction in livestock population, even by small numbers, is critical especially for the pastoralists who depend on livestock for income and food security and prestige.

According to Mkutu (2006), in recent years, due to proliferation of small arms and commercialization of cattle rustling, there is an emergence of large-scale violent cattle raiding between neighbouring pastoral communities in Kenya. Moreover, there is an emergence of commercialized cattle rustling where wealthy businessmen, politicians, traders or local people pursuing economic objectives finance raids among the pastoral communities. This greatly interferes with the future and assets of the pastoralists.

A study by Stewart et al (2001) of African countries affected by internal armed conflicts finds that primary school enrolments decreased only in three out of 18. Many children affected by conflicts report levels of distress, which are associated with serious disorders such as posttraumatic stress disorder (PTSD), depression or anxiety. The level of distress is directly linked to the severity of trauma or event children experienced during the conflict. While the levels of distress decline over the time, many children remain severely

affected for a long period of time (Yule, William, Rune, Florence & Patrick, 2003).

Psychosocial Effects of Conflict in Northern Kenya and Samburu County

Khadiagala (2004), in his report on Kenya National Poverty Eradication Plan, KNPEP, (1999-2015), indicated that the highest incidence of poverty and destitution occurs in the Northern Kenya where the poor account for 80% of the population. All economic and social indices show that the communities in Northern Kenya are worse off than the rest of the country. An in-depth analysis indicates that Samburu district comes second after Marakwet in terms of the percentages of the population displaced. Cattle rustling in the district had displaced 17% of the district's population or 23,707 people (Mkutu, 2006). All these displacements have got roots in cattle rustling. Most of the displaced are Turkana from Baragoi and Nyiro divisions

According to a research done by Mkangi (1997), Samburu is also said to be among the ten poorest districts in Kenya in all the development indices. School enrolment rates are far below the national average, majority of the people in the region depend on relief food and are malnourished. Mortality rate is high and so are poverty levels. Water and sanitary services are inaccessible to the majority of the pastoralists.

Statement of the Problem

Some conflicts within and between pastoralist communities, such as raiding and cattle rustling have become an aspect of traditional pastoralist culture (Kaimba, et al., 2011). Despite the various relentless interventions both by governmental and non- governmental institutions, cattle rustling culture has continued to deepen its roots and widen its effect in Baragoi District, Samburu County. In November, 2012, the country witnessed one of the worst fatalities in its history, the massacre of 42 police officers in Baragoi, Samburu County, by bandits (Shiundu, 2012). A series of ethnic clashes between the Samburu and

Turkana tribes of Kenya's Samburu district resulted in the deaths of police officers sent to quell the violence. These conflicts are based on cattle raiding endeavours. Consequently, six public secondary schools in Baragoi were indefinitely closed down following the insecurity that accompanied the Baragoi massacre. Businesses too were closed down and thousands of people displaced. Most researches done previously mainly concentrated on the economic impacts as well as structural violence that resulted from the cattle rustling culture on the community giving more focus to adults. Due to this research gap, this study was set to find out the psychosocial effects of cattle rustling on adolescent learners in Baragoi district, Samburu County, Kenya.

Research Design and Methodology

This research employed mixed research methods. According to Creswell and Clark (2007), mixed methods research entails philosophical assumptions that guide the direction of the collection and analysis of data; and the mixture of qualitative and quantitative methods in many phases in the research process. Mixed methods research provides strengths that offset the weaknesses of both qualitative and quantitative research. The target population of this study comprised of four public schools in the district with a total of 904 students and four teacher counsellors.

Description of Sample and Sampling Procedures

Probability and non-probability procedures were used to select the sample size and sampling procedures. Criterion sampling, one type of non-probability, purposive procedures, was chosen by the researcher since it gives the sample with the required characteristics for the study. According to Best and Kahn (2006), purposive sampling helps the researcher build a sample that is satisfactory to their specific needs. The researcher purposively targets the four public schools for several considerations

Table I: Sampling Matrix

Category	Total Population	Sample Size	% of Total	Sampling Technique
Students	904	181	20%	Random Sampling
Teacher Counsellors	4	4	100%	Criterion Sampling

Table 2: Distribution of Sample by School

School	Population	Sample	Percentage
Baragoi Boys	316	63	34.81%
Nyiro Boys	322	65	35.91%
Baragoi Girls	224	45	24.86%
Nyiro Girls	42	8	4.41%
Total	904	181	100%

Source: Baragoi District Education Office (2013)

Description of Data Collection Instruments

The researcher used triangulation method of data collection, which according to Ogula (2008) involves the use of two or more research instruments to collect the necessary

data. The study used questionnaires and Focus Group Discussion guides for students and interview schedules for teacher counsellors

Discussion of the Findings

Table 3: Demographic Information of Teacher participants (n =4)

Variable	Frequency	Percent (%)
Gender		
Male	1	25.0
Female	3	75.0
Level of Education		
Degree	3	75.0
Masters degree	1	25.0
Training in Guidance and counselling		
Trained	1	25.0
Not trained	3	75.0
Teaching experience		
0- 5 Years	2	50.0
6 - 10 Years	2	50.0

Based on the information in Table 3, majority of the respondents were female teachers 75%, while male teacher respondent who participated in the study was only one which accounts to 25%. This may be due to the fact that most teacher counsellors are not trained counsellors and base their motivation on the emotional aspect to cater for the needs of the

students. Majority of the teachers 75% were graduates, while one who makes 25%, a master degree holder. The findings showed that there are more graduate teachers in secondary schools; majority of whom have not undergone training in counselling. Of the teachers who had taught in the area, 50% had taught for 6-10years. Most of the teachers 75% have lived in Baragoi for 6-10 years. In normal

circumstances, the more one is experienced in a certain field, the more amplification of knowledge in the same aspect. These findings revealed that the more the teaching experience in the area, the better the understanding of the adolescent learners since such teachers have more knowledge on the occurrences around

the area. A majority, 75 % of the teacher counsellors also were not local residents of the area. This was translated as an effort to generate neutrality of the counsellor who would be from an ethnic community not partisan in the cattle rustling culture in the area.

Demographic Information of Learner Participants (n=178)

Table 4 indicates that 69.3 percent (123) of the sampled students were male while 30.7 percent (55) were female. Respondents age ranged between 15 -16 years (65.2%) followed by 50(28.1%) whose age was between 17 and 18 years. This age was expected for the newly joined secondary school students of form one. In addition to age, the 178 students were drawn from all the four classes of secondary school program as illustrated in the Table. 4. Respondents were form one students, accounting for 46.6 %, while form twos 42 students (24.2%), form three 35 (19.7%) and form four 17 students (9.6%). Elucidation of the time the respondents had spent at Baragoi presented majority having been in the Samburu County for over 16 years 82(46.1%). These population was followed by 51(28.7%) and 35(19.7%) who lived in Baragoi between 11 - 15 years and 5 -10 years respectively.

The study found that no participants who had not been exposed to the incidence of cattle rustling activities in their region. There were some who had experienced attack on the road by the cattle rustlers 74 (41.6%). However, despite the fact that a cattle rustling is a cultural activity to majority pastoralists, only a few of the respondents grumbled to have participated in this activity in this case 8 learners who account for 4.5%. The study found that there hardly existed respondent who had not been exposed to the incidence of cattle rustling activities in their region. Despite the fact that cattle rustling is a cultural activity to majority pastoralists, only a few of the respondents grumbled to have participated in this activity 8(4.5%). This is expected due to the fact that people are getting educated. Very few would reveal their traditionalism in feel of inferiority complex or other factors.

Psychological Effects of Cattle rustling on Adolescent Students in Public Secondary Schools in Baragoi

Table 4: Psychological Effects on Adolescents

Factor/ Variable	Disagree		Not sure		Agree	
	F	%	F	%	F	%
I feel traumatized by incidence of cattle rustling	24	13.5	3	1.7	151	84.8
Cattle rustling evoke a negative attitude towards neighbouring communities	28	15.7	1	0.6	149	83.7
The way to fight cattle rustling is through revenge	147	82.6	2	1.1	29	16.3
I feel threatened by the presence of cattle rustlers	18	10.1	-	-	160	89.9
Renewed incidence of cattle rustling create fear in me	26	14.6	2	1.1	150	84.3

From the table above, it is evidenced that cattle rustling traumatizes the adolescent living in the prone areas. From the responses, 151 (84.8%) agree that they feel traumatized by incidence of cattle rustling activities while a

few 24 (13.5%). Since the cattle rustling activity is an intercommunity practice, the afflicted community may develop blackball onto surrounding communities due to losses that might have been experienced. In this respect,

the respondents concurred that the later activities invoke a negative attitude towards the neighboring communities 149 (83.7%). The study depicts the majority of the adolescent respondents have changed from the attitude of taking revenge as a means to curb cattle rustling. Information obtained from the respondents indicated that, 147 (82.6%) disagreed with the notion that the way to fight cattle rustling was through revenge. However, 2 (1.1%) were not sure while 29 (16.3%) agreed that revenge was the means to solve conflict.

The essence of cattle rustling created threat among 160 adolescents, (89.9%), while fear is experienced by 150(84.3%) of the respondents. Nevertheless, there existed a percentage of those who are neither threatened nor fear the Cattle rustling activities 18(10.1%) and 26(14.6%) respectively. Beyond the physical impacts of the conflicts on humans, Pike et al., (2010) have documented negative psychological consequences, for example, traumas. In the focus group discussions, students in one of the schools cited incidences of cattle rustling that commonly took place right behind their school compound. Others explained incidences around their homes. Majority explained that the gunshots, whether at night or during the day were scaring and traumatizing. They were therefore disrupted in their studies since whenever there were gunshots around the school, there would be unrest and confusion in the school as students would be eager to know what was going on. It took quite a while to maintain calm in the school. 78% of the respondent cited the Lomirok incident as their worst experience. They explained how the mass killing of soldiers in Baragoi affected them. These are some of the information transcribed from the audio recording. The codes GSR for Girl Student Respondent and BSR for Boy Student Respondent were used to give the transcripts in the Focus Group Discussions (FGD).

I have never been scared more than that before, I regret to the moment why I went to view the dead bodies displayed at Baragoi primary School. I saw one body shot at the

tummy and the intestines were all out, I guess the soldier was Somali or Borana because he had very curly hair. He however looked young and handsome only that he had blood all over. (FGD, GSR 1, May 12, 2014)

Some were half naked and others I could not even look twice at them since they were so bloody. I remember not sleeping well at night almost for a week. However up to today, whenever I pass close to Baragoi primary, the pictures of those dead bodies come to my mind. Weird enough, I fear passing close to bushy places since I imagine that there are people always hiding there. (FGD, GSR 2, May 12, 2014)

Even at school I can never use the pit latrines at night since I fear people might be at the fence watching me. I also imagine that some of the dead bodies I saw buried in the cemetery might be walking around because to me they just looked like they were sleeping because of the pain and would wake up. Those people were too many to die at the same time. (FGD, GSR 3, May 12, 2014)

I have asked my mother since then to transfer me to another school out of Baragoi but she says that it is not a solution since I would need to come back over the holiday as Baragoi is the place I call home. I feel scared and frustrated. I wish this was not my home. I just envy those who live out of Baragoi because they have better places to call home. My agony will only end when I complete school and move away from Baragoi to other better places like Nairobi. (FGD, GSR 4, May 12, 2014)

Some students also explained that they lived in the routes commonly used by the bandit like Marti, Morijo and Suyan. They had overtime lost relatives who got shot by the stray bullets in the process of recovering lost animals. Majority of the respondents however explained their frustration caused by lack of fees either due to the loss of cattle that is their key source of income or worse still death or physical incapacitation of relatives who were bread winners in their families. Poverty came out as a major cause of low self esteem. Jealousy is another aspect that came out

clearly among students who felt that their counterparts from other communities were more favoured than them in terms of the attention they receive in form of aids after the attacks. Majority also shared sad stories of relatives and friends lost in cattle rustling as well as those injured, and others amputated. A student in the FGD reported an incidence of threats from his classmate;

When our neighbouring community has been raided by our tribe, some students keep threatening us that if the cows are not returned they will deal with us since it is our brothers and uncles who are stealing their cows. In fact they look down upon us and consider us thieves. However, when it is cattle from our community that has been stolen, some students from the other tribe would laugh at us and say that we are 'women' and are yet to see more fire. I hate being threatened as this makes me very bitter. (FGD, BSR 1, May 12, 2014).

The focus group discussions clearly indicated that hatred was a psychological effect of cattle rustling that was prompted especially by discussions of cattle rustling held by students at school. One group however disputed the fact that cattle rustling brings about hatred. Fear was also another psychological aspect that came up in the discussions. The proximity of the schools to avenues of cattle rustling created fear since the sounds of gun shots and sight of people running along the school fence was something that the students could not ignore. Despite the security offered at school,

Socio-cultural I Effects of Cattle Rustling on Adolescent Learners

Table 5: Socio-cultural Effects of Cattle Rustling on Adolescent Learners (n=178)

Variable	Frequency	Percent (%)
Lost cattle to rustlers		
Yes	142	79.3
No	36	20.1
Those that migrated due to cattle rustling		
Yes	146	81.6
No	32	17.9
Those who lost relatives to rustlers		
Yes	145	81.0
No	33	18.4
Those with injured relatives due to rustling		
Yes	125	69.8
No	53	29.6

they feared stray bullets and rising of vengeance amongst themselves. Students from two schools cited slightly far from the police post in Baragoi, discussed their fear in terms of accessibility to security. The fact that the school is sited in an area inhabited by only one ethnic community instilled fear in students from the other community who felt out of place in the incidences of cattle raiding. From the pilot study carried out in a day school in Baragoi, students clearly indicated their fear when they said that during these incidences, they would go to school late for fear of meeting the bandits in the morning. This fear creeping in the students affected them both psychologically and intellectually. Majority of the group members ruled out the feeling of revenge amongst adolescents since they said that the students were not the participants in the raiding and therefore had nothing to revenge. Others however, noted that the hate speech in the social media and amongst students made them wish that the members of the raiding community be avenged even if not by them.

The sights of terror for instance at the Baragoi massacre, lack of income at home, death of relatives and friends, poor living conditions at home was pointed out in the discussions as the major source of stress and depression amongst adolescents. There were no assaults in any case. However in the group discussions a few cases of boys threatening each other in the incidences of cattle rustling were noted.

Students who have engaged in protecting their family		
Yes	23	12.8
No	155	86.6
Total	178	100.0

In the questionnaire administered, there were open ended questions that were responded to by 178 students (98.34%). A total of 64 students (35.4%) also participated in group discussion. The study found that the social-cultural life of the community is severely as per sampled participants. It is evidenced that many lost their herd to rustlers 142 (79.3%). Cattle rustling activities have lead many people to leave their homeland and migrated to safer area 146(81.6%) while a few maintained at their locality 32(17.9%). Notably, many of the respondents lost their relatives to rustlers 145(81.0%) with others left Injured 125(69.8%)

It is clear that 155 students, which accounts for 86.6%, however, did not engage in protecting their families. This is expected since the intruders would be using sophisticated weapons whereby everyone fears for his or her life. The adverse situation of rustling may lead the youth to reorganize themselves so that they can protect their families in future attack or retaliate. However, the study shows 86.6% of respondent did not engage in protecting their families.

Responds in the questionnaires put it clearly that there were movements of people from areas like Masikita, Suguta valley, Morijo, and Kerio valley. The adolescent students said that their family were forced to move to place deemed safe. 93% said that they were helped to move and settle by the Kenya Red cross. The others however were helped by the various churches and individual well-wishers. Some of them moved to Maralal and became farmers. A number of their relatives also were employed as house helps to help in self-sustenance.

The consequence of cattle intensifies to the extent of death. Some people are left sustaining varying levels of injuries. The study show majority of participants lost their

relatives 145(81.0%) while other suffered from injuries after bandits rustled their herds. According to Schilling et al., (2012), the most direct effect of raiding on human well-being is the loss of lives and injuries caused during the raids

The students also noted that most of their families were affected socially since their property was destroyed and their living standards considerably lowered. Since some had been sent into poverty, they said that they would help their parents over the holidays in doing casual jobs and burning charcoal to pay their fees and get basic needs. Some students also noted that their families had migrated to Rumuruti in Laikipia County and had lived there as squatters. According to (Behnke, 2008), livestock is a fundamental form of pastoral capital, besides functioning as a means of production, storage, transport and transfer of food and wealth.

The information obtained from focus group discussion also indicated that to a greater extent, educated adolescents related much better with the others from the rustling community. To a lesser extent however one could not miss a concept of a constrained relationship among learners especially from the Turkana and Samburu communities. Others had still not come into terms with the deaths of their relatives and friends that they associated with cattle rustlers. This category would therefore develop selective friendships and become either consciously or unconsciously indifferent to those from the other ethnic communities.

It was also clear from the group discussions that there was social disharmony between the ethnic communities. This was clearly visible since they explained that the Turkana and Samburu hardly live together, in Baragoi town for instance the road more or less demarcated the way people live. One side is inhabited by

the Samburu and the other side the Turkana. Eriksen and Lind (2009) point to the formation of loose grazing associations to expand territory. In these so called 'arumrum', 'up to a few hundred households' (Eriksen & Lind, 2009) come together to take over larger areas with pasture.

The students in the FGD agreed that though invisible, tribalism has affected socialization and adolescents rarely engage freely with others from the other community. The few, however, who did so may not even be free to visit their friends over the holidays in fear of being attacked or branded a spy by their community. In many instances also education has been affected where indefinite closure of school on issues associated with cattle rustling has delayed syllabus coverage. Raiding leads to distrust between communities which is a prerequisite of conflict (Mwangi, 2006). On the other hand, communities use raiding to articulate their hostility toward enemy communities (Eaton 2008).

Conclusions

Based on the study research questions that guided the researcher and data analysis, there are major research findings noted by the researcher. 100 % of the respondents said that they had experienced Cattle rustling in Baragoi. This is an indication of the frequency of these incidences. The students' responses indicated that they were psychologically affected by cattle rustling. Cattle rustling incidences at home and around the school instilled fear, directly or indirectly stressed the students as well as affected their attitudes towards their colleagues from other ethnic communities.

Cattle rustling also socially affected the adolescents. Tensions arising from these attacks sometimes affected how the adolescents related to each other. Injuries and deaths were common place. 81.0% had lost relatives to cattle rustling while 68.9% had at a time had an injured relative. Constraints in mobility and poor education services have also been experienced by the adolescents. 79.3 %

have lost their animals to rustlers while 81.6% have had to migrate to new areas for safety.

From the group discussions held, it was evident that the adolescent viewed cattle rustling as a destructive venture that caused more harm than good. Though most agreed with the notion that it is a cultural aspect, they could not ignore the dynamics that came along with modernization. However, majority were positive that apart from the political bearing that flares the menace the more, education is a great tool to curb it.

The researcher also concluded that though not so overt, adolescents experienced social disharmony amongst themselves. This is in addition to the social problems encountered at home. Information collected from students led the researcher to the conclusion that adolescent learners did not receive as much psychological attention as they deem to have received. Counselling did go to a considerable level in helping learners overcome these psychosocial effects of cattle rustling. Out of choice or chance, few students seemed interested in the counselling offered at school if any. The counselling offices also seem do not to be fully operational in the schools and if they are, the incompetence of the teacher counsellor also disable them from helping the affected learners. Though the teachers agree that cattle rustling has had enormous psychosocial effects on learners, they seem incapacitated to fully handle such situations.

Recommendations of the Study

Following the findings of the present study, the researcher has the following recommendations to make to teachers counsellors, administrators in the public schools in Baragoi, County Education Office and the government through respective ministries.

The school administration should ensure that the teacher counsellors are professionally trained to help them acquire the required skills of dealing with effects of cattle rustling. The trained counsellors also should be supported by the school administration to attend any training on emerging issues as well as get

avenues for supervision so as to avoid the teachers getting a burn out since they experience more or less the same things as the learners. Apart from the one day set aside for group counselling, the school administration in collaboration with the counselling department should be able to add more time for personal and group counselling. The counselling office needs to sensitize adolescent learners on their needs to be counselled. Those students who think they have no problems can be helped through avenues of self exploration and hence establish a better informed state of self awareness. This will open to them their need for counselling.

The teacher counsellors should provide leadership and guidance through collaboration with stakeholders plan school counselling program to address psychosocial needs hence improve academic performance and conduct parental education programs on adolescents.

There is need for the ministry of education through the county education office to come

up with effective ways of compensating for lost time at school due to incidences related to cattle rustling and also devise better strategies in bursary allocation to those economically affected by cattle rustling. .

The government also through the ministry of youth should be able to cater for psychosocial needs of adolescents when they are not at school, that is, over the school holidays.

Non-governmental organizations and religious institutions should also be apt in addressing adolescents' physical moral virtues and social needs to avert possible stresses for the development of positive attitudes related to psychosocial coexistence.

The study recommends that the government should conduct continuous disarmament and ensure the country's porous borders are properly manned to prevent entry of illegal firearms and guarantee the security of the pastoralist communities living along the border.

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