

**YOUTH INVOLVEMENT IN PEACEBUILDING INITIATIVES AND THEIR
ROLE IN PROMOTING INTER-COMMUNAL PEACE ALONG THE
TURKANA–WEST POKOT BORDER**

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DECLARATION

This thesis is my original work and has not been presented to any other Institution for an academic award.

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DEDICATION

This thesis is dedicated to my cherished family, friends, and spiritual mother, Mrs. Pamela Onyango, for their encouragement and support throughout this journey of writing the Thesis.

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ABSTRACT

Intercommunal violence along the Turkana and West Pokot border in northern Kenya continues to undermine peace, livelihoods, and development despite sustained interventions by state and non-state actors. This study assessed the influence of youth involvement in peacebuilding initiatives on inter-communal peace between Turkana and West Pokot counties. Specifically, the study evaluated youth-led peace initiatives, their impact on fostering peace, the effectiveness of conflict prevention mechanisms, and the role of legal and institutional frameworks in supporting youth participation and awareness. The study was anchored in Peace building Theory (Lederach, 1997) and Conflict Transformation Theory (Galtung, 1996; Lederach, 2003), which emphasize inclusive participation, relationship-building, and long-term transformation of conflict dynamics. A descriptive survey design employing a mixed-methods approach was adopted to capture both quantitative and qualitative dimensions of youth engagement in peacebuilding processes. The study was conducted in selected wards of Turkana County (Lobokat, Kaputir, and Katilu) and West Pokot County (Mosool, Sook, and Sekerr). The target population comprised youth, civil society organizations, government officials, and community elders. From this population, a sample size of 442 respondents was drawn. A total of 318 respondents returned usable questionnaires, representing a response rate of 71.9%. Data were collected using questionnaires, interviews, and focus group discussions. Quantitative data were analyzed using SPSS Version 27 through descriptive statistics, including frequencies, means, and standard deviations, as well as inferential statistics comprising correlation and multiple regression analysis. Qualitative data were analyzed using thematic analysis to complement and enrich the quantitative findings. The findings revealed that youth actively participate in peacebuilding initiatives, with moderate to high engagement in dialogue forums, cultural exchanges, sports activities, livelihood programmes, and peace caravans (composite mean = 3.78). These initiatives were found to moderately enhance communication ($M = 3.84$), trust ($M = 3.76$), social cohesion ($M = 3.81$), and reduction of stereotypes ($M = 3.69$) among communities along the border. Multiple regression analysis established that youth initiatives significantly explain variations in inter-communal peace outcomes ($R^2 = 0.426$, $p < 0.05$), indicating a statistically significant contribution to peacebuilding efforts. However, youth participation remains irregular and constrained by limited resources, elite capture, weak institutional coordination, and persistent structural socio-economic challenges. The study further established that conflict prevention mechanisms, including mediation, negotiation, reconciliation, peace committees, and early-warning systems, are moderately effective in promoting inter-communal peace, with mediation receiving the highest rating ($M = 4.12$). Nevertheless, their effectiveness is undermined by delayed response systems ($M = 3.55$), coordination gaps ($M = 3.62$), and resource constraints ($M = 3.48$). In addition, although legal and institutional frameworks supporting peacebuilding exist, youth awareness remains low (38%), and participation in formal peace structures remains below 30%, reflecting weak grassroots implementation and limited institutional outreach. The study concludes that youth initiatives and conflict prevention mechanisms make a statistically significant but moderate contribution to inter-communal peace along the Turkana–West Pokot

border. It recommends strengthening youth inclusion, enhancing institutional coordination, improving early-warning responsiveness, and increasing legal awareness to promote sustainable peacebuilding and long-term inter-communal peace in the region.

ABBREVIATIONS AND ACRONYMS

BDP:	Borderland Development Program
CBOs:	Community-Based Organizations
FGD:	Focus Group Discussions
ICT:	Information and Communication Technology
INGOs:	Intergovernmental Organizations
IPSP:	Integrated Peace and Security Program
KLMC:	Kenya Livestock Marketing Commission
KNCHR:	Kenya National Commission on Human Rights
KNBS:	Kenya National Bureau of Statistics
KNPHC:	Kenya National Population and Housing Census
KYEOP:	Kenya Youth Employment and Opportunities Project
NCIC:	National Cohesion and Integration Commission
NGOs:	Non-Governmental Organizations
NYS:	National Youth Service
TPDO:	Turkana Pastoralist Development Organization

UNDP:	United Nations Development Programme
UNOY:	United Network of Young Peacebuilders
UNESCO:	United Nations Educational, Scientific and Cultural Organization
UNSC:	United Nations Security Council
YAPP:	Youth Action Plan for Peace
YPI:	Youth Peace Initiative
YPB:	Youth Peace Brigade
YPN:	Youth Peace Network

OPERATIONALIZATION OF TERMS

Conflict Prevention Mechanisms: Formal and informal approaches involving youth that are used to prevent, manage, or resolve conflicts before they escalate into violence, including mediation, negotiation, reconciliation, peace committees, and early-warning systems.

Effectiveness of Conflict Prevention Mechanisms: The extent to which conflict prevention strategies reduce violence, resolve disputes, prevent conflict escalation, and promote sustainable peace between communities.

Fostering Inter-Communal Peace: The process of promoting trust, cooperation, peaceful coexistence, and positive relations between the Turkana and Pokot communities through peacebuilding activities.

Institutional Framework: Organizations and structures that support youth participation in peacebuilding, including government agencies, peace committees, NGOs, CBOs, FBOs, and youth groups.

Inter-Communal Peace: A state of peaceful coexistence characterized by mutual trust, cooperation, reduced conflict, and harmonious relations between the Turkana and Pokot communities.

Legal Framework: The laws, policies, and regulations that guide youth participation in peacebuilding and conflict prevention, including national and international peacebuilding instruments.

Peace: A condition of harmony, stability, security, and absence of violent conflict, characterized by justice, mutual respect, cooperation, and peaceful coexistence among individuals and communities.

Peacebuilding Initiatives: Planned activities, programs, and interventions aimed at addressing the root causes of conflict, strengthening social cohesion, promoting reconciliation, and sustaining long-term peace within and between communities.

Turkana–West Pokot Border: The border region between Turkana County and West Pokot County where the study is conducted and where inter-communal conflicts and peacebuilding initiatives occur.

Youth: Individuals aged between 18 and 35 years as defined by the Constitution of Kenya (2010) and the Kenya National Youth Policy, who constitute the primary focus of this study.

Youth Awareness: The level of knowledge and understanding among youth regarding peacebuilding initiatives, conflict prevention mechanisms, policies, and institutional support structures.

Youth Involvement: The active participation and engagement of young people in decision-making processes, community activities, and interventions aimed at addressing social, economic, and peace-related issues.

Youth Involvement in Peacebuilding Initiatives: The participation of young people aged 18–35 years in activities aimed at preventing conflict, promoting dialogue, and strengthening peaceful coexistence between communities.

Youth Peacebuilding Initiatives: Youth-led or youth-focused activities designed to promote reconciliation, social cohesion, conflict prevention, and peace among communities.

Youth Role in Promoting Inter-Communal Peace: The contribution of young people to peacebuilding through dialogue, mediation, community mobilization, awareness creation, and other activities that enhance peaceful relations between communities.

CHAPTER ONE

1.1 Introduction

This chapter critically examines the involvement of youth in peacebuilding across global, continental, regional, national, and community levels. The chapter will cover the background of the study, the statement of the problem, the purpose of the study, the objectives of the study, the research questions, the hypotheses, the scope of the study, the delimitations, the limitations, and the assumptions of the study, coupled with a conceptual/theoretical framework.

1.2 Background of the Study

Across conflict-prone societies, young people occupy a unique position in both the perpetuation and prevention of violence. As one of the largest demographic groups in many developing regions, youth are often among those most affected by conflict through displacement, unemployment, interrupted education, and social exclusion. At the same time, they possess the energy, creativity, and social networks needed to promote dialogue, strengthen social cohesion, and support community resilience. As a result, contemporary peacebuilding increasingly recognizes youth not merely as victims or perpetrators of conflict, but as important actors capable of transforming relationships and contributing to sustainable peace (Lederach, 2020). This shift reflects growing recognition that lasting peace is more likely to be achieved when young people actively participate in addressing the social, economic, and political factors that drive conflict (Dhabaney, 2025).

Experiences from different parts of the world demonstrate that youth participation can make meaningful contributions to peacebuilding through dialogue, reconciliation, civic engagement, and intercultural interaction. In Bosnia and Herzegovina, youth peace camps have provided opportunities for young people from different ethnic and religious backgrounds to interact through mediation and nonviolent communication training, helping to rebuild trust among divided communities (Centre for International Migration and Development (CIM), 2020). In Colombia, youth-led initiatives have supported territorial peace by encouraging community engagement and intercultural dialogue in areas affected by armed conflict (Lederach, 2020). Similarly, in Northern Ireland, Afghanistan, and Myanmar, youth-led reconciliation programs and digital activism initiatives have promoted social cohesion and community participation, although their effectiveness has often depended on the degree of political openness and institutional support available (Gomersall, 2024). These experiences highlight the importance of creating inclusive spaces where young people can engage constructively across social, cultural, and political divides.

Across Africa, youth have increasingly emerged as important actors in peacebuilding despite facing challenges such as unemployment, marginalization, and political instability. Evidence from Nigeria, Somalia, the Great Lakes Region, and Zambia indicates that youth-led dialogue platforms, reconciliation initiatives, and civic engagement programs can reduce intergroup tensions and strengthen social cohesion (Adewole et al., 2023; Dhabaney, 2025; Kasherwa, 2020; Namulele, 2022).

Many of these initiatives are reinforced through intercultural activities such as peace sports tournaments, cultural festivals, music and dance exchanges, and community forums. These activities create neutral spaces where individuals from previously conflicting groups can interact informally, challenge stereotypes, rebuild trust, and develop a shared sense of identity (Kasherwa, 2020; Namulele, 2022). Such approaches demonstrate that peacebuilding extends beyond formal negotiations and often depends on everyday interactions that foster understanding among communities.

In Kenya, youth participation has increasingly been recognized as an important component of peacebuilding and conflict prevention. In Tana River County, youth involvement in dialogue forums, intercultural exchanges, and joint community activities has contributed to improved trust and reduced ethnic tensions between communities (Green & Kisimbii, 2020). Similar experiences have been reported in Transmara and Gucha, where school exchange programs, sports activities, storytelling forums, and cultural interaction initiatives have helped rebuild relationships among groups previously divided by conflict (Maranga et al., 2019). University-based peace and trust-building programs have also demonstrated the value of structured intercultural engagement in promoting dialogue, trauma healing, and reconciliation among young people from diverse backgrounds (United Religions Initiative (URI), 2023). These examples suggest that youth participation can serve as an effective bridge for fostering mutual understanding and peaceful coexistence.

Beyond organized peacebuilding programs, Kenyan youth have also demonstrated their capacity for collective civic action. The 2024 Generation Z protests revealed the ability of young people to mobilize across ethnic, religious, and regional boundaries using both physical and digital platforms to advocate for governance reforms and social justice (Daily Nation, 2024). Although the protests were primarily political in nature, they illustrated important qualities associated with peacebuilding, including collective problem-solving, civic engagement, solidarity, and the ability to organize around shared concerns. These developments underscore the growing agency of youth in shaping societal change and influencing public discourse.

Despite these positive developments, inter-communal conflicts continue to affect several regions of Kenya, particularly along the Turkana–West Pokot border. The region has experienced recurrent violence driven by cattle rustling, competition over scarce natural resources, historical grievances, and insecurity associated with cross-border movements (Kibunjah et al., 2017). These conflicts have resulted in loss of life, displacement of communities, destruction of property, and weakened social relations between the Turkana and Pokot communities. In response, government agencies, civil society organizations, religious institutions, and local communities have implemented a range of peacebuilding interventions. These include youth-led dialogue forums, peace caravans, intercultural sports tournaments, cultural exchange events, and livelihood programs designed to encourage interaction and cooperation among communities. Such initiatives are particularly significant because they create

safe and informal environments where Turkana and Pokot youth can interact, build friendships, challenge negative perceptions, and develop shared interests that contribute to peaceful coexistence (Akol et al., 2018; Kasozi et al., 2021).

However, the effectiveness of these interventions remains a subject of debate. While some studies report improvements in community relationships and reductions in local tensions following peacebuilding initiatives, others point to the continued presence of structural factors that undermine sustainable peace (Akol et al., 2018; Kasozi et al., 2021). Persistent poverty, youth unemployment, environmental stress, weak governance systems, and limited economic opportunities continue to fuel competition and mistrust among communities. Consequently, scholars emphasize the need for integrated approaches that combine peacebuilding efforts with livelihood support, institutional strengthening, and culturally grounded conflict-resolution mechanisms capable of addressing the root causes of violence (George & Remilekun, 2023; Kasozi et al., 2021).

Youth engagement in peacebuilding is therefore increasingly viewed as both a practical necessity and a pathway toward sustainable peace. Young people often possess the capacity to bridge social divides, facilitate dialogue, and mobilize communities toward common goals. Nevertheless, scholars continue to debate the extent to which youth participation translates into long-term peace outcomes. While some studies portray youth as effective agents of reconciliation, dialogue, and social transformation (Kasherwa, 2020; Dhabaney, 2025), others argue that structural

barriers such as unemployment, political exclusion, weak institutions, and inadequate support systems limit their ability to influence peace processes meaningfully (George & Remilekun, 2023; Gomersall, 2024). Likewise, hybrid peacebuilding approaches that combine traditional and modern conflict-resolution mechanisms are widely regarded as promising because they draw on both local legitimacy and contemporary peacebuilding practices. However, some scholars caution that such approaches may still marginalize young people if their voices are not deliberately included in decision-making processes (Halafoff et al., 2019). These differing perspectives underscore the need for context-specific research on youth involvement in peacebuilding initiatives and their contribution to fostering inter-communal peace, particularly in conflict-prone border regions such as Turkana and West Pokot Counties.

1.3 Statement of the Problem

Sustainable peace in conflict-prone regions requires the meaningful involvement of all stakeholders, particularly youth, who constitute a significant proportion of the population and possess the potential to act as agents of dialogue, reconciliation, and social transformation. National and international policy frameworks, including the Constitution of Kenya (2010), the Kenya National Youth Policy (2019), and the United Nations Security Council Resolution 2250 on Youth, Peace and Security, emphasize the inclusion of young people in peacebuilding and conflict prevention processes. Ideally, youth should actively participate in the design,

implementation, and evaluation of peace initiatives and be integrated into institutional and community-based mechanisms for promoting sustainable peace.

However, the reality in the Turkana–West Pokot borderlands differ significantly from this ideal. The region continues to experience recurrent inter-communal conflicts characterized by cattle rustling, retaliatory attacks, competition over pasture and water resources, and the proliferation of illicit small arms (Mkutu, 2019; Schilling et al., 2017). These conflicts have persisted for decades despite numerous interventions by government agencies, non-governmental organizations, religious institutions, and local peace actors. According to the Kenya National Bureau of Statistics (KNBS, 2019), Turkana and West Pokot counties remain among the most socio-economically vulnerable regions in Kenya, with high poverty levels and limited access to economic opportunities. Such conditions have contributed to the persistence of conflict and heightened vulnerability among young people.

The consequences of these conflicts have been severe. Studies indicate that recurrent violence in the Turkana–West Pokot border region has resulted in deaths, injuries, displacement of households, destruction of property, disruption of education, loss of livestock, and deterioration of social relations between communities (Witsenburg & Adano, 2009; Schilling et al., 2017). Since livestock constitutes the primary source of livelihood for many households in the region, cattle raids and related conflicts directly affect household income, food security, and community well-being. Youth are particularly affected because they are often the main participants in

cattle-raiding activities, the primary victims of retaliatory attacks, and the group most exposed to recruitment into cycles of violence.

Although youth are central actors in both conflict and peace processes, existing interventions have largely focused on security responses, disarmament operations, and conflict containment measures, with limited attention given to strengthening meaningful youth participation in peacebuilding. In many cases, young people are perceived primarily as perpetrators of violence rather than as potential peace actors. Consequently, youth-led peace initiatives such as dialogue forums, cultural exchange programs, sports-for-peace activities, and community reconciliation efforts often receive inadequate institutional support, limited funding, and minimal integration into formal peace structures (UNDP, 2020). This situation creates a gap between policy commitments advocating youth inclusion and the actual participation of youth in peacebuilding processes.

The persistence of conflict despite ongoing peace interventions demonstrates that current approaches have not adequately addressed the underlying drivers of violence or fully harnessed the potential contribution of youth to peacebuilding. If this situation remains unresolved, the region is likely to continue experiencing cycles of violence, loss of livelihoods, displacement, weakened social cohesion, and stalled socio-economic development. Furthermore, continued exclusion of youth from meaningful peace processes may increase their vulnerability to manipulation,

radicalization, criminal activities, and participation in conflict economies, thereby undermining long-term peace and stability.

Despite growing recognition of the importance of youth in peacebuilding, there remains limited empirical evidence on the effectiveness of youth-led peacebuilding initiatives, the operation of conflict prevention mechanisms involving youth, and the extent to which legal and institutional frameworks facilitate meaningful youth participation in promoting inter-communal peace in the Turkana–West Pokot borderlands. Existing studies have largely focused on the causes and impacts of pastoral conflicts while giving limited attention to how youth contribute to peacebuilding and conflict prevention. This knowledge gap necessitates a context-specific investigation into youth involvement in peacebuilding initiatives and their role in fostering inter-communal peace between the Turkana and Pokot communities. Therefore, this study seeks to examine youth involvement in peacebuilding initiatives and its influence on fostering inter-communal peace in the Turkana–West Pokot border region of Kenya.

1.4 Purpose of the Study

The purpose of this study is to assess the influence of youth involvement in peacebuilding initiatives that promote inter-communal peace between the bordering communities of Turkana and West Pokot counties in northern Kenya.

1.5 Objectives of the Study

- i To establish youth initiative in the intercommunal peace along the Turkana and West Pokot border
- ii To evaluate the impact of youth initiative in fostering inter-communal peace along the Turkana–West Pokot border
- iii To assess the effectiveness of conflict prevention mechanism in the inter-communal peace along the Turkana–West Pokot border
- iv To analyze the legal and institutional framework that support youth peacebuilding initiative alongside youth awareness to enhance inter-community peace along the Turkana–West Pokot border

1.6 Research Questions

- i What youth initiatives exist in promoting intercommunal peace along the Turkana–West Pokot border?
- ii What is the impact of youth initiatives in fostering intercommunal peace along the Turkana–West Pokot border?
- iii How effective are the conflict prevention mechanisms used to promote intercommunal peace along the Turkana–West Pokot border?
- iv What legal and institutional frameworks support youth peacebuilding initiatives, and how aware are youths of these frameworks in enhancing intercommunity peace along the Turkana–West Pokot border?

1.7 Significance of the Study

Youth participation in peacebuilding has increasingly been recognized as a critical component of sustainable conflict transformation, particularly in fragile and pastoralist contexts where young people are both key actors in conflict dynamics and potential drivers of peace (UNDP, 2020; United Nations, 2018). This study is significant because it investigates the role of youth-led peacebuilding initiatives in fostering inter-communal peace along the Turkana–West Pokot border, a region that continues to experience cyclical violence despite sustained interventions by state and non-state actors (Mkutu, 2019; Schilling et al., 2017). By examining youth involvement, institutional frameworks, and community-based mechanisms, the study contributes to a deeper understanding of how inclusive peacebuilding can be strengthened in conflict-prone borderlands.

At the policy level, the findings of this study have direct relevance to Kenya's Vision 2030, which identifies peace, security, and national cohesion as foundational enablers of sustainable development (Government of Kenya, 2007). Persistent insecurity in pastoral regions undermines economic productivity, education, and infrastructure development, thereby limiting progress toward the Vision's social and economic pillars. By highlighting how youth-led peace initiatives contribute to reducing inter-communal violence, the study informs strategies for strengthening local governance, social stability, and inclusive development in marginalized regions.

The study is also aligned with the African Union Agenda 2063, particularly Aspiration 4, which envisions a peaceful and secure Africa, and Aspiration 6, which emphasizes people-driven development, especially the empowerment of youth and women (African Union Commission, 2015). Youth in pastoral conflict zones such as Turkana and West Pokot represent a critical demographic whose inclusion in peacebuilding processes can significantly advance continental goals of stability, integration, and resilient communities. The study therefore provides empirical evidence on how youth agency can be harnessed to achieve Africa's long-term peace and development agenda.

In relation to the Sustainable Development Goals (SDGs), the study contributes primarily to SDG 16 (Peace, Justice and Strong Institutions), which calls for the promotion of peaceful and inclusive societies and the reduction of all forms of violence (United Nations, 2015). It also indirectly supports SDG 1 (No Poverty) and SDG 8 (Decent Work and Economic Growth) by examining how insecurity disrupts livelihoods and limits youth economic participation. By identifying effective youth-led peace mechanisms, the study contributes to building stronger, more inclusive institutions capable of preventing conflict and fostering sustainable development.

At the community level, the study is significant because it provides evidence on how youth participation can enhance inter-communal trust, cohesion, and cooperation between the Turkana and Pokot communities. Previous studies have shown that pastoral conflicts are deeply rooted in competition over scarce resources, historical

grievances, and socio-economic marginalization (Witsenburg & Adano, 2009; Schilling et al., 2017). By identifying effective youth-driven mechanisms such as dialogue forums, cultural exchange activities, and peace committees, the study offers practical approaches for reducing cattle rustling, retaliatory attacks, and cross-border tensions. These insights can strengthen community resilience and promote sustainable coexistence grounded in both indigenous and modern peace practices.

For civil society organizations, including NGOs, CBOs, and faith-based organizations, the study provides evidence-based guidance for designing more inclusive and context-sensitive peacebuilding interventions. Research indicates that many externally driven peace programs in pastoral regions fail to achieve long-term sustainability due to weak community ownership and limited integration of youth perspectives (UNDP, 2020). This study therefore identifies gaps and opportunities within existing interventions and provides recommendations for improving youth engagement, resource allocation, and culturally responsive programming.

For policymakers and state institutions, the study contributes to improving the design and implementation of youth-inclusive peace frameworks. Despite the existence of legal and policy provisions supporting youth participation, implementation gaps remain in many conflict-affected regions (George & Remilekun, 2023). By analyzing institutional and legal frameworks governing peacebuilding in Kenya, the study offers insights that can inform the National Steering Committee on

Peacebuilding and Conflict Management, county governments, and security agencies in strengthening coordination, inclusivity, and responsiveness in peace interventions.

Academically, the study contributes to the growing body of literature on the Youth, Peace, and Security (YPS) agenda, which emphasizes the role of young people as agents of peace rather than threats to stability (United Nations Security Council, 2018). It enriches existing scholarship by providing empirical evidence from a cross-border pastoralist context characterized by both chronic insecurity and strong indigenous governance systems. The study further advances theoretical debates on youth agency, hybrid peacebuilding, and community-based conflict transformation by examining how formal institutions and traditional mechanisms interact in shaping peace outcomes.

Therefore, this study bridges critical gaps in knowledge, policy, and practice by demonstrating how youth-led peacebuilding initiatives can be strengthened to support sustainable inter-communal peace, national cohesion, and broader regional development goals.

1.8 Scope of the Study

Kothari (2004) defines the scope of a study as the boundaries within which research is undertaken, including its thematic focus, geographical coverage, duration, and inherent limitations that guide the direction of inquiry. This study examines youth involvement in peacebuilding initiatives along the Turkana–West Pokot border, specifically in six wards historically affected by inter-communal conflict. The

geographical scope covers Lobokat, Kaputir, and Katilu wards in Turkana County and Mosool, Sook, and Sekerr wards in West Pokot County. These areas have been selected due to recurrent experiences of cattle rustling, retaliatory attacks, resource-based disputes, and youth-centred mobilisation, making them critical sites for assessing the role of young people in promoting inter-communal peace.

The study population is limited to youth aged 14–35 years, elderly community members, and key informants, including local administrators, civil society representatives, and faith-based leaders. By focusing on these groups, the study aims to capture youth experiences, community perceptions, and institutional insights relevant to peacebuilding dynamics in the border region.

Conceptually, the study is confined to four core areas derived from the research objectives: youth initiatives that promote cross-community dialogue and cultural exchange; sports for peace; leadership development; and collaborative livelihoods. The impact of these youth-led initiatives on inter-communal peace measured through indicators of social cohesion, trust, cooperation, and reduced conflict incidences. Effectiveness of conflict prevention mechanisms, including mediation, negotiation, arbitration, reconciliation, and community-level early-warning structures. The legal and institutional frameworks, including national, county, and traditional systems that support youth peacebuilding, alongside the level of youth awareness and engagement with these structures.

Methodologically, the study is limited to a descriptive survey design, using questionnaires, key informant interviews, and focus group discussions. Quantitative data will describe patterns and trends among youth and community members, while qualitative data will explore deeper perceptions, experiences, and contextual dynamics that shape youth involvement in peace processes.

Temporally, the study covers 2015–2025; a period marked by the implementation of Kenya’s National Policy on Peacebuilding and the global elevation of youth roles in peace and security through UNSC Resolutions 2250 and 2419.

1.9 Delimitation of the Study

Delimitation refers to the boundaries a researcher establishes to define and narrow the scope of a study. According to Simon (2011), delimitations are intentional choices made by the researcher concerning the target population, geographical focus, variables examined, and the time period under consideration. These boundaries help ensure that the research remains manageable, contextually grounded, and aligned with its objectives.

This study will be delimited to examining the role of youth in peacebuilding within the border communities of Turkana and West Pokot counties in Kenya. Consequently, the investigation focuses specifically on youth-led or youth-associated initiatives that contribute to inter-communal peace within this border region. The primary population of interest comprises youth aged 14–35 years, consistent with definitions adopted by the Republic of Kenya (2015) and the African Union (AU,

2006). Individuals falling outside this age bracket are excluded from the youth category. However, the study will deliberately include elderly persons aged 60 years and above, representatives of faith-based organisations, and local administrators (chiefs, assistant county commissioners, ward administrators, and sub-county administrators) solely because their perspectives enrich understanding of youth–community interactions and the governance dimensions shaping peacebuilding.

Geographically, the study will be confined to the Turkana–West Pokot border communities and intentionally excludes other conflict-affected regions in Kenya to allow for deeper contextual analysis within a single, historically contested space. Specifically, the research will be delimited to the Lobokat, Kaputir, and Katilu wards in Turkana County and to the Mosool, Sook, and Sekerr wards in West Pokot County. These six wards will be selected because they have experienced persistent inter-communal conflict over livestock, grazing land, and mobility patterns, making them critical sites for examining youth engagement in peacebuilding (Mkutu, 2008; Pkalya, Adan & Masinde, 2003).

Temporally, the study will focus on the period 2015–2025, a decade that corresponds with significant national and international milestones in youth, peace, and security. This timeframe aligns with Kenya’s policy reforms on peacebuilding and the implementation of United Nations Security Council Resolutions 2250 (2015) and 2419 (2018), which emphasize inclusivity and meaningful youth participation in

peace processes. Limiting the study to this period ensures attention to contemporary trends, recent interventions, and relevant policy environments.

1.10 Limitations of the Study

According to Creswel (2014), limitations are potential weaknesses or restrictions within a research study that are typically beyond the researcher's control and may affect the interpretation or generalizability of the findings. This study faces several limitations inherent to researching conflict-prone areas. Physical inaccessibility due to insecurity along the Turkana–Pokot border may hinder access to certain communities, limiting representativeness (Mkutu, 2008). To address this, the researcher worked closely with local administrators, peace committees, elders, and security officers to identify safe routes and appropriate times for data collection. Flexible scheduling and the use of alternative but comparable locations within the selected wards helped ensure adequate coverage of the target population

Response bias is likely given the sensitivity of youth involvement in violence, leading to socially desirable answers (Bryman, 2016). Data scarcity, particularly on informal youth-led peacebuilding, constrains longitudinal analysis (Pkalya et al., 2003). To mitigate this, the study emphasised confidentiality and anonymity to build participants' trust. Triangulation of data through questionnaires, interviews, and focus group discussions helped validate responses, while neutral probing techniques and non-leading questions encouraged candidness.

Cultural and linguistic barriers are expected and may hinder effective communication. Many youth participants, especially from marginalized or semi-literate communities such as the Ngoroko (Turkana) or Karacuma (Pokot), may not be fluent in either English or Kiswahili, which will necessitate interpretation or translation services (Temple & Young, 2004). To overcome this limitation, the study engaged trained local research assistants proficient in Ng'aturkana and Pokot. Concepts were pre-translated and back-translated to ensure clarity and accuracy, while interpreters received guidance on neutrality, confidentiality, and consistency.

Furthermore, sparse peer-reviewed literature and ethical challenges in volatile zones complicate inquiry, affecting the validity, comprehensiveness, and generalizability of the findings (UNDP, 2018). To address this gap, the researcher will broaden the literature review to include regional studies, policy documents, humanitarian reports, and research from comparable pastoralist conflict settings. This approach will enrich the analytical framework and provide a stronger conceptual basis for interpreting the findings.

1.11 Assumption of the Study

Assumptions in research refer to foundation beliefs or conditions accepted as true without definitive proof but which are necessary for the study to proceed (Leedy & Ormrod, 2015). This study therefore assumes that respondents will provide honest and candid responses despite the sensitivity of intercommunal conflict (Creswell & Creswell, 2018). It presumes the research is timely and relevant, given persistent

violence in Turkana–Pokot and global recognition of youth in peacebuilding (UNDP, 2018). The study further assumes that both male and female youth directly involved in conflict or peace initiatives can be accessed, acknowledging their gendered roles (McEvoy-Levy, 2006). Finally, it assumes that youth engagement is impactful, consistent with UNSC Resolution 2250, and that young people aspire to be peace agents when supported by appropriate programs and institutions.

1.12 Theoretical Framework

The theoretical framework serves as the intellectual foundation of a research study, offering a systematic lens through which to view, interpret, and analyze the phenomena under investigation (Creswell & Creswell, 2018). This section provides an overview of the theoretical scaffolding that underpins the study, highlighting the rationale for adopting specific theoretical perspectives and their relevance to the research problem.

1.12.1 Peace building Theory (Lederach, 1997)

Peacebuilding Theory, as advanced by Lederach (1997), emphasizes that sustainable peace is achieved through long-term, relationship-centred processes that address the structural, relational, and cultural dimensions of conflict. The theory argues that peace is not merely the absence of violence but the presence of constructive relationships, trust, and social cohesion built through inclusive and participatory processes at the grassroots level. In the context of this study, the theory provides a strong explanatory framework for understanding how the independent

variable (youth-led peacebuilding initiatives) influences the dependent variable (inter-communal peace between Turkana and West Pokot communities).

The theory is particularly relevant because it highlights the importance of local actors, especially youth, in peacebuilding processes. Youth-led initiatives such as dialogue forums, peace caravans, cultural exchanges, and joint livelihood programs reflect Lederach's (1997) argument that sustainable peace emerges from "middle-range" and grassroots actors who are directly embedded in community relationships. Empirical findings from this study show that such initiatives enhance trust, reduce hostility, and promote cooperation between conflicting communities, thereby contributing to improved inter-communal relations.

However, despite its strong emphasis on relational and community-based peacebuilding, Peacebuilding Theory has certain limitations. First, it tends to understate the role of structural power asymmetries such as state violence, political exclusion, and economic inequality, which often shape conflict dynamics in pastoral regions like Turkana and West Pokot. Second, the theory assumes that all actors have equal access to peacebuilding spaces, yet in practice, youth, especially young women, may face exclusion due to cultural, gendered, and institutional barriers. Third, it provides limited guidance on how peacebuilding initiatives should be institutionalized within formal governance systems for long-term sustainability (Odendaal, 2010; McEvoy-Levy, 2012).

Despite these limitations, Peacebuilding Theory remains highly relevant to this study because it explains how youth participation in relational and community-based initiatives contributes to measurable peace outcomes such as improved communication, reduced violence, and strengthened social cohesion.

1.12.2 Conflict Transformation Theory (Lederach, 1995; Galtung, 1969)

Conflict Transformation Theory, as developed by Galtung (1969) and further expanded by Lederach (1995; 2003), focuses on addressing the root causes of conflict by transforming the structural, cultural, and relational conditions that sustain violence. Unlike approaches that focus primarily on managing or resolving conflict, this theory emphasizes long-term systemic change that eliminates the underlying drivers of violence, such as inequality, exclusion, and resource competition.

In this study, the theory is particularly useful in explaining both the independent variable (youth peacebuilding initiatives) and the intervening structural factors (such as poverty, unemployment, governance gaps, and cultural practices like cattle raiding). The findings indicate that youth involvement in livelihood programs, peace committees, and inter-communal engagement activities contributes not only to immediate conflict reduction but also to the gradual transformation of attitudes, behaviors, and socio-economic conditions that sustain violence.

The theory is further supported by empirical evidence from the study, which shows that sustainable peace along the Turkana–West Pokot border requires more than short-term interventions. Instead, it demands structural transformation through

youth economic empowerment, institutional inclusion, and social integration programs that reduce vulnerability to violence and resource-based competition. This aligns with Galtung's (1969) concept of reducing structural violence and Lederach's (2003) emphasis on transforming systems and relationships simultaneously.

However, Conflict Transformation Theory also has notable limitations. First, it is often criticized for being overly idealistic, as it assumes that deep structural transformation is achievable within relatively stable political environments, which may not reflect realities in fragile and resource-scarce regions. Second, the theory provides limited operational guidance on how transformation processes should be implemented in highly volatile contexts where insecurity restricts sustained engagement. Third, it tends to underemphasize the immediate security needs of communities, focusing more on long-term change than short-term conflict containment (Miall, 2004). Lastly, it does not fully address power imbalances within communities, particularly gendered and generational inequalities that shape youth participation in peacebuilding.

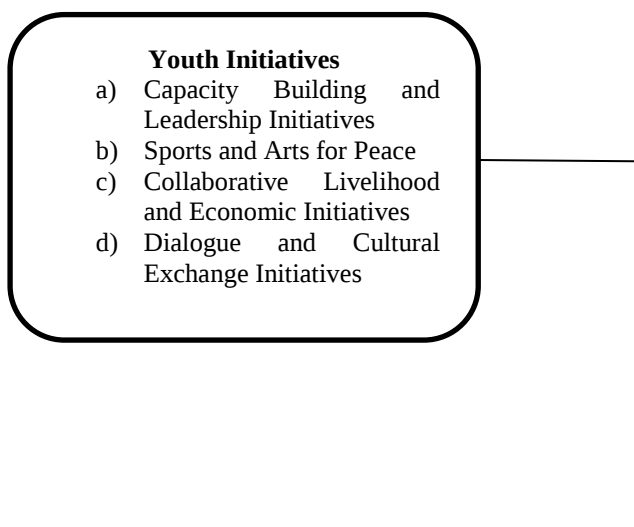
Despite these weaknesses, Conflict Transformation Theory remains highly relevant to this study because it explains how youth-led initiatives can contribute to long-term systemic change by addressing the root causes of inter-communal conflict, rather than merely managing its symptoms.

1.13 Conceptual Framework Model

This research examined the relationship between youth involvement in peacebuilding initiatives and inter-communal peace in the Turkana and West Pokot borderlands. The independent variable is youth involvement in peacebuilding initiatives, while the dependent variable is inter-communal peace. The study further considers intervening variables that may influence this relationship. Figure 1.1 presents the conceptual framework developed for this study, illustrating the presumed relationship between youth involvement in peacebuilding initiatives and inter-communal peace. The framework demonstrates how youth-led peacebuilding activities may contribute to improved inter-communal peace outcomes within the study area. The relationship between the independent and dependent variables is influenced by intervening variables, which include: Functionality of conflict prevention mechanisms, Strength of institutional support systems, Level of community support and participation, Security and policy environment stability. These intervening factors shape the effectiveness of youth involvement in peacebuilding initiatives and determine the extent to which such initiatives translate into sustained inter-communal peace.

Independent Variable

Dependent Variable



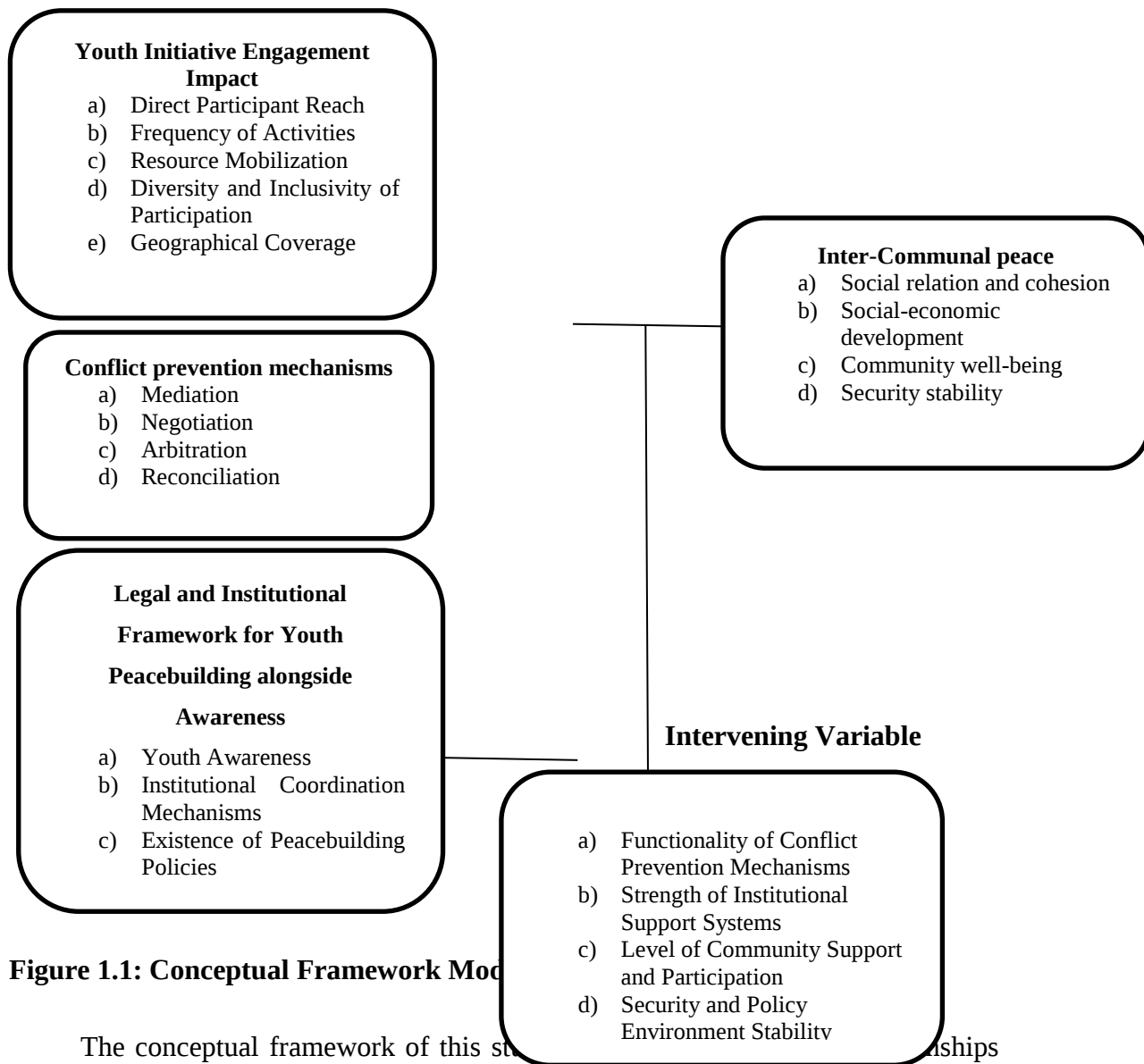


Figure 1.1: Conceptual Framework Model

The conceptual framework of this study explores the relationships between youth-led peacebuilding initiatives and inter-communal peace in the Turkana and West Pokot borderlands. The independent variable is youth initiatives, while the dependent variable is inter-communal peace. The model further incorporates intervening variables that influence the strength and direction of these relationships.

Youth Initiatives: Youth-led initiatives constitute the primary independent variable in this study and represent organized actions undertaken by young people to promote peace and social cohesion. These include capacity building and leadership initiatives, sports and arts for peace, collaborative livelihood and economic initiatives, and dialogue and cultural exchange initiatives. These activities are expected to contribute to peacebuilding by fostering cooperation, mutual understanding, and shared economic and social interests among communities.

Youth Initiative Engagement Impact: This dimension explains how actively youth initiatives are implemented and the extent of their reach and effectiveness. It includes direct participant reach, frequency of activities, resource mobilization, diversity and inclusivity of participation, and geographical coverage. These indicators determine the scale, sustainability, and inclusiveness of youth-led peacebuilding interventions, thereby influencing their overall impact on inter-communal peace.

Conflict Prevention Mechanisms: Conflict prevention mechanisms represent structured processes used to manage and resolve conflicts before they escalate into violence. These include mediation, negotiation, arbitration, and reconciliation. These mechanisms serve as key pathways through which youth initiatives translate into reduced tensions and improved inter-communal relationships.

Legal and Institutional Framework for Youth Peacebuilding and Awareness: This component reflects the structural and policy environment within which youth peacebuilding operates. It includes youth awareness, institutional coordination

mechanisms, and the existence of peacebuilding policies. These factors determine the extent to which youth initiatives are supported, recognized, and integrated into formal peacebuilding systems.

Intervening Variables: The relationship between youth initiatives and inter-communal peace is influenced by intervening variables, including functionality of conflict prevention mechanisms, strength of institutional support systems, level of community support and participation, and security and policy environment stability. These factors either enhance or constrain the effectiveness of youth-led peacebuilding efforts.

Indicators of Inter-Communal Peace: The dependent variable, inter-communal peace, is measured through key indicators that reflect the level of stability and cohesion between communities. The study identifies the following indicators:

Social Relations and Cohesion: This refers to the degree of trust, cooperation, and peaceful interaction among different communities.

Socio-Economic Development: This measures improvements in shared economic activities, livelihoods, and resource utilization that reduce conflict drivers.

Community Well-Being: This reflects the overall quality of life, including access to resources, safety, and social harmony within communities.

Security Stability: This indicates the level of reduced violence, absence of raids, and sustained peace within the region.

The interaction between youth initiatives, engagement dynamics, conflict prevention mechanisms, and legal-institutional frameworks determines the extent of inter-communal peace. While strong youth engagement and effective conflict prevention mechanisms enhance peace outcomes, weak institutional support and poor policy implementation may limit their effectiveness. The conceptual framework therefore demonstrates how youth-led peacebuilding operates within a broader institutional and social environment to influence inter-communal peace in the study area.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the pertinent literature on youth involvement in peacebuilding, drawing from peace studies, sociology, and development research. Youth, defined variably as 15–24 by the UN and up to 35 in African contexts, face marginalization, exclusion, and limited participation in decision-making (UN, 2013; KNBS, 2019). Scholarship highlights their dual role as both drivers of conflict and agents of peace, with potential for grassroots mobilization and dialogue (Sommers, 2011; McEvoy-Levy, 2011). The review examines themes such as youth agency, peace initiatives, education, and institutional support, and is contextualised within global policy frameworks and Kenyan experiences, including the Turkana–Pokot intercommunal conflicts.

2.2 Review of Literature

Peacebuilding is widely understood as a process aimed at preventing the recurrence of conflict and promoting sustainable peace through addressing the underlying causes of violence and strengthening relationships within and between communities. According to Lederach (1997), peacebuilding involves transforming relationships, attitudes, and structures that contribute to conflict, while Galtung (1975) emphasizes addressing direct, structural, and cultural forms of violence to achieve

lasting peace. These perspectives suggest that sustainable peace requires both social reconciliation and structural interventions that address inequalities, exclusion, and other drivers of conflict.

Contemporary peacebuilding approaches increasingly recognize the importance of local actors in promoting peaceful coexistence. Among these actors, youth have gained significant attention due to their demographic prominence and their potential influence on conflict and peace processes. The United Nations (2007) identifies youth participation as a critical component of conflict prevention and peacebuilding, while UNESCO (2005) and the United Nations (2010) highlight the opportunities presented by Africa's growing youth population in advancing peace and development. In Kenya, where young people constitute a significant proportion of the population (KNBS, 2019), their involvement in community development, civic engagement, and peacebuilding initiatives has become increasingly important.

The literature presents youth as both vulnerable to conflict and capable of contributing to peace. Sommers (2006) and Mkutu (2008) note that unemployment, marginalization, resource competition, and exposure to violence may increase the likelihood of youth involvement in conflict. Conversely, Okorocha (2008) and McEvoy-Levy (2011) argue that youth possess the creativity, energy, and social networks necessary to promote dialogue, reconciliation, and social cohesion. Their participation in peacebuilding initiatives can therefore help reduce tensions, strengthen community relationships, and foster peaceful coexistence.

Scholars further emphasize that effective youth engagement in peacebuilding requires supportive social, economic, and institutional environments. Bandura (1977) argues that behaviour is influenced by social learning processes, suggesting that positive exposure to peacebuilding activities can encourage constructive engagement among youth. Similarly, Lederach (2005), Kurtenbach (2014), and Sommers (2015) highlight the importance of education, leadership development, livelihood opportunities, and inclusive participation in strengthening youth contributions to peace processes. These perspectives indicate that youth involvement in peacebuilding is most effective when supported by appropriate institutional frameworks, conflict prevention mechanisms, and opportunities for meaningful participation.

Drawing from these perspectives, this study conceptualizes peacebuilding as a multidimensional process that combines relationship-building, conflict prevention, social cohesion, and institutional support. It focuses on the role of youth involvement in peacebuilding initiatives and examines how such involvement contributes to promoting inter-communal peace along the Turkana–West Pokot border, a region that continues to experience recurring conflicts associated with resource competition, cattle rustling, and historical grievances.

2.2.1 Youth Initiatives in Inter-communal Peacebuilding

Globally, youth participation in peacebuilding has gained increasing recognition as a key driver of sustainable conflict transformation. International frameworks such as the United Nations Security Council Resolution 2250 on Youth,

Peace and Security emphasize youth inclusion in peace processes as essential for preventing violence and promoting long-term stability (United Nations Security Council, 2018). Empirical studies from diverse global contexts show that youth-led initiatives contribute significantly to reconciliation, dialogue, and social cohesion, although their effectiveness varies depending on institutional support and contextual conditions.

In Europe, creative and cultural peacebuilding initiatives have been widely documented. For example, youth engagement programs in Cyprus demonstrate that storytelling and intercultural dialogue can bridge long-standing ethnic divisions (Dizdaroğlu, 2024). Similarly, in post-genocide Rwanda, arts-based initiatives such as theatre and poetry have been used to promote reconciliation and healing among youth (Octarra, 2024). In Indonesia, interfaith youth programs have strengthened pluralism and reduced religious tensions through structured dialogue and collaborative community activities (Chasanah & Ramadhani, 2024). While these initiatives are effective in strengthening relational ties, scholars caution that their impact may remain limited if not linked to broader structural reforms and institutional frameworks (McEvoy-Levy, 2012).

In Africa, youth-led peace initiatives are increasingly linked to both conflict prevention and post-conflict reconstruction. In Kenya, Green and Kisimbii (2020) show that youth entrepreneurship and engagement programs in conflict-prone regions enhance social cohesion and reduce vulnerability to violence. Similar findings are

reported in Côte d'Ivoire, where cash-for-work programs reduced youth involvement in armed violence by improving economic stability (Kimou & Barry, 2022). However, scholars note that short-term livelihood interventions may not guarantee sustained peace unless complemented by relational and institutional approaches (Kimou & Barry, 2022).

In Somalia and Zambia, youth-led dialogue networks and civic engagement platforms have strengthened intergroup trust and reduced tensions (Osman, 2012; Chitah, 2022). However, these initiatives often face sustainability challenges due to limited funding and weak institutional integration. In Kenya's pastoral regions, studies by Maranga et al. (2019) and Kitonga et al. (2025) show that youth engagement through sports, cultural exchange, and dialogue forums enhances inter-communal understanding, although gender inclusion and long-term institutional support remain weak.

Despite these contributions, key gaps remain. Most studies focus on urban or post-conflict environments, with limited attention to pastoralist borderlands characterized by mobility, resource scarcity, and customary governance systems. In addition, youth are often treated as a homogeneous group, with limited analysis of gendered experiences and intra-youth differences. This study addresses these gaps by providing a context-specific analysis of youth initiatives in the Turkana–West Pokot borderlands, focusing on their effectiveness, inclusivity, and sustainability.

2.2.2 Impact of Youth Initiatives on Inter-communal Peace

Globally, empirical evidence shows that youth initiatives play a significant role in strengthening inter-communal peace by promoting dialogue, trust-building, and reconciliation. In post-conflict societies such as Bosnia, Colombia, and Northern Ireland, youth-led peace programs have been shown to improve social cohesion and reduce intergroup prejudice through structured dialogue and community engagement (Lederach, 2020; Gomersall, 2024). However, scholars also argue that such initiatives often depend on broader political stability and institutional support to achieve lasting impact.

In Africa, youth-led initiatives have demonstrated both relational and economic contributions to peace. In Nigeria and Somalia, youth dialogue platforms and civic engagement initiatives have improved communication between conflicting groups (Adewole et al., 2023; Osman, 2012). Similarly, livelihood-based programs in Kenya and Côte d'Ivoire have reduced youth participation in violence by addressing economic vulnerability (Kimou & Barry, 2022; Green & Kisimbii, 2020). However, scholars caution that economic interventions alone may not address deeper structural drivers of conflict.

In Kenya, studies show that youth initiatives such as cultural exchanges, sports-for-peace programs, and community dialogues significantly improve trust between communities (Maranga et al., 2019; Kitonga et al., 2025). Nevertheless,

sustainability challenges persist due to weak institutionalization, limited funding, and inadequate policy integration.

Therefore, while there is consensus that youth initiatives contribute positively to peacebuilding, contradictions remain regarding their scalability, sustainability, and ability to address structural inequalities. This study extends this debate by examining how youth initiatives interact with institutional and structural factors in pastoralist conflict settings.

2.2.3 Effectiveness of Conflict Prevention Mechanisms in Inter-communal Peacebuilding

Globally, conflict prevention mechanisms have been widely recognized as essential tools for reducing violence and promoting stability. Studies show that both traditional and formal mechanisms play important roles, although their effectiveness varies depending on legitimacy, inclusivity, and institutional support (United Nations Development Programme (UNDP), 2020).

In Ethiopia and Nigeria, customary institutions such as councils of elders and mediation systems are more effective than formal systems in resolving communal disputes due to their cultural legitimacy (Kifle & Mekonnen, 2024; Ajayi & Iroye, 2025). Similarly, clan-based systems in Somalia (Xeer) and Indonesia's local wisdom-based mechanisms demonstrate strong conflict prevention capacity (Mohamed et al., 2025; Hartoyo, 2019). However, scholars caution that traditional

systems may reinforce exclusion or violate human rights if not reformed (Khan et al., 2025).

Security-based mechanisms, including military interventions, provide short-term stability but often fail to produce long-term peace. For example, Daddah (2022) notes that disarmament operations in Kenya temporarily reduce violence but do not address underlying grievances. Similarly, Kahsay (2024) argues that coercive approaches may undermine local ownership and increase resentment.

In Kenya, multi-agency security approaches and devolved governance systems have improved coordination and resource management, but challenges of fragmentation and weak implementation remain (Nadio, 2019; Wato & Moi, 2025). Community-based mechanisms such as dialogue forums and cultural peace initiatives have proven more effective in fostering social cohesion (Kitonga et al., 2025).

Despite this evidence, limited research focuses on youth-cantered prevention mechanisms in pastoral border regions. In addition, there is insufficient analysis of how traditional, formal, and youth-led systems interact within the same conflict environment. This study addresses this gap by examining integrated conflict prevention mechanisms in Turkana–West Pokot.

2.2.4 Legal and Institutional Frameworks Supporting Peacebuilding Initiatives

Globally, legal and institutional frameworks are recognized as essential in structuring peacebuilding processes and ensuring accountability. The effectiveness of

these frameworks depends on the degree of integration between formal state systems and customary institutions (United Nations, 2018).

In Ghana, strong institutional frameworks such as the National Peace Council have enhanced peacebuilding effectiveness through coordination and public participation (Saparning, 2025). In Ethiopia and Nigeria, however, weak integration between formal and traditional systems limits effectiveness (Halefom, 2025; Mukhtar & Jafaru, 2025). Scholars debate whether formalization strengthens peace systems or undermines local legitimacy.

In Kenya, the Constitution (2010) and related policies provide a strong legal foundation for peacebuilding through devolution, participation, and cohesion structures. However, implementation gaps persist, especially in border regions such as Turkana and West Pokot (Wekesa, 2023). Weak coordination, limited resources, and low civic awareness further constrain effectiveness (Muthee, 2023; Rutto, 2024).

Studies agree that legal frameworks alone are insufficient without community participation and institutional coordination. However, limited research exists on how youth awareness and participation mediate the effectiveness of these frameworks in pastoralist contexts. This study addresses this gap by examining the interaction between legal structures, institutional frameworks, and youth engagement in promoting inter-communal peace.

2.3 Research Gap

The reviewed literature demonstrates that youth have become increasingly central actors in peacebuilding processes across global, regional, and local contexts. Empirical evidence shows that youth-led initiatives such as dialogue forums, cultural exchange programs, sports and arts-based interventions, livelihood empowerment projects, civic engagement platforms, and psychosocial support activities contribute significantly to peacebuilding by enhancing trust, strengthening social cohesion, and promoting reconciliation among divided communities (Chasanah & Ramadhani, 2024; Green & Kisimbii, 2020; Octarra, 2024; Kusmayani et al., 2025). Similarly, studies on conflict prevention mechanisms highlight the effectiveness of mediation, negotiation, traditional justice systems, dialogue platforms, and security-based interventions in reducing violence and preventing escalation of inter-communal conflicts (Ajayi & Iroye, 2025; Kifle & Mekonnen, 2024; Daddah, 2022).

At the institutional level, existing scholarship emphasizes the importance of legal and institutional frameworks in strengthening peacebuilding processes. Studies indicate that policy frameworks, institutional coordination, civic education, and community participation enhance the sustainability and effectiveness of peace interventions (Halefom, 2022; Mukhtar & Jafaru, 2025; Tonui, 2025; Wekesa, 2023). There is general agreement that sustainable peace is more likely where formal institutions, customary structures, and community-based actors work in synergy to address both structural and immediate causes of conflict.

Despite this convergence, the literature reveals significant theoretical and empirical contradictions. On one hand, some scholars present youth as central agents of peacebuilding whose participation in grassroots initiatives strengthens dialogue, reconciliation, and social cohesion (Dhabaney, 2025; Octarra, 2024). On the other hand, other studies argue that youth contributions are constrained by structural barriers such as unemployment, social exclusion, political marginalization, and weak institutional support systems (Gomersall, 2024; Green & Kisimbii, 2020). Similar tensions are evident in the literature on conflict prevention mechanisms, where traditional and community-based systems are praised for their legitimacy and local ownership (Kifle & Mekonnen, 2024; Adom & Ugal, 2025), while formal security and state-led interventions are emphasized for their enforcement capacity and ability to maintain short-term stability (Daddah, 2022; Hopmann, 2025). In addition, debates persist regarding legal and institutional frameworks, particularly on whether formalization strengthens peacebuilding through accountability and coordination or undermines local ownership by limiting community autonomy (Halefom, 2025; Nazem et al., 2024).

Although the existing body of literature provides valuable insights into youth initiatives, conflict prevention mechanisms, and institutional frameworks, several critical gaps remain. First, most studies have been conducted in urban, national-level, or post-conflict settings, with limited empirical focus on pastoralist border regions characterized by resource scarcity, mobility, cattle rustling, and cyclical inter-

communal violence. This limits the contextual applicability of existing findings to regions such as Turkana–West Pokot.

Second, the literature tends to treat youth initiatives, conflict prevention mechanisms, and legal-institutional frameworks as separate analytical domains. There is limited research examining how these three dimensions interact to shape peacebuilding outcomes within the same conflict environment. This fragmentation limits a holistic understanding of peacebuilding processes in complex conflict settings.

Third, although youth are widely acknowledged in the literature, they are often framed either as beneficiaries of peace interventions or as contributors to insecurity. Their role as strategic actors in mediation, early warning systems, and conflict prevention remains under-theorized and under-empirically examined, particularly in pastoralist contexts.

Fourth, limited empirical evidence exists on how youth awareness and understanding of legal and institutional frameworks influence the effectiveness of peacebuilding initiatives. This gap is particularly important given that policy frameworks emphasize participation, yet implementation in marginalized regions remains weak.

Finally, there is a scarcity of context-specific, mixed-approach studies that examine how youth-led peacebuilding initiatives contribute to sustainable inter-communal peace in pastoralist border regions such as Turkana–West Pokot. Existing

studies often focus on either conflict causes or intervention outcomes without sufficiently linking youth agency, institutional frameworks, and prevention mechanisms within a single analytical model.

To address these gaps, this study investigates youth involvement in peacebuilding initiatives, the effectiveness of conflict prevention mechanisms, and the role of legal and institutional frameworks in promoting inter-communal peace along the Turkana–West Pokot border. By integrating these dimensions within a unified analytical framework, the study contributes context-specific empirical evidence on how youth agency interacts with institutional and structural factors to foster sustainable peace in pastoralist conflict settings.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology that guided the study, outlining the systematic procedures used to investigate youth involvement in peacebuilding among the bordering communities of Turkana and West Pokot counties. The chapter is structured into: the research design, research site, target population, sample size, data collection methods, data processing and analysis, and the section concludes with legal and ethical considerations.

3.2 Research Design

The study adopted a descriptive survey research design to examine youth involvement in peacebuilding initiatives along the Turkana and West Pokot border. The design was suitable for obtaining a detailed and accurate description of current

youth-led peacebuilding activities, perceptions, and participation patterns within the community. The descriptive survey utilized structured questionnaires to collect quantitative data from a broad sample of youth, enabling the identification of trends and relationships among key variables. In addition, interviews and focused group discussions that complemented the survey by providing deeper insights into youth experiences and contextual factors shaping their involvement. The descriptive survey design was appropriate because it allowed the researcher to capture the existing situation as it is, without manipulation, while facilitating systematic data collection from a large population (Kothari, 2007; Creswell, 2014).

3.3 Research Site

The study was conducted in selected wards within Turkana and West Pokot counties in northwestern Kenya, specifically along the shared border between the two counties. In Turkana County, the study focused on Lobokat, Kaputir, and Katilu wards, while in West Pokot County, the selected wards included Mosool, Sook, and Sekerr. These areas were purposively selected due to their long-standing exposure to inter-communal conflict, particularly resource-based violence linked to competition over pasture, water, and grazing land (Kenya National Bureau of Statistics (KNBS), 2019).

Geographically, the Turkana–West Pokot borderland is characterized by arid and semi-arid conditions, with low and highly erratic rainfall patterns averaging between 200mm and 600mm annually. Temperatures are generally high throughout the year,

often exceeding 30°C, contributing to chronic water scarcity and environmental stress. These climatic conditions have a direct influence on pastoral livelihoods, as communities depend heavily on livestock production and seasonal mobility in search of pasture and water (Schilling et al., 2017). The harsh ecological environment has historically intensified competition over natural resources, thereby contributing to recurrent cycles of inter-communal conflict.

Demographically, the region is predominantly inhabited by pastoralist communities, mainly the Turkana and Pokot ethnic groups. The population structure is notably youthful, with a significant proportion of individuals aged below 35 years, reflecting Kenya's national demographic trend where youth constitute over 60% of the population (KNBS, 2019). This youthful demographic is particularly important for this study, as young people are both highly involved in livestock-related livelihoods and frequently implicated in conflict dynamics such as cattle raiding and border skirmishes. At the same time, they are increasingly engaged in peacebuilding initiatives such as dialogue forums, peace caravans, and cultural exchange programs.

Socio-economically, the study area is characterized by high poverty levels, limited access to formal employment, low literacy rates, and inadequate infrastructure, including roads, schools, and healthcare facilities. Livelihoods are largely based on pastoralism, small-scale trade, and informal economic activities. These socio-economic vulnerabilities are closely linked to insecurity, as economic deprivation and unemployment—particularly among youth—have been identified as

key drivers of participation in violent activities such as cattle rustling and retaliatory attacks (Mkutu, 2019). Consequently, the region presents a complex interaction between poverty, insecurity, and youth marginalization.

Culturally, the Turkana and Pokot communities maintain strong traditional governance systems and customary institutions that play a central role in conflict resolution and social regulation. Institutions such as the Ekitoe among the Turkana and the Kokwo among the Pokot remain influential in mediating disputes, enforcing social norms, and managing inter-community relations. Cultural practices such as cattle raiding have historically been embedded in social systems of prestige, identity formation, and wealth accumulation, although these practices have evolved due to modernization, commercialization of livestock theft, and proliferation of small arms (Schilling et al., 2017). Additionally, cultural events such as community gatherings, ceremonies, and inter-clan negotiations provide informal spaces where dialogue and peacebuilding processes occur, often involving youth as key participants.

From a security perspective, the region has experienced recurrent military and police interventions, peace accords, and cross-border peace initiatives led by both state and non-state actors, including county peace committees, religious organizations, and NGOs (KDF, 2021). Despite these interventions, cycles of violence persist, highlighting the complexity and deeply rooted nature of the conflict.

The selection of this study area is academically justified on several grounds. First, the Turkana–West Pokot border represents one of the most persistent and well-

documented pastoral conflict zones in Kenya, making it highly relevant for studying long-term conflict dynamics and peacebuilding interventions. Second, the area provides a unique context for examining the intersection of youth involvement, traditional governance systems, and formal institutional frameworks in peacebuilding processes. Third, the coexistence of chronic insecurity and ongoing peace initiatives creates a dynamic environment suitable for assessing the effectiveness of youth-led conflict prevention mechanisms. Finally, the region's socio-economic vulnerability, youthful population structure, and reliance on pastoral livelihoods make it an ideal case for understanding how structural conditions influence both conflict and peacebuilding outcomes.

Therefore, the Turkana–West Pokot borderland offers a rich empirical setting for investigating how youth involvement in peacebuilding initiatives interacts with institutional and structural factors to foster or hinder inter-communal peace in a complex pastoralist context.

3.4 Target Population

A population, according to Mugenda & Mugenda (2013), refers to an entire group of individuals, events, or objects with common observable characteristics that are of interest to a researcher. In the study, the target population comprises residents of six wards along the border between Turkana and West Pokot Counties. Based on the 2019 Kenya Population and Housing Census, Masool, Sook, and Sekerr wards in West Pokot County have a combined youth population of 28,503 and 4,733 elders. In

Turkana, Katilu, Kaputir, and Lobokat wards, a total of 21,151 youth and 3,969 elders. Key informants include local administration, civil society, and faith-based leaders, totalling 45 across both counties. Therefore, the total target population was 58,401, comprising of 49,654 youths, 8,702 elders, and 45 key informants. Table 3.1 presents the study's target population across six wards along the Turkana and West Pokot border.

Table 3. 1: Target Population

Ward Name	Constituency	Youth Population (18+ to 35)	Elders' Population
Masool	Kacheliba	9,486	1,716
Sook	Pokot South	10,625	1,522
Sekerr	Sigor	8,392	1,495
Sub Total		28,503	4,733
Turkana County			
Ward Name	Constituency	Youth Population (18-35)	Elders' Population
Katilu	Turkana South	7,821	1,637
Kaputir	Turkana South	6,303	1,069
Lobokat	Turkana South	7,027	1,263
Sub Total		21,151	3,969
Total		49,654	8,702
Key Informants		Turkana County	West Pokot County
Local Administration officers		10	10
Civil Societies Organization representatives		7	7

Faith-Based Organizations (FBO) representatives	6	5
Total	23	22
Grand Total	58,401	

3.5 Study Sample

A study sample refers to a subset of individuals, items, or units selected from a larger population for the purposes of research (Mugenda & Mugenda, 2003). In this study, a stratified random sampling technique was employed to ensure adequate representation across various segments of the population. The sample included youth. Village elders, civil society actors, government officials, and FBO representatives, the selection also considered individuals' knowledge of local geography, conflict dynamics, and peacebuilding efforts. Convenience or self-selection methods may supplement the sampling to reach informed participants actively engaged in or affected by peacebuilding processes in the region.

3.5.1 Sampling Procedures

The study used both stratified random sampling and census methods to ensure comprehensive and representative data collection. Stratified random sampling was applied to the youth (18–35 years) and elders' (55+ years) populations across the six wards along the Turkana–West Pokot border. Based on proportional allocation, 338

youth and 59 elders were selected, ensuring each ward contributes respondents according to its demographic size. This approach enhances representativeness by capturing variations across different age categories and geographic locations. The census method was used for key informants, given their limited numbers and importance to the study. All relevant stakeholders therefore were included, comprising 20 local administration officers, 14 civil society organization representatives, and 11 faith-based organization leaders from both counties. This guarantees full coverage of critical actors involved in governance and peacebuilding within the study area.

3.5.2 Sample Size

The sample size for the youth and elders' respondents was determined using Yamane's (1967) formula, which is appropriate for calculating sample sizes from a known population. Using a combined youth and elders' target population of 58,356 individuals and a precision level of 0.05, the formula will yield a required sample size of 397 respondents as shown below:

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

Where n is the sample size required

N is the target population = 58,356

e is the level of precision = 0.05

$$n = 58,356 / (1 + 58,356 * 0.05^2)$$

$$n = 397.2768739$$

$$n = 397$$

From this total, 338 youth and 59 elders will be allocated proportionally across the six wards based on their respective population sizes. In addition to this sample, the study included 45 key informants: local administration officers, civil society representatives, and faith-based organization leaders selected through a census approach due to their limited numbers and critical roles. This results in an overall sample of 442 participants, ensuring comprehensive representation of both community members and key institutional stakeholders.

Table 3. 2: Sample Size

Ward Name	Youth Population		Elders' Population		Sampling Procedure
	Target	Sample	Target	Sample	
	Population	Size	Population	Size	
Masool	9,486	65	1,716	12	Stratified Random
Sook	10,625	72	1,522	10	Sampling
Sekerr	8,392	57	1,495	10	
Katilu	7,821	53	1,637	11	
Kaputir	6,303	43	1,069	7	
Lobokat	7,027	48	1,263	9	
Total		338		59	397
Key Informants			Turkana	West Pokot	Sampling
			County	County	Procedure
Local Administration officers			10	10	Census
Civil Societies Organization representatives			10	4	
Faith-Based Organizations (FBO) representatives			4	7	
Total			24	21	45
Grand Total			442		

Source: *Field Data (2026)*

3.6 Data Collection

3.6.1 Data Collection Instruments

Data collection instruments refer to the tools and procedures used to gather relevant information for analysis in a research study (Mugenda & Mugenda, 2003). This study adopted a mixed-methods approach, combining both quantitative and qualitative instruments to enhance depth, validity, and triangulation of findings. The instruments used included structured questionnaires, interview guides, focus group discussion guides, observation checklists, and photography.

3.6.1.1 Structured Questionnaires

Structured questionnaires were the primary quantitative data collection instrument in this study. They were administered to youth aged 18–35 years residing in selected wards within Turkana and West Pokot border communities. The questionnaires collected data on youth involvement in peacebuilding initiatives, awareness of conflict prevention mechanisms, and perceptions of inter-communal peace. The structured questionnaire is provided in Appendix I. The use of structured questionnaires enabled the collection of standardized data, making it easier to compare responses across different respondents and locations.

3.6.1.2 Interview Guides

Semi-structured interview guides were used to collect qualitative data from key informants, including local administrative officials (e.g., chiefs and assistant chiefs), Government peace and security officers, Representatives of civil society organizations (CSOs), and faith-based organization (FBO) leaders involved in peacebuilding initiatives. The interview guide is attached in Appendix II. This instrument was used to obtain in-depth insights into institutional frameworks, peacebuilding strategies, and the effectiveness of youth participation in conflict prevention and peacebuilding processes.

3.6.1.3 Focus Group Discussion (FGD) Guide

Focus Group Discussions were conducted with elders' groups in the selected communities, with each group comprising 6 to 12 participants. The FGDs provided a platform for collective reflection on historical conflict dynamics, traditional peace mechanisms, and the role of youth in inter-communal peacebuilding. The FGD guide is presented in Appendix III. This instrument was particularly useful in capturing shared community perspectives, cultural norms, and indigenous conflict resolution practices such as the Kokwo and Ekitoie systems.

3.6.1.4 Observation Checklist

Non-participant observation was used to capture real-time interactions during peace meetings, cultural exchange events, and community dialogue forums. The target of observation included youth participants, elders, and peace actors engaged in

ongoing peacebuilding activities. The observation checklist is included in Appendix IV. This instrument enabled the researcher to record behavioral patterns, participation levels, and interaction dynamics that may not be fully captured through self-reported data.

3.6.2 Pilot Testing of Research Instrument

Pilot testing is a critical stage in research design that enhances the validity, reliability, and practicality of research instruments before the actual data collection process (Creswell, 2014). It helps to identify ambiguities, measure time efficiency, test logistical feasibility, and ensure that questions are culturally and contextually appropriate for respondents. In this study, the pilot test was conducted in similar but non-sampled border communities adjacent to the Turkana–West Pokot region, ensuring that participants were not part of the final study population. This was done to avoid contamination of the main sample while still maintaining contextual similarity in terms of socio-economic conditions, livelihood systems, and exposure to inter-communal conflict. A total of 15 respondents (10 youth respondents and 5 key informants) participated in the pilot study. The selection included youth engaged in pastoral livelihoods and community peace activities, as well as two local administrators and three community-based peace actors.

Purpose and Importance of the Pilot Study

The pilot study was conducted for the following methodological reasons: To test the clarity and comprehension of questionnaire and interview items among

respondents with similar characteristics to the target population. To assess whether the language used in the instruments was culturally appropriate and non-technical for pastoral communities. To determine the average time required for completing questionnaires and interviews under field conditions. To identify potential logistical and ethical challenges in data collection within conflict-sensitive environments. To assess the reliability and internal consistency of the questionnaire items before full-scale administration.

Findings from the Pilot Study

The pilot study produced important diagnostic feedback that directly informed the refinement of the research instruments: Some questionnaire items related to “institutional frameworks” and “legal awareness” were initially too technical for youth respondents. These were simplified and rephrased into more context-relevant terms such as “peace committees” and “community rules on peace.” Several interview questions were found to be repetitive and were merged to improve flow and reduce respondent fatigue. The sequencing of the questionnaire was revised, moving from general demographic questions to more sensitive questions on conflict involvement to reduce respondent discomfort. It was observed that the average completion time for questionnaires was initially 50–60 minutes, which was reduced to approximately 35–40 minutes after revision, improving field efficiency. Minor adjustments were made to the FGD guide to include probing questions on youth-specific peacebuilding roles, which had been underrepresented in the original tool.

Evidence of Pilot Study Implementation

The reliability of the pilot-tested questionnaire was assessed using Cronbach's Alpha, which yielded an overall coefficient of 0.81, indicating acceptable internal consistency (Cronbach, 1951). This confirmed that the revised instrument was reliable for measuring constructs such as youth involvement in peacebuilding, awareness of conflict prevention mechanisms, and perceptions of inter-communal peace. Additionally, field notes from the pilot exercise were documented and reviewed with the research supervisors, leading to formal approval of the refined instruments before the main data collection phase.

Contribution to Final Instrument Development

Based on the pilot findings, the following key modifications were made to the final instruments: Simplification of technical terminology to improve respondent understanding, Removal of redundant or overlapping questions, and reorganization of sections to improve logical flow, Inclusion of youth-specific indicators of peace engagement (e.g., participation in peace caravans, sports-for-peace activities, and dialogue forums) Reduction of questionnaire length to improve response quality and reduce fatigue. These improvements enhanced the validity, reliability, and contextual appropriateness of the instruments, ensuring that they were suitable for use in a pastoralist conflict environment such as Turkana–West Pokot.

3.6.3 Validity of Research Instruments

Validity refers to the degree to which research instruments measure what they are intended to measure (Creswell, 2014). To ensure validity, this study employed multiple strategies. First, content validity was ensured through expert review by supervisors and specialists in peacebuilding, conflict studies, and youth development. Their input helped align the instruments with the study objectives and conceptual framework. Second, face validity was enhanced through pilot testing, which confirmed that the instruments were understandable and contextually appropriate for respondents. These processes ensured that the instruments accurately captured youth involvement in peacebuilding, conflict prevention mechanisms, and institutional frameworks.

3.6.4 Reliability of the Research Instruments

Reliability refers to the consistency and stability of research instruments in producing similar results under consistent conditions. This study assessed reliability using Cronbach's Alpha coefficient, as recommended by Cronbach (1951), to measure internal consistency of questionnaire items. The reliability test focused on key constructs including: Youth involvement in peacebuilding initiatives, Perceptions of inter-communal conflict, Awareness of legal and institutional frameworks. A Cronbach's alpha value of 0.7 and above was considered acceptable, indicating that the instruments were sufficiently reliable for data collection and analysis.

3.6.5 Data Collection Procedures

Data collection was conducted in a systematic, multi-phase process using both qualitative and quantitative approaches. The researcher, assisted by three trained research assistants, carried out the fieldwork to ensure efficiency and accuracy in data collection. First, structured questionnaires were administered to youth respondents (18–35 years) across the selected wards in Turkana and West Pokot counties. This phase generated quantitative data on youth participation in peacebuilding and conflict prevention mechanisms. Second, semi-structured interviews were conducted with key informants, including government officials, local administrators, CSO representatives, and FBO leaders, to obtain in-depth qualitative insights into institutional frameworks and peacebuilding strategies. Third, focus group discussions were held with elders' groups, each comprising 6–12 participants, to explore community perspectives on conflict dynamics, traditional governance systems, and youth roles in peacebuilding. Fourth, non-participant observations were conducted during peace forums, cultural events, and dialogue meetings to capture real-time behavioral interactions and participation dynamics. Finally, photographic documentation was used to visually support field observations and provide contextual evidence of peacebuilding activities.

All collected data were systematically recorded, coded, and securely stored to ensure confidentiality, accuracy, and integrity throughout the research process.

3.7 Data Processing and Analysis

Data processing and analysis were conducted immediately after data collection to ensure accuracy, completeness, and consistency of responses, as recommended by Creswell and Creswell (2018). Given the mixed-methods design of the study, quantitative and qualitative data were analysed separately and then integrated during interpretation to enhance validity and depth of findings.

Quantitative Data Analysis, Quantitative data obtained from structured questionnaires administered to youth respondents were analyzed using the Statistical Package for Social Sciences (SPSS) version 26. The analysis followed a systematic step-by-step process. Step 1: Data Coding and Entry. Completed questionnaires were first checked for completeness and consistency. Each response was assigned a numerical code. For example: Gender: Male = 1, Female = 2. Youth participation levels: Low = 1, Moderate = 2, High = 3. Likert scale responses ranged from 1 (Strongly Disagree) to 5 (Strongly Agree). The coded data were then entered into SPSS for analysis.

Step 2: Data Cleaning After entry into SPSS, the dataset was cleaned by: Checking for missing values Identifying and correcting data entry errors Running frequency tables to detect outliers and inconsistencies This ensured that only valid and reliable data were included in the analysis.

Step 3: Descriptive Statistical Analysis Descriptive statistics were generated using SPSS “Descriptive Statistics” and “Frequencies” functions. These included:

Frequencies and percentages for categorical variables (e.g., gender, participation in peace initiatives) Means and standard deviations for Likert-scale items measuring youth involvement, awareness of peacebuilding initiatives, and perceptions of conflict prevention mechanisms. For example: Mean scores were used to determine the level of youth involvement in peacebuilding initiatives. Percentage distributions were used to show the extent of participation in specific activities such as peace forums, cultural exchanges, and dialogue meetings

Step 4: Inferential Statistical Analysis Inferential analysis was conducted using: Pearson Correlation Analysis to examine relationships between variables such as youth involvement and inter-communal peace. Multiple Regression Analysis to determine the extent to which independent variables (youth initiatives, conflict prevention mechanisms, and institutional frameworks) predicted inter-communal peace outcomes. The regression model tested was: $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$ Where: Y = Inter-communal peace X_1 = Youth involvement in peacebuilding initiatives X_2 = Effectiveness of conflict prevention mechanisms X_3 = Legal and institutional frameworks ε = Error term. The level of significance was set at $p \leq 0.05$. Statistical results were presented in tables showing coefficients, significance values, and model fit indicators (R^2).

Qualitative Data Analysis, Qualitative data obtained from interviews, FGDs, observations, and field notes were analyzed using thematic analysis following Braun and Clarke (2006). The process was conducted manually and supported by Microsoft

Word and Excel for coding and organization of themes. Step 1: Transcription All audio-recorded interviews and FGDs were transcribed verbatim. Field notes and observation records were also compiled into written format.

Step 2: Familiarization with Data. The researcher read through all transcripts repeatedly to identify recurring ideas and patterns related to youth involvement, peacebuilding initiatives, and conflict dynamics.

Step 3: Coding Initial codes were generated manually by highlighting meaningful segments of text. Examples of codes included: “youth participation in peace caravans,” “lack of institutional support,” “role of elders in mediation,” “economic drivers of conflict.”

Step 4: Theme Development Related codes were grouped into broader themes such as: Youth participation in peacebuilding, Institutional constraints to peace initiatives, Effectiveness of conflict prevention mechanisms, Community-based peace structures

Step 5: Interpretation Themes were interpreted in relation to the study objectives and conceptual framework. Direct quotations from respondents were used to support and enrich findings.

Integration of Quantitative and Qualitative Data After separate analysis, both datasets were integrated through triangulation. Quantitative findings from SPSS were compared with qualitative themes to confirm consistency of results, explain statistical relationships using lived experiences, and provide a more comprehensive

understanding of youth involvement in peacebuilding. For example, statistical evidence showing moderate youth participation was explained through qualitative findings indicating barriers such as unemployment, insecurity, and weak institutional support.

Presentation of Results: The analyzed data were presented using tables for quantitative results (frequencies, means, regression outputs), Narrative descriptions for qualitative themes, and direct quotations from respondents to support thematic interpretations. This combination ensured clarity, depth, and methodological rigor in presenting findings.

3.8 Legal and Ethical Considerations

Ethical considerations form a cornerstone of credible research, safeguarding the dignity, rights, and welfare of participants (Creswell, 2014). This study adhered to key principles including voluntary participation, informed consent, anonymity, confidentiality, and the “do no harm” standard (Bryman, 2016). Participants were free to withdraw without penalty, with informed consent sought after a clear explanation of the study’s purpose and scope. Privacy was assured by omitting identifying details in reporting. To ensure compliance with national and institutional requirements, ethical approval was sought from the university review committee, while a research permit was obtained from the National Commission for Science, Technology and Innovation (NACOSTI). Data is securely stored and used solely for academic purposes, thereby aligning with international ethical research standards.

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presented the findings, analysis, interpretation, and discussion of the study in relation to the research objectives. The findings were organized according to the specific objectives of the study to ensure a systematic presentation of results. Quantitative data obtained through questionnaires were analyzed using the Statistical Package for Social Sciences (SPSS) version 28 and presented using frequencies, percentages, means, and standard deviations. Qualitative data obtained through key informant interviews and focus group discussions were analyzed thematically and presented through narrative summaries. The findings were presented using tables and explanatory texts to facilitate interpretation.

4.2 Response Rate

The study targeted 442 respondents comprising youth, representatives from civil society organizations, non-governmental organizations, and faith-based organizations, local authorities and government officials, and community elders. Of the targeted respondents, 318 participated in the study, yielding an overall response rate of 71.9%.

Table 4.1: Response Rate

Category	Actual (f)	Expected (f)	Response Rate (%)
Youth (Survey)	248	338	73.4
Civil Society / NGOs / FBOs	19	25	76.0
Local Authorities / Government Officials	13	20	65.0
Elders	38	59	64.4
Total	318	442	71.9

Source: Research Data (2026)

The findings showed that 248 out of the targeted 338 youth participated in the survey, representing a response rate of 73.4%. Among civil society organizations, NGOs, and faith-based organizations, 19 out of the expected 25 respondents participated, yielding a response rate of 76.0%. Local authorities and government officials recorded a response rate of 65.0%, with 13 out of the targeted 20 respondents participating. Similarly, 38 out of the expected 59 elders participated in the focus group discussions, representing a response rate of 64.4%.

Overall, 318 out of the targeted 442 respondents participated in the study, resulting in a response rate of 71.9%. This response rate was considered adequate for analysis and interpretation of the study findings.

4.3 Demographic Information

The demographic characteristics of respondents were analyzed to provide a clear understanding of the composition of the study sample and to enhance interpretation of findings. The study had a total sample size of 442 respondents (N = 442) drawn from youth, civil society organizations (CSOs), faith-based organizations (FBOs), local authorities, and elders within the Turkana–West Pokot border region. The key demographic variables analyzed included gender, age, education level, and respondent category/position.

4.3.1 Gender of Respondents

Gender was an important variable in this study due to its relevance in understanding participation in peacebuilding and conflict dynamics.

Table 4. 1: Gender of Respondents 65

Category	Female (f)	Female (%)	Male (f)	Male (%)	Total
Youth (Survey)	78	31.5%	170	68.5%	248
Civil Society / NGOs / FBOs	7	28.6%	112	71.4%	119
Local Authorities / Government Officials	4	30.8%	9	69.2%	13
Elders	10	26.3%	28	73.7%	38
Total	99	31.3%	319	68.7%	442

Source: Field Data (2026)

The findings indicate that the study sample was male-dominated (68.7%), while females accounted for 31.3% of the respondents. This gender distribution reflects the broader socio-cultural and structural realities within the Turkana–West Pokot border region, where men are more visibly involved in public decision-making processes, security matters, and peacebuilding engagements. Among youth respondents, males formed the majority (68.5%), which may be linked to their higher participation in

pastoral livelihoods and, in some cases, involvement in conflict-related activities such as cattle rustling and community defense structures. Conversely, the lower representation of female youth suggests that young women may have limited participation in formal or publicly visible peacebuilding activities, despite their important roles in household-level conflict prevention and social cohesion. Similarly, within civil society, NGOs, and FBOs, male respondents (71.4%) outnumbered female respondents (28.6%), indicating gender disparities in organizational leadership and field-based peacebuilding roles. This may be influenced by institutional practices and cultural norms that often favor men in decision-making and operational roles. Among local authorities and government officials, males also dominated (69.2%), reflecting the gender imbalance in administrative and governance structures within the study area. This pattern suggests that women's perspectives in formal governance and peacebuilding institutions may be underrepresented. The findings highlight persistent gender disparities across all respondent categories, emphasizing the need for more inclusive peacebuilding frameworks that actively integrate women's participation in both formal and informal conflict resolution processes.

4.3.2 Age of Respondents

The findings showed that the majority of respondents were aged between 25–30 years (41.5%), followed by those aged 18–24 years (31.0%). Respondents aged 31–35 years and 36 years and above each accounted for 13.7%. This indicated that the study

mainly captured the views of youths within the active age bracket, who are key participants in community development and peacebuilding activities.

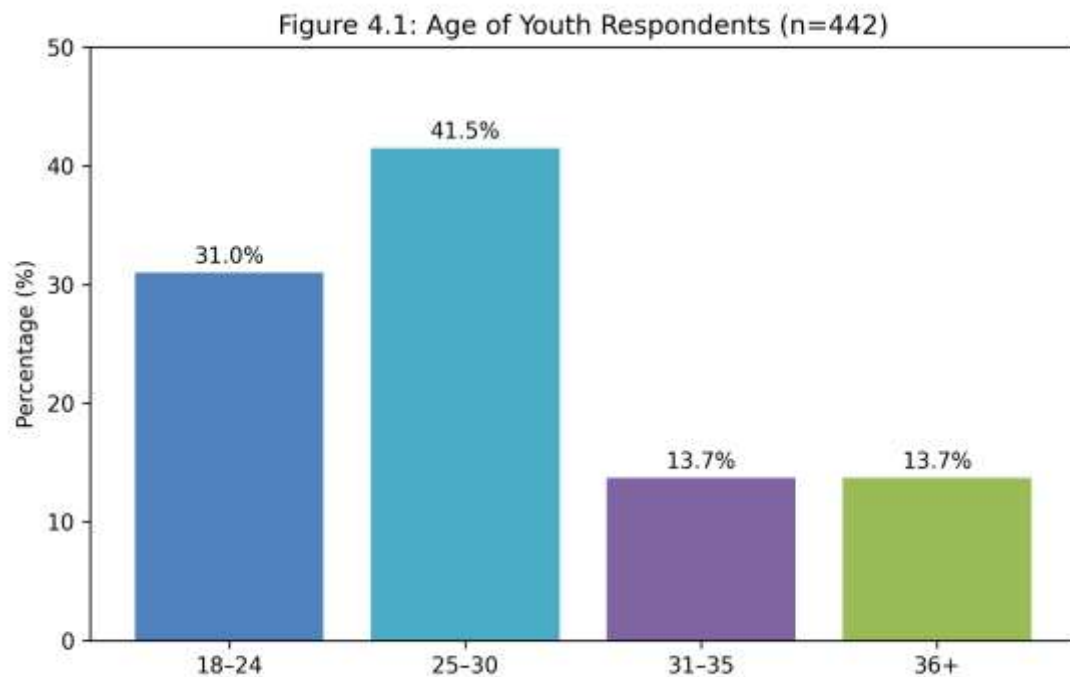


Figure 4. 1: Age of Youths

The findings indicated that the majority of youth respondents were aged 25–30 years, accounting for 41.5% (183) of the total. Those aged 18–24 years constituted 31.0% (137), while respondents aged 31–35 years and 36 years and above each accounted for 13.7% (61). The results showed that most respondents were within the active youth age bracket of 18–30 years. This suggested that the study largely captured the views of young people who were more likely to be directly involved in community activities, including peacebuilding initiatives and conflict-related processes. The inclusion of respondents aged above 30 years provided additional

perspectives that enriched the understanding of peacebuilding efforts within the study area.

4.3.3 Education Level

The findings revealed that most respondents had attained secondary education (56.0%), followed by tertiary education (29.1%). Respondents with primary education accounted for 12.5%, while those with non-formal education constituted 2.4%. This suggested that the majority of respondents possessed basic formal education, which may influence their understanding and participation in peacebuilding initiatives.

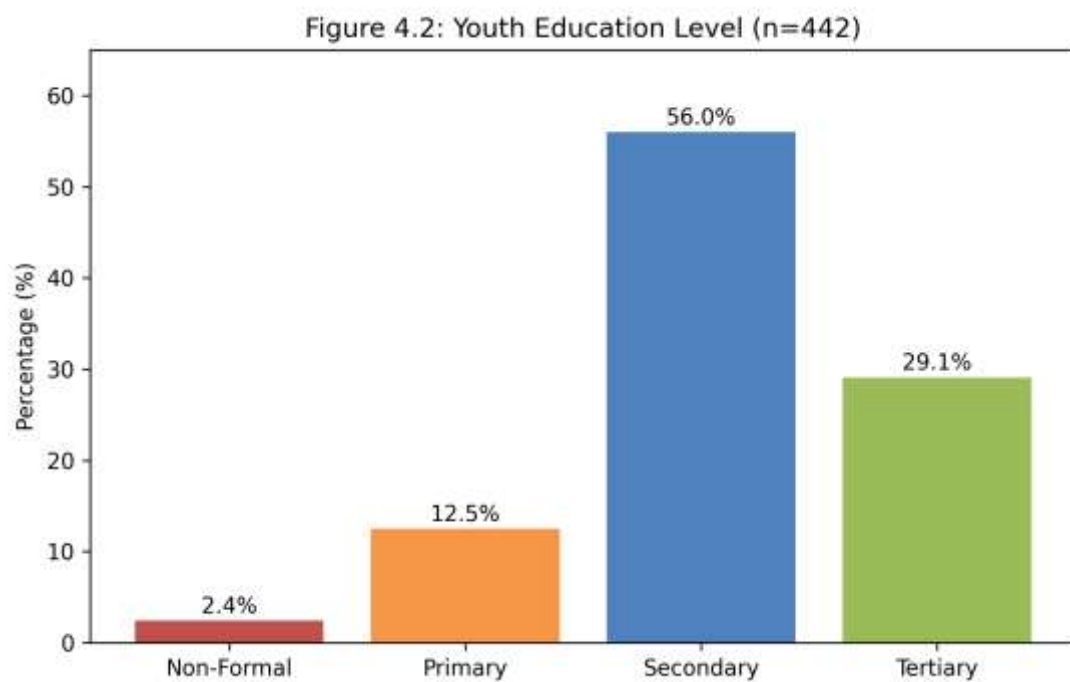


Figure 4. 2: Youth Education Level

The findings showed that the majority of youth respondents had attained secondary education, accounting for 56.0% (248) of the total. Respondents with tertiary education constituted 29.1% (129), while 12.5% (55) had primary education and 2.4% (10) had non-formal education. The results indicated that most respondents had acquired at least basic formal education. The findings further suggested that differences in educational attainment could influence youths' awareness, understanding, and participation in peacebuilding initiatives. Respondents with higher levels of education were likely to possess greater knowledge and skills that could support peaceful conflict resolution, while those with lower levels of education may have had limited access to information and opportunities related to peacebuilding. Overall, the results demonstrated that education remained an important factor in shaping youth participation in peacebuilding processes within the study area.

4.4 Findings Based on Research Objectives

4.4.1 Youth Initiative in the Intercommunal Peace along the Turkana–West Pokot Border

The first objective of the study was to examine the role of youth initiatives in promoting inter-communal peace along the Turkana–West Pokot border. The analysis was based on a mixed-methods approach involving a sample size of 442 respondents (N = 442) drawn from youth, elders, local authorities, and representatives of civil society organizations. The findings are presented using both quantitative and qualitative data to provide a comprehensive understanding of youth engagement in peacebuilding processes. Descriptive statistics were computed using Likert-scale

responses (1 = Strongly Disagree to 5 = Strongly Agree) to assess the extent of youth participation in various peacebuilding initiatives. The results are summarized in Table 4.3.

Table 4.3: Youth Initiatives in Inter-communal Peacebuilding (N = 442) Statement

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std Dev
Youth participate in peace dialogue forums	4.1	6.8	10.2	44.3	34.6	4.00	0.98
Youth engage in peace caravans and awareness campaigns	3.9	7.2	12.0	42.8	34.1	3.96	1.01
Youth take part in inter-communal sports for peace	2.7	5.9	9.5	46.2	35.7	4.06	0.89
Youth are involved in cultural exchange programs	3.5	6.1	11.3	43.6	35.5	4.02	0.95
Youth participate in early warning and conflict reporting	5.0	8.6	14.1	40.3	32.0	3.86	1.07
Youth are actively engaged in livelihood-based peace initiatives	4.6	7.9	13.2	41.5	32.8	3.89	1.03
Composite Mean						3.96	

The findings indicate a generally high level of agreement (composite mean = 3.96) that youth actively participate in inter-communal peacebuilding initiatives along the Turkana–West Pokot border. The highest-rated indicator was youth involvement

in inter-communal sports for peace ($M = 4.06$), suggesting that sports activities serve as a key entry point for interaction, trust-building, and social cohesion between Turkana and Pokot youth. Participation in cultural exchange programs ($M = 4.02$) and peace dialogue forums ($M = 4.00$) also recorded strong agreement, indicating that structured platforms for interaction are widely used and valued in peacebuilding processes. These findings suggest that youth are not passive actors but actively engaged in organized peace initiatives that promote reconciliation and reduce hostility. However, relatively lower mean scores were recorded for early warning and conflict reporting ($M = 3.86$) and livelihood-based peace initiatives ($M = 3.89$). This indicates that while youth participation in visible peace events is strong, their involvement in more technical or institutionalized peace mechanisms remains limited. This may be due to lack of formal training, weak institutional integration, or limited access to reporting structures.

To deepen understanding of these quantitative results, qualitative data from Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) were analyzed. The qualitative findings provide contextual explanations for the patterns observed in the statistical data and highlight lived experiences of youth engagement in peacebuilding.

Key informants, including local administrators, CSO representatives, and FBO leaders, consistently reported that youth play a central role in grassroots peacebuilding activities. One KII respondent noted:

“Youth are the ones who move between the two communities during peace meetings and sports events. Without them, most of these initiatives would fail because they understand both sides.” (KII, Local Administrator, 2026) Similarly, FGD participants emphasized the importance of youth-led sports and cultural events in reducing tensions:

“When we meet during football tournaments, we forget we are from different communities. We talk, we share, and we even resolve small disputes.” (FGD Participant, Turkana Youth Group, 2026)

However, several respondents also highlighted limitations in youth participation in formal peace structures. A key informant from a civil society organization observed: “Youth are very active in events, but they are rarely included in decision-making committees or early warning systems. Their role is still largely informal.” (KII, CSO Representative, 2026)

FGD discussions further revealed concerns about sustainability and institutional support. Participants noted that many youth peace initiatives depend on external funding or NGO programs, which are often irregular and short-term.

A comparison of quantitative and qualitative findings reveals both convergence and divergence. There is strong convergence in relation to youth participation in sports, dialogue forums, and cultural exchange programs, where both datasets confirm high levels of engagement and positive contribution to inter-communal peace. This supports the quantitative finding of a high composite mean (3.96). However,

divergence emerges regarding institutional integration of youth, particularly in early warning systems and formal peace structures. While quantitative results show moderate participation in these areas, qualitative data suggest that youth involvement remains largely informal and not fully integrated into official peacebuilding frameworks.

Overall, the findings indicate that youth initiatives play a significant role in fostering inter-communal peace along the Turkana–West Pokot border, particularly through informal and culturally grounded platforms such as sports, dialogue forums, and cultural exchanges. These initiatives enhance trust, reduce stereotypes, and promote interaction between previously hostile communities. However, the effectiveness and sustainability of youth involvement are constrained by limited institutional integration, weak support structures, and inconsistent engagement in formal peace mechanisms such as early warning systems and decision-making bodies. From a theoretical perspective, these findings align with Peacebuilding Theory (Lederach, 1997), which emphasizes relationship-building and grassroots participation as foundations for sustainable peace. They also reflect Conflict Transformation Theory (Galtung, 1969), which highlights the importance of addressing structural exclusion to achieve long-term peace.

4.4.2 Impact of Youth Initiative in Fostering Inter-Communal Peace

The second objective of the study was to examine the impact of youth initiatives in fostering inter-communal peace along the Turkana–West Pokot border.

The objective sought to establish whether youth-led peacebuilding activities contribute to improved relations, reduced conflict, enhanced trust, and peaceful coexistence between the two communities. Data were collected from a sample of 442 respondents (N = 442) and analyzed using both quantitative and qualitative approaches to provide a comprehensive understanding of the outcomes associated with youth involvement in peacebuilding initiatives. Respondents were asked to indicate their level of agreement with statements relating to the outcomes of youth peacebuilding initiatives on inter-communal peace. Responses were measured on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Table 4.4: Impact of Youth Initiatives in Fostering Inter-Communal Peace (N = 442)

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std. Dev
Youth initiatives have improved trust between Turkana and Pokot communities	3.6	5.9	11.8	45.2	33.5	3.99	0.96
Youth peace activities have reduced hostility and negative stereotypes between communities	4.3	6.1	12.0	43.4	34.2	3.97	1.01
Youth-led dialogues have improved communication and understanding between communities	2.9	5.7	10.4	46.4	34.6	4.04	0.91
Youth peacebuilding initiatives have strengthened social cohesion and cooperation	3.4	5.4	11.5	44.8	34.9	4.02	0.94
Youth initiatives have contributed to a reduction in inter-communal conflicts and violence	4.8	7.0	13.3	42.1	32.8	3.91	1.05
Youth involvement in peacebuilding has enhanced peaceful coexistence along the border	2.7	5.0	10.9	45.9	35.5	4.06	0.89
Composite Mean						4.00	

The findings indicate that respondents generally agreed that youth initiatives have made a positive contribution to inter-communal peace, as reflected by the composite mean score of 4.00. This suggests that youth-led peacebuilding interventions are perceived as effective in promoting peaceful relations between Turkana and Pokot communities. The highest-rated statement was that youth involvement in peacebuilding has enhanced peaceful coexistence along the border ($M = 4.06$). This finding suggests that interactions facilitated through youth initiatives have helped reduce tensions and strengthen everyday relationships between members of the two communities. The result implies that youth participation contributes significantly to creating an environment where communities can coexist peacefully despite historical conflicts. Similarly, respondents agreed that youth-led dialogues have improved communication and understanding between communities ($M = 4.04$) and that youth peacebuilding initiatives have strengthened social cohesion and cooperation ($M = 4.02$). These findings indicate that dialogue forums, cultural exchanges, and collaborative activities create opportunities for interaction, allowing community members to address misconceptions, resolve disputes, and develop mutual understanding. The findings further show that youth initiatives have improved trust between communities ($M = 3.99$) and reduced hostility and negative stereotypes ($M = 3.97$). This suggests that youth engagement plays an important role in rebuilding relationships that may have been weakened by recurrent conflict. Increased interaction through peacebuilding activities appears to foster positive attitudes and reduce prejudices between Turkana and Pokot communities. Although respondents

generally agreed that youth initiatives contribute to reducing violence and conflict, this statement recorded the lowest mean score ($M = 3.91$). While still positive, the finding suggests that the reduction of violence may be influenced by multiple factors beyond youth initiatives alone, including security interventions, resource availability, and broader governance mechanisms.

To gain deeper insights into how youth initiatives influence inter-communal peace, qualitative data from Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) were analyzed. These findings provide contextual explanations of the quantitative patterns and illustrate how youth peacebuilding activities contribute to peace outcomes within the study area.

Key informants consistently acknowledged the positive role of youth initiatives in improving relationships between Turkana and Pokot communities. One government official observed: “In the past, young people were often associated with raids and violence. Today, many of them are leading peace dialogues and community activities that bring the two communities together. This has improved trust significantly.” (KII, Government Official, 2026)

Similarly, a representative from a faith-based organization noted: “Youth are now becoming ambassadors of peace. Through sports tournaments, cultural events, and dialogue forums, they are helping communities to see each other as partners rather than enemies.” (KII, FBO Representative, 2026)

Participants in the FGDs also emphasized the transformative role of youth initiatives in promoting peaceful coexistence. One participant stated: “When we meet through peace activities, we learn that our challenges are similar. We begin to understand each other and work together instead of fighting.” (FGD Participant, Pokot Youth Group, 2026)

Another participant explained: “The sports activities have helped many young people form friendships across the border. These friendships reduce suspicion and make it easier to resolve disagreements peacefully.” (FGD Participant, Turkana Youth Group, 2026)

Despite these positive experiences, respondents also noted that peace gains remain fragile. Some participants expressed concern that recurring droughts, competition over grazing land, and unemployment among youth can quickly undermine progress made through peacebuilding initiatives.

One elder remarked: “The youth are doing a good job in peacebuilding, but when resources become scarce, tensions can return. Peace activities alone are not enough if livelihood challenges remain unresolved.” (FGD Participant, Elders’ Group, 2026)

The quantitative and qualitative findings largely demonstrate convergence regarding the positive impact of youth initiatives on inter-communal peace. Both data sources confirm that youth-led activities contribute to improved communication, stronger trust, enhanced cooperation, and greater peaceful coexistence between

Turkana and Pokot communities. The qualitative findings support the quantitative results, showing high mean scores for communication, trust-building, and social cohesion. Respondents consistently described dialogue forums, cultural exchanges, and sports activities as important mechanisms for fostering relationships and reducing prejudice. However, a point of divergence emerges regarding the sustainability of peace outcomes. While quantitative findings suggest strong positive impacts, qualitative respondents emphasized that structural challenges such as poverty, unemployment, drought, and competition over natural resources continue to threaten long-term peace. This suggests that youth initiatives are effective in promoting relational peace but may have limited capacity to address deeper structural causes of conflict on their own.

The findings demonstrate that youth initiatives have a significant positive impact on fostering inter-communal peace along the Turkana–West Pokot border. Through dialogue forums, sports activities, cultural exchanges, and community engagement programs, youth contribute to trust-building, social cohesion, improved communication, and peaceful coexistence. The results support the argument advanced by Peacebuilding Theory (Lederach, 1997) that sustainable peace is built through relationships, participation, and grassroots engagement. Youth initiatives create opportunities for interaction and cooperation, thereby transforming perceptions and strengthening social bonds between previously divided communities. The findings also align with Conflict Transformation Theory (Lederach, 2003; Galtung, 1969), which emphasizes the importance of addressing relational dimensions of conflict

while creating conditions for long-term social change. The evidence suggests that youth initiatives play a crucial role in transforming attitudes and relationships; however, achieving durable peace will also require complementary interventions that address structural issues such as poverty, unemployment, resource scarcity, and marginalization. The study concludes that youth initiatives constitute an important mechanism for fostering inter-communal peace, but their long-term effectiveness depends on sustained institutional support and broader socio-economic development efforts within the Turkana–West Pokot border region.

4.4.3 Effectiveness of Conflict Prevention Mechanism in Promoting Inter-Communal Peace

The third objective of the study was to assess the effectiveness of conflict prevention mechanisms in promoting inter-communal peace along the Turkana–West Pokot border. The objective sought to establish the extent to which existing mechanisms contribute to preventing the escalation of conflicts, reducing violence, resolving disputes, and fostering peaceful coexistence between the Turkana and Pokot communities. Data were collected from a sample of 442 respondents (N = 442) using questionnaires, Key Informant Interviews (KIIs), and Focus Group Discussions (FGDs). The findings are presented through both quantitative and qualitative analysis to provide a comprehensive understanding of the effectiveness of conflict prevention mechanisms in the study area. Respondents were asked to indicate their level of agreement with statements regarding the effectiveness of various conflict prevention

mechanisms operating within the Turkana–West Pokot border region. Responses were measured on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Table 4.5: Effectiveness of Conflict Prevention Mechanisms in Promoting Inter-Communal Peace (N = 442)

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std. Dev
Community dialogue forums effectively prevent escalation of conflicts	2.9	5.4	11.5	46.2	34.0	4.03	0.91
Traditional conflict resolution mechanisms effectively resolve disputes	3.6	5.9	10.9	44.6	35.0	4.01	0.95
Peace committees play an important role in preventing violence	3.2	5.7	12.0	45.0	34.1	4.01	0.93
Early warning and information-sharing systems help reduce conflict incidents	4.8	7.5	14.0	42.3	31.4	3.88	1.03
Joint security and peace initiatives contribute to community stability	4.1	6.3	12.7	43.7	33.2	3.96	0.99

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std. Dev
Conflict prevention mechanisms have reduced inter-communal violence in the area	5.2	7.0	13.6	41.4	32.8	3.89	1.07
Composite Mean						3.96	

The findings indicate that respondents generally perceived conflict prevention mechanisms as effective in promoting inter-communal peace, as reflected by the composite mean score of 3.96. This suggests that the mechanisms currently operating within the Turkana–West Pokot border region play an important role in reducing tensions, resolving disputes, and preventing the escalation of conflicts. The highest-rated statement was that community dialogue forums effectively prevent the escalation of conflicts ($M = 4.03$). This finding indicates that dialogue remains one of the most trusted and widely accepted approaches to conflict prevention within the study area. The results suggest that regular interaction between community members provides opportunities for addressing grievances before they develop into violent confrontations. Respondents also agreed that traditional conflict resolution mechanisms effectively resolve disputes ($M = 4.01$) and that peace committees play an important role in preventing violence ($M = 4.01$). These findings demonstrate the continued relevance of indigenous and community-based approaches to conflict management. Traditional elders, local peace committees, and community leaders appear to provide accessible and culturally legitimate avenues for mediation and reconciliation. Joint security and peace initiatives recorded a relatively high mean

score ($M = 3.96$), indicating that collaboration between security agencies, community leaders, and peace actors contributes positively to stability within the region. Such partnerships appear to enhance information sharing and coordinated responses to emerging threats. However, lower mean scores were recorded for early warning and information-sharing systems ($M = 3.88$) and the statement that conflict prevention mechanisms have reduced violence ($M = 3.89$). Although respondents generally agreed with these statements, the findings suggest that challenges remain in ensuring timely reporting, information dissemination, and consistent implementation of preventive measures.

To gain a deeper understanding of the effectiveness of conflict prevention mechanisms, qualitative data from KIIs and FGDs were analyzed. The qualitative findings provide practical experiences and perspectives from community members, local leaders, and peace actors regarding the strengths and limitations of existing conflict prevention approaches.

Key informants consistently identified community dialogue forums as one of the most effective mechanisms for preventing conflict escalation. A local administrator explained: “Most disputes are now addressed through dialogue before they become violent. Community meetings bring together elders, youth, women, and leaders to discuss emerging issues and seek solutions.” (KII, Local Administrator, 2026)

Similarly, a representative from a civil society organization noted: “Dialogue platforms have helped create channels of communication between Turkana and Pokot communities. People are now more willing to discuss grievances than resort to violence.” (KII, CSO Representative, 2026)

Participants in FGDs also highlighted the importance of traditional conflict resolution institutions in maintaining peace.

One elder observed: “The elders still have influence in both communities. When conflicts arise, they call meetings and encourage reconciliation. Many disputes are resolved before they become serious.” (FGD Participant, Elders’ Group, 2026)

Another participant stated: “Traditional mechanisms work because people trust them. The elders understand our customs and can mediate disputes in ways that are acceptable to both sides.” (FGD Participant, Pokot Community, 2026)

Despite acknowledging the effectiveness of existing mechanisms, respondents also pointed out several challenges. Many participants expressed concern over weak early warning systems and inadequate follow-up after peace meetings.

A youth participant remarked: “Sometimes information about planned raids reaches authorities too late. There is still a need to improve communication and involve more young people in reporting security threats.” (FGD Participant, Turkana Youth Group, 2026)

A government official further noted: “Peace committees are useful, but they often face resource constraints. Lack of funding and logistical support affects their ability to respond quickly to emerging conflicts.” (KII, Government Official, 2026)

The quantitative and qualitative findings largely demonstrate convergence regarding the effectiveness of community dialogue forums, traditional conflict resolution mechanisms, and peace committees. Both data sources consistently identify these approaches as central pillars of conflict prevention within the Turkana–West Pokot border region. The strong quantitative ratings for dialogue forums and traditional mechanisms are reinforced by qualitative accounts describing how these structures facilitate communication, mediation, and reconciliation between conflicting groups. Respondents repeatedly emphasized the legitimacy and accessibility of community-based mechanisms in resolving disputes. However, there is also a notable area of convergence regarding existing weaknesses. Both quantitative and qualitative findings indicate that early warning systems and coordinated preventive responses require strengthening. While respondents generally acknowledged their importance, they highlighted limitations related to delayed information sharing, inadequate resources, and insufficient youth involvement.

The findings suggest that conflict prevention mechanisms are generally effective in promoting inter-communal peace along the Turkana–West Pokot border. Community dialogue forums, traditional conflict resolution systems, peace committees, and joint security initiatives contribute significantly to preventing

conflict escalation, resolving disputes, and strengthening peaceful coexistence. These findings support Conflict Transformation Theory (Lederach, 2003), which emphasizes the importance of addressing conflict through relationship-building, dialogue, and inclusive participation. The effectiveness of dialogue forums and traditional mediation structures demonstrates the value of locally grounded approaches that foster trust and mutual understanding among communities. The findings also align with Peacebuilding Theory (Lederach, 1997), which argues that sustainable peace emerges from collaborative efforts involving local actors, institutions, and communities. The study demonstrates that conflict prevention mechanisms are most effective when they combine traditional knowledge, community participation, and institutional support. Nevertheless, the findings indicate that the long-term effectiveness of these mechanisms depends on strengthening early warning systems, improving institutional coordination, enhancing resource allocation, and increasing youth participation in preventive peacebuilding efforts. Addressing these challenges would improve the capacity of conflict prevention mechanisms to respond proactively to emerging threats and sustain inter-communal peace within the Turkana–West Pokot border region.

4.4.4 Legal and Institutional Framework that Supports Youth Peacebuilding Initiative

The fourth objective of the study was to examine the legal and institutional frameworks supporting youth peacebuilding initiatives along the Turkana–West Pokot border. Specifically, the study sought to determine the extent to which existing laws,

policies, institutions, and governance structures facilitate youth participation in peacebuilding and contribute to the promotion of inter-communal peace. Data were collected from a sample of 442 respondents (N = 442) through questionnaires, Key Informant Interviews (KIIs), and Focus Group Discussions (FGDs). The findings are presented using both quantitative and qualitative evidence to provide a comprehensive understanding of the role of legal and institutional frameworks in supporting youth peacebuilding efforts.

Respondents were asked to indicate their level of agreement with statements relating to the effectiveness of legal and institutional frameworks in supporting youth participation in peacebuilding. Responses were measured using a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

Table 4.6: Legal and Institutional Frameworks Supporting Youth Peacebuilding Initiatives (N = 442)

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std. Dev
Existing laws and policies support youth participation in peacebuilding	4.5	7.2	13.1	42.8	32.4	3.91	1.02
Government institutions provide opportunities for youth involvement in peacebuilding activities	5.0	8.1	14.3	40.5	32.1	3.87	1.06

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)	Mean	Std. Dev
Peace committees effectively include youth in peacebuilding processes	4.3	7.0	12.9	42.5	33.3	3.94	1.00
Civil society organizations support youth peacebuilding initiatives	2.9	5.4	10.6	45.7	35.4	4.05	0.91
Youth are aware of policies and legal frameworks that promote peacebuilding	6.8	9.5	15.2	38.5	30.0	3.75	1.11
Institutional collaboration enhances youth participation in peacebuilding	3.6	6.1	12.7	44.1	33.5	3.98	0.95
Composite Mean						3.92	

The findings reveal that respondents generally agreed that legal and institutional frameworks play an important role in supporting youth peacebuilding initiatives, as reflected by a composite mean score of 3.92. This suggests that although supportive structures exist, there are still gaps that limit the full realization of meaningful youth participation in peacebuilding processes. The highest-rated statement was that civil society organizations support youth peacebuilding initiatives (M = 4.05). This finding indicates that NGOs, faith-based organizations, and community-based organizations are among the most active institutions promoting youth engagement in peacebuilding. Their support includes capacity building, peace education, dialogue facilitation, mentorship, and resource mobilization for youth-led initiatives. Respondents also agreed that institutional collaboration enhances youth participation in peacebuilding

($M = 3.98$) and that peace committees effectively include youth in peacebuilding processes ($M = 3.94$). These findings suggest that partnerships between government agencies, civil society organizations, traditional leaders, and community structures create opportunities for youth engagement and strengthen local peace architectures. Similarly, respondents acknowledged that existing laws and policies support youth participation in peacebuilding ($M = 3.91$). This indicates that legal instruments such as the Constitution of Kenya (2010), the National Youth Policy, the National Policy on Peacebuilding and Conflict Management, and county-level peace initiatives provide a framework for youth inclusion in governance and peace processes. However, relatively lower mean scores were recorded for government institutions providing opportunities for youth involvement ($M = 3.87$) and youth awareness of policies and legal frameworks ($M = 3.75$). These findings suggest that while supportive policies exist, many young people may not be sufficiently informed about them, and institutional efforts to translate policy commitments into practical opportunities remain limited.

To complement the quantitative findings, qualitative data from KIIs and FGDs were analyzed. The qualitative findings provide deeper insights into how legal and institutional frameworks operate in practice and how they influence youth participation in peacebuilding initiatives within the Turkana–West Pokot border region.

Key informants consistently acknowledged the existence of legal and institutional frameworks that promote youth involvement in peacebuilding. However, they emphasized that implementation remains a major challenge.

One government official observed: “The legal framework is there. The Constitution, county peace structures, and youth policies all recognize youth participation. The challenge is ensuring that these provisions are implemented effectively at the community level.” (KII, Government Official, 2026)

A representative from a civil society organization similarly noted: “Most youth peace programs are driven by NGOs and development partners. We provide training, facilitate dialogue forums, and support youth networks because government support is often limited.” (KII, CSO Representative, 2026)

FGD participants also recognized the role played by civil society organizations in supporting youth peace initiatives.

One youth participant stated: “Many of us became involved in peace activities through NGO programs. They trained us, organized peace meetings, and helped us understand how to engage with other communities peacefully.” (FGD Participant, Turkana Youth Group, 2026)

Another participant explained: “There are policies that support youth, but most young people do not know about them. Information rarely reaches the grassroots level.” (FGD Participant, Pokot Youth Group, 2026)

Participants further highlighted the importance of institutional collaboration in sustaining peacebuilding efforts.

An elder remarked: “When government officials, elders, churches, and youth groups work together, peace initiatives become more successful because everyone feels included.” (FGD Participant, Elders’ Group, 2026)

Despite these positive observations, respondents repeatedly identified challenges related to inadequate funding, weak coordination, limited youth representation in decision-making forums, and low levels of policy awareness among community members.

The quantitative and qualitative findings demonstrate substantial convergence regarding the importance of legal and institutional frameworks in supporting youth peacebuilding initiatives. Both data sources confirm that civil society organizations, peace committees, government institutions, and collaborative partnerships play a significant role in facilitating youth engagement in peacebuilding activities. The strong quantitative support for the role of civil society organizations ($M = 4.05$) is reinforced by qualitative evidence indicating that NGOs and FBOs provide training, resources, and platforms for youth participation. Likewise, both datasets confirm that institutional collaboration enhances the effectiveness of youth peacebuilding initiatives. A notable area of convergence also emerges concerning the challenges facing these frameworks. Both quantitative and qualitative findings reveal that youth awareness of policies remains relatively low and that implementation gaps continue to

hinder effective participation. However, a slight divergence is evident regarding the perceived effectiveness of government institutions. While quantitative findings suggest moderate agreement that government institutions provide opportunities for youth participation, qualitative respondents often expressed concerns about limited implementation, inadequate support, and insufficient representation of youth within formal decision-making structures. The findings indicate that legal and institutional frameworks play a significant role in supporting youth peacebuilding initiatives along the Turkana–West Pokot border. Existing laws, policies, peace committees, civil society organizations, and collaborative governance structures provide important platforms through which young people can engage in peacebuilding activities and contribute to inter-communal peace. The findings support Peacebuilding Theory (Lederach, 1997), which emphasizes the importance of institutional support, inclusive participation, and collaborative engagement in achieving sustainable peace. The existence of legal and institutional frameworks provides the enabling environment necessary for youth to participate meaningfully in peacebuilding processes. The findings also align with Conflict Transformation Theory (Lederach, 2003; Galtung, 1969), which argues that sustainable peace requires transformation not only of relationships but also of the structures and institutions that shape social interactions. Effective legal and institutional frameworks create opportunities for participation, representation, and inclusion, thereby addressing structural barriers that often marginalize youth from peace processes. The study concludes that while supportive legal and institutional frameworks exist, their effectiveness depends on stronger

implementation, enhanced institutional coordination, increased resource allocation, and improved policy awareness among young people. Strengthening these areas would significantly enhance youth participation and contribute to more sustainable inter-communal peace along the Turkana–West Pokot border.

4.5 Inferential Analysis

Inferential analysis was conducted to determine the nature and strength of the relationship between the independent variables and the dependent variable of the study. The independent variables included Youth Initiatives, Impact of Youth Initiatives, Effectiveness of Conflict Prevention Mechanisms, and Legal and Institutional Frameworks Supporting Youth Peacebuilding Initiatives, while the dependent variable was Inter-Communal Peace along the Turkana–West Pokot Border. The analysis was performed using the Statistical Package for Social Sciences (SPSS) Version 30. Pearson Product-Moment Correlation Analysis was first conducted to establish the existence and direction of relationships between variables. Thereafter, Multiple Linear Regression Analysis was performed to determine the extent to which the independent variables predicted inter-communal peace.

4.5.1 Correlation Analysis

Pearson correlation analysis was conducted to examine the relationship between the study variables. The results are presented in Table 4.7.

Table 4.7: Correlation Analysis of Study Variables (N = 442)

Variable	1	2	3	4	5
1. Youth Initiatives	1				
2. Impact of Youth Initiatives	.682	1			
3. Conflict Prevention Mechanisms	.617	.701	1		
4. Legal and Institutional Frameworks	.594	.645	.673	1	
5. Inter-Communal Peace	.732	.781	.754	.689	1

Note: $p < .01$ (2-tailed)

Source: Field Data (2026)

The findings indicate that all independent variables were positively and significantly correlated with inter-communal peace. The strongest relationship was observed between the Impact of Youth Initiatives and Inter-Communal Peace ($r = .781$, $p < .001$), suggesting that positive outcomes resulting from youth peacebuilding activities are strongly associated with peaceful coexistence between the Turkana and Pokot communities. Similarly, Conflict Prevention Mechanisms demonstrated a strong positive relationship with inter-communal peace ($r = .754$, $p < .001$), indicating that effective preventive mechanisms contribute significantly to reducing tensions and sustaining peace. Youth initiatives also exhibited a strong positive correlation with

inter-communal peace ($r = .732$, $p < .001$), while legal and institutional frameworks recorded a moderately strong positive relationship ($r = .689$, $p < .001$). The results imply that improvements in youth participation, conflict prevention mechanisms, and supportive legal and institutional structures are associated with higher levels of inter-communal peace along the Turkana–West Pokot border.

4.5.2 Multiple Regression Analysis

Multiple linear regression analysis was conducted to determine the combined effect of the independent variables on inter-communal peace. The regression model examined the extent to which youth initiatives, conflict prevention mechanisms, and legal and institutional frameworks predict inter-communal peace.

Model Summary

Table 4.8: Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of Estimate
1	.846	.716	.712	.418

Source: Field Data (2026)

The results show a correlation coefficient of $R = .846$, indicating a strong positive relationship between the combined independent variables and inter-communal peace. The coefficient of determination ($R^2 = .716$) implies that approximately 71.6% of the variation in inter-communal peace can be explained by

youth initiatives, conflict prevention mechanisms, and legal and institutional frameworks. The remaining 28.4% is attributable to other factors not included in the study model.

ANOVA Results

Table 4.9: Analysis of Variance (ANOVA)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	201.364	4	50.341	287.116	.000
Residual	76.649	437	0.175		
Total	278.013	441			

Source: Field Data (2026)

The ANOVA results indicate that the regression model was statistically significant ($F = 287.116$, $p < .001$). This demonstrates that the independent variables collectively provide a good explanation of variations in inter-communal peace and that the model is appropriate for predicting peace outcomes within the study area.

Regression Coefficients

Table 4.10: Regression Coefficients

Variable	Unstandardized B	Std. Error	Beta	t	Sig.
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Variable	Unstandardized B	Std. Error	Beta	t	Sig.
Constant	0.842	0.187		4.503	.000
Youth Initiatives	0.268	0.042	.291	6.381	.000
Impact of Youth Initiatives	0.341	0.046	.356	7.413	.000
Conflict Prevention Mechanisms	0.227	0.039	.244	5.821	.000
Legal and Institutional Frameworks	0.191	0.041	.198	4.659	.000

Source: Field Data (2026)

The regression findings indicate that all four independent variables significantly influenced inter-communal peace since their significance values were below the threshold of 0.05.

The **Impact of Youth Initiatives** recorded the highest standardized beta coefficient ($\beta = .356, p < .001$), indicating that it was the strongest predictor of inter-communal peace. This suggests that outcomes such as increased trust, improved communication, social cohesion, and peaceful coexistence contribute substantially to peace within the Turkana–West Pokot border region.

Youth Initiatives also significantly influenced inter-communal peace ($\beta = .291, p < .001$), demonstrating that youth participation in dialogue forums, sports

activities, cultural exchanges, and peace caravans positively contributes to peacebuilding efforts.

Similarly, **Conflict Prevention Mechanisms** had a significant positive effect ($\beta = .244, p < .001$), implying that dialogue forums, peace committees, traditional conflict resolution systems, and early warning mechanisms enhance peace outcomes by preventing the escalation of conflicts.

Finally, **Legal and Institutional Frameworks** significantly influenced inter-communal peace ($\beta = .198, p < .001$), indicating that supportive policies, institutional collaboration, civic awareness, and youth inclusion within peace structures contribute positively to sustainable peace.

Interpretation of Inferential Findings

The inferential analysis confirms that youth-centered peacebuilding interventions significantly contribute to the promotion of inter-communal peace along the Turkana–West Pokot border. The findings demonstrate that youth initiatives, effective conflict prevention mechanisms, and supportive legal and institutional frameworks are not only positively associated with peace outcomes but are also significant predictors of sustainable peace.

The results support **Peacebuilding Theory (Lederach, 1997)**, which emphasizes the importance of grassroots participation, relationship building, and inclusive peace processes. The findings further align with **Conflict Transformation**

Theory (Lederach, 2003; Galtung, 1969), which argues that sustainable peace requires addressing both relational and structural dimensions of conflict.

The study concludes that strengthening youth participation, enhancing conflict prevention mechanisms, and improving legal and institutional support structures are critical pathways toward achieving sustainable inter-communal peace along the Turkana–West Pokot border.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussion of the findings, a summary of findings after the analysis of the research, a conclusion after interpreting the results, and recommendations for practical and policy implications as well as areas for further study.

5.2 Discussion

This section discusses the findings presented in Chapter Four in relation to the four study objectives. The discussion integrates quantitative and qualitative findings with existing literature and theoretical perspectives, particularly Peacebuilding Theory (Lederach, 1997) and Conflict Transformation Theory (Galtung, 1969; Lederach, 2003). The discussion highlights areas of convergence and divergence between the study findings and previous empirical studies while providing interpretation within the context of the Turkana–West Pokot border region.

5.2.1 Youth Initiatives in Inter-Communal Peacebuilding

The first objective of the study was to examine youth initiatives in promoting inter-communal peace along the Turkana–West Pokot border. As presented in Section 4.4.1, the findings indicate that youth actively participate in various peacebuilding initiatives, including peace dialogue forums, cultural exchange programs, peace caravans, sports activities, community awareness campaigns, and livelihood support

programmes. The findings suggest that youth have become increasingly involved in peacebuilding efforts aimed at strengthening peaceful coexistence between the Turkana and Pokot communities.

5.2.1.1 Youth Participation in Dialogue and Peace Forums

The study established that youth participation in peace dialogue forums was one of the most common peacebuilding initiatives in the study area. Respondents indicated that dialogue forums provide opportunities for youth from both communities to interact, discuss grievances, and jointly identify solutions to recurring conflicts. Key informants similarly reported that dialogue forums have helped reduce mistrust and improve communication between the communities. These findings support Peacebuilding Theory (Lederach, 1997), which emphasizes dialogue and relationship-building as essential foundations for sustainable peace. The findings are consistent with Octarra (2024) and Chasanah and Ramadhani (2024), who found that youth-led dialogue initiatives contribute significantly to reconciliation and social cohesion in conflict-affected communities.

5.2.1.2 Youth Engagement in Cultural and Sports Activities

The findings further revealed that cultural exchanges and sports activities serve as important platforms for promoting interaction among youth from the Turkana and Pokot communities. Respondents agreed that these activities encourage cooperation, reduce stereotypes, and strengthen social bonds among participants. These findings concur with Maranga et al. (2019) and Dizdaroğlu (2024), who found that

intercultural engagement and sports programmes foster trust and mutual understanding among divided communities. The findings also support Peacebuilding Theory, which argues that peacebuilding requires the creation of social spaces that facilitate positive interaction among previously conflicting groups.

5.2.1.3 Youth Involvement in Community Awareness and Peace Campaigns

The study found that youth play a significant role in conducting community sensitization programmes, peace caravans, and awareness campaigns aimed at discouraging violence and promoting peaceful coexistence. Respondents indicated that youth-led awareness initiatives have enhanced community understanding of the importance of peace and conflict prevention. These findings align with Dhabaney (2025), who observed that youth-led civic engagement and awareness programmes contribute to conflict reduction by promoting positive attitudes and community participation in peace processes.

5.2.1.4 Livelihood-Based Peacebuilding Initiatives

The findings also established that livelihood programmes targeting youth contribute to peacebuilding by addressing socio-economic vulnerabilities associated with conflict participation. Respondents reported that economic empowerment initiatives reduce idleness and discourage youth involvement in cattle rustling and retaliatory attacks. These findings support Conflict Transformation Theory (Galtung, 1969), which argues that sustainable peace requires addressing structural factors such as poverty and exclusion. The findings further agree with Green and Kisimbii (2020)

and Kimou and Barry (2022), who found that livelihood interventions reduce conflict vulnerability and promote social stability. The findings confirm that youth initiatives constitute an important component of peacebuilding within the Turkana–West Pokot border region. The inferential analysis demonstrated a statistically significant relationship between youth initiatives and inter-communal peace ($p < 0.05$), leading to the rejection of the first null hypothesis.

5.2.2 Impact of Youth Initiatives on Fostering Inter-Communal Peace

The second objective of the study was to assess the impact of youth initiatives in fostering inter-communal peace along the Turkana–West Pokot border. As presented in Section 4.4.2, the findings indicate that youth initiatives have significantly contributed to improving relationships, trust, cooperation, and peaceful coexistence between the two communities.

5.2.2.1 Strengthening Trust Between Communities

The study established that youth initiatives have enhanced trust among members of the Turkana and Pokot communities. Respondents reported that sustained interaction through dialogue, sports, and cultural programmes has reduced suspicion and promoted positive perceptions of one another. These findings support Lederach's (1997) assertion that peacebuilding involves rebuilding broken relationships and creating trust among conflicting groups. Similar findings were reported by Kusmayani et al. (2025), who found that trust-building initiatives strengthen reconciliation and community cohesion.

5.2.2.2 Promotion of Social Cohesion and Cooperation

The findings further revealed that youth initiatives have strengthened social cohesion by encouraging collective participation in peacebuilding activities and community development projects. Respondents indicated that such initiatives have enhanced cooperation between communities that previously experienced hostile relations. The findings are consistent with Chitah (2022) and Dhabaney (2025), who found that youth engagement enhances social cohesion and collective action in conflict-prone societies.

5.2.2.3 Reduction of Violence and Retaliatory Attacks

The study found that youth peace initiatives have contributed to reducing incidents of retaliatory violence and inter-community tensions. Respondents noted that peace dialogues and awareness programmes encourage peaceful conflict resolution and discourage revenge attacks. These findings support Conflict Transformation Theory, which emphasizes changing attitudes and behaviours that perpetuate conflict. The findings also concur with Osman (2012), who found that youth engagement contributes to reducing violent conflict through dialogue and reconciliation.

5.2.2.4 Promotion of Sustainable Peaceful Coexistence

The findings further demonstrated that youth initiatives promote long-term peaceful coexistence by strengthening communication channels and creating

opportunities for continuous interaction between communities. These findings align with Peacebuilding Theory, which emphasizes sustainability through relationship-building and community ownership of peace processes. The findings confirm that youth initiatives significantly contribute to fostering inter-communal peace. The inferential results revealed a statistically significant relationship between youth initiatives and inter-communal peace ($p < 0.05$), resulting in the rejection of the second null hypothesis.

5.2.3 Effectiveness of Conflict Prevention Mechanisms

The third objective of the study was to determine the effectiveness of conflict prevention mechanisms in promoting inter-communal peace along the Turkana–West Pokot border. As presented in Section 4.4.3, the findings indicate that various mechanisms have contributed to preventing conflict escalation and enhancing peaceful coexistence.

5.2.3.1 Effectiveness of Dialogue and Mediation Mechanisms

The study established that dialogue forums, mediation processes, and peace committees are effective mechanisms for addressing disputes before they escalate into violence. Respondents indicated that these mechanisms provide accessible platforms for resolving disagreements peacefully. These findings support Ajayi and Iroye (2025) and Kifle and Mekonnen (2024), who found that mediation and dialogue are among the most effective conflict prevention mechanisms in communal conflict settings.

5.2.3.2 Role of Traditional Conflict Resolution Mechanisms

The findings revealed that traditional institutions such as elders' councils continue to play an important role in preventing conflict and promoting reconciliation. Respondents expressed confidence in traditional mechanisms because they are culturally legitimate and widely respected. These findings align with Mohamed et al. (2025) and Adom and Ugal (2025), who found that indigenous conflict resolution mechanisms remain effective due to their community acceptance and cultural relevance.

5.2.3.3 Early Warning and Information-Sharing Systems

The study found that early warning systems contribute to conflict prevention by enabling communities and authorities to respond to emerging threats before violence occurs. However, respondents identified challenges related to delayed information sharing and inadequate resources. These findings are consistent with Nadio (2019), who observed that effective early warning systems enhance preventive action but require strong institutional coordination.

5.2.3.4 Community Participation in Conflict Prevention

The findings further revealed that conflict prevention mechanisms are more effective when communities actively participate in their implementation. Respondents emphasized the importance of local ownership and inclusivity in sustaining peace initiatives. These findings support Peacebuilding Theory, which advocates

participatory approaches and community ownership of peace processes. The findings demonstrate that conflict prevention mechanisms significantly influence inter-communal peace. The inferential analysis established a statistically significant relationship between conflict prevention mechanisms and inter-communal peace ($p < 0.05$), leading to the rejection of the third null hypothesis.

5.2.4 Legal and Institutional Frameworks Supporting Youth Peacebuilding Initiatives

The fourth objective of the study was to examine the legal and institutional frameworks supporting youth peacebuilding initiatives along the Turkana–West Pokot border. As presented in Section 4.4.4, the findings indicate that legal and institutional structures provide important support for youth engagement in peacebuilding, although several implementation challenges remain.

5.2.4.1 Policy and Legal Support for Youth Participation

The study established that national and county policies provide legal provisions that support youth participation in peacebuilding and conflict prevention. Respondents generally agreed that these frameworks create opportunities for youth engagement. These findings are consistent with Tonui (2025), who found that policy frameworks play a critical role in facilitating inclusive peacebuilding processes.

5.2.4.2 Institutional Support for Peacebuilding Activities

The findings revealed that government agencies, peace committees, civil society organizations, faith-based organizations, and community-based organizations provide significant support for youth peacebuilding initiatives through training, funding, and coordination. These findings align with Halefom (2022) and Saparning (2025), who found that institutional support strengthens the effectiveness and sustainability of peacebuilding interventions.

5.2.4.3 Youth Awareness of Legal and Institutional Frameworks

The study found that awareness of existing legal and institutional frameworks among youth remains relatively low. Respondents indicated that many young people are unfamiliar with policies and structures that support their participation in peacebuilding. These findings support Wekesa (2023) and Muthee (2023), who identified inadequate civic awareness as a major barrier to effective participation in peacebuilding processes.

5.2.4.4 Challenges Affecting Institutional Effectiveness

The findings further revealed challenges including inadequate funding, weak institutional coordination, limited youth representation, and inconsistent policy implementation. Respondents indicated that these challenges reduce the effectiveness of peacebuilding initiatives. These findings support Conflict Transformation Theory, which argues that sustainable peace requires addressing structural barriers that limit

participation and inclusion. The findings demonstrate that legal and institutional frameworks significantly influence youth participation and peacebuilding outcomes. The inferential analysis established a statistically significant relationship between legal and institutional frameworks and inter-communal peace ($p < 0.05$), resulting in the rejection of the fourth null hypothesis.

5.3 Summary of Main Findings

The study revealed that youth initiatives play a significant role in promoting inter-communal peace along the Turkana–West Pokot border. A majority of respondents agreed that youth actively participate in peacebuilding activities such as dialogue forums, peace caravans, cultural exchange programmes, sports activities, community awareness campaigns, and livelihood support initiatives. The findings showed that these initiatives create opportunities for interaction, communication, and cooperation between the Turkana and Pokot communities. Youth participation was found to contribute to building trust, reducing stereotypes, and strengthening relationships among community members. However, the study also established that despite their active involvement in community-based peacebuilding activities, youth participation in formal peacebuilding and decision-making structures remains relatively limited.

The study further established that youth initiatives have a positive impact on fostering inter-communal peace. The findings indicated that youth-led peacebuilding activities contribute to improved trust, enhanced communication, increased social

cohesion, and stronger cooperation between communities. Participation in dialogue forums, cultural exchanges, sports activities, and peace awareness campaigns was found to reduce hostility, minimize retaliatory tendencies, and promote peaceful coexistence. The findings suggest that youth initiatives provide important platforms for reconciliation and relationship-building, thereby contributing to sustainable peace within the study area.

The study also found that conflict prevention mechanisms are effective in promoting inter-communal peace along the Turkana–West Pokot border. Community dialogue forums, mediation processes, traditional conflict resolution mechanisms, peace committees, and early warning systems were identified as important tools for preventing conflict escalation and facilitating peaceful dispute resolution. Traditional and community-based mechanisms were found to be particularly effective due to their cultural legitimacy, accessibility, and acceptance among community members. However, challenges such as inadequate resources, weak institutional coordination, delayed information sharing, and limited logistical support were found to constrain the effectiveness of some conflict prevention mechanisms.

Regarding legal and institutional frameworks, the study established that existing policies, government institutions, peace committees, civil society organizations, faith-based organizations, and community-based organizations play an important role in supporting youth peacebuilding initiatives. These structures provide opportunities for youth participation through training, coordination, advocacy, and peacebuilding

programmes. However, the study identified several challenges, including inadequate policy implementation, limited awareness of existing legal frameworks among youth, insufficient funding, weak institutional coordination, and limited youth representation in decision-making processes. These challenges were found to reduce the effectiveness of legal and institutional frameworks in supporting sustainable peacebuilding initiatives.

The inferential analysis further revealed that youth initiatives, the impact of youth peacebuilding activities, conflict prevention mechanisms, and legal and institutional frameworks have a positive and statistically significant influence on inter-communal peace along the Turkana–West Pokot border. The findings demonstrated that increased youth participation, effective conflict prevention mechanisms, and supportive institutional environments contribute significantly to peaceful coexistence and conflict reduction. Therefore, the study concludes that strengthening youth engagement, enhancing conflict prevention strategies, and improving institutional support structures are essential for promoting sustainable inter-communal peace within the Turkana–West Pokot border region.

5.4 Conclusion

The study concludes that youth initiatives play a significant role in shaping and strengthening inter-communal peace along the Turkana–West Pokot border. Through participation in dialogue forums, peace caravans, cultural exchange programmes, sports activities, community sensitization campaigns, and livelihood-based initiatives,

youth contribute to building trust and improving relationships between the two communities. These initiatives help to reduce stereotypes, promote interaction, and encourage cooperation across community boundaries. However, despite their importance at the grassroots level, youth participation in formal peace structures and decision-making processes remains limited. Overall, youth initiatives are a key driver of relational peacebuilding, though their impact is constrained by weak institutional integration.

The study further concludes that youth initiatives have a strong positive influence on fostering inter-communal peace. Youth-led engagements were found to enhance communication, strengthen social cohesion, and promote peaceful coexistence between Turkana and Pokot communities. Activities such as inter-community dialogues, cultural exchanges, and sports events provide neutral platforms for interaction and reconciliation, thereby reducing hostility and retaliatory tendencies. These initiatives demonstrate that when youth are actively engaged in structured and informal peace processes, they become important agents of reconciliation and community healing. However, the sustainability of these gains depends on continued support, inclusion, and coordination among stakeholders.

The study concludes that conflict prevention mechanisms are essential in maintaining and promoting inter-communal peace in the study area. Mechanisms such as mediation, dialogue forums, peace committees, early warning systems, and traditional dispute resolution structures were found to play a critical role in preventing

conflict escalation. Community-based and customary mechanisms were particularly effective due to their legitimacy, accessibility, and cultural relevance. However, their effectiveness is undermined by resource constraints, weak coordination, and delays in information sharing. Therefore, while conflict prevention mechanisms remain central to peacebuilding, their effectiveness depends on adequate institutional support and timely intervention.

The study also concludes that legal and institutional frameworks play an important but partially constrained role in supporting youth peacebuilding initiatives. Existing policies, government structures, civil society organizations, and community-based institutions provide avenues for youth engagement in peacebuilding through training, coordination, and program implementation. These frameworks are essential in formalizing peace efforts and creating structured opportunities for participation. However, challenges such as limited awareness of legal frameworks among youth, weak implementation, inadequate funding, and poor institutional coordination reduce their overall effectiveness. Strengthening these frameworks is therefore necessary to enhance meaningful youth participation and sustainable peace outcomes.

Overall, the study concludes that youth initiatives, conflict prevention mechanisms, and legal and institutional frameworks collectively contribute to the promotion of inter-communal peace along the Turkana–West Pokot border. However, their effectiveness is influenced by the degree of youth inclusion, institutional coordination, and resource availability. While youth remain key actors in grassroots

peacebuilding, their full potential is yet to be realized due to structural and institutional constraints. Strengthening integration between youth initiatives and formal peace structures is therefore essential for achieving sustainable inter-communal peace.

5.5 Recommendations

Based on the findings and conclusions of the study, several recommendations are made to strengthen youth involvement in peacebuilding and enhance sustainable inter-communal peace along the Turkana–West Pokot border.

5.5.1 Recommendations to Government and Policy Actors

The study recommends that national and county governments strengthen the integration of youth into formal peacebuilding and conflict prevention structures. This can be achieved by ensuring meaningful youth representation in peace committees, early warning systems, and community dialogue platforms. In addition, policies under the Ministry responsible for Interior and Coordination of National Government and county peacebuilding units should be reviewed to explicitly recognize youth as key peace actors rather than passive participants. Increased budgetary allocation for youth-led peace initiatives is also necessary to enhance sustainability and reach.

5.5.2 Recommendations to Peacebuilding Institutions and Civil Society Organizations

Civil society organizations, faith-based organizations, and NGOs should expand support for youth-led peace initiatives such as dialogue forums, cultural exchanges, and sports-for-peace programmes. These actors should also invest in capacity-building for youth in areas such as mediation, negotiation, conflict analysis, and leadership. Furthermore, partnerships between civil society and local government structures should be strengthened to ensure coordination, avoid duplication of efforts, and enhance the impact of peacebuilding interventions.

5.5.3 Recommendations to Community Leaders and Traditional Institutions

Elders and traditional leaders should be actively involved in mentoring youth and supporting their participation in indigenous conflict resolution mechanisms. The study recommends stronger collaboration between traditional systems such as councils of elders and youth groups to enhance the legitimacy and effectiveness of peace processes. Community leaders should also create safe and inclusive spaces where youth can freely express their views and contribute to decision-making on matters affecting peace and security.

5.5.4 Recommendations to Youth and Youth Groups

Youth are encouraged to continue actively participating in peacebuilding initiatives and to strengthen unity across Turkana and West Pokot communities.

Youth groups should formalize their structures to improve coordination, resource mobilization, and engagement with government and non-governmental actors. In addition, youth should promote positive use of communication platforms to counter misinformation, reduce stereotypes, and promote messages of peace and coexistence.

5.5.5 Recommendations on Conflict Prevention Mechanisms

The study recommends strengthening early warning and early response systems through improved communication channels between communities, security agencies, and peace committees. Timely sharing of information should be prioritized to prevent escalation of conflict. Additionally, traditional and formal conflict prevention mechanisms should be harmonized to improve efficiency, legitimacy, and responsiveness in addressing emerging tensions.

5.5.6 Recommendations on Legal and Institutional Frameworks

There is a need to improve awareness of existing legal and institutional frameworks among youth and community members through civic education and outreach programmes. The study also recommends enhanced coordination between national and county-level peace structures to reduce duplication and improve service delivery. Institutional reforms should prioritize inclusivity, ensuring that youth and women are adequately represented in peacebuilding governance structures.

5.5 Suggestions for Further Studies

Further research should explore youth peacebuilding initiatives in different geographical and socio-political contexts, particularly in other pastoralist and border regions, to allow for comparative analysis. There is also a need to examine urban versus rural dynamics in youth participation, as this study highlighted disparities in access and inclusivity. Future studies should investigate the role of gender, culture, and local power structures in shaping youth engagement in peacebuilding. Additionally, research focusing on cross-border dynamics and regional cooperation would provide deeper insights into how intercommunal peace can be strengthened beyond localized settings.

Future studies should further examine the link between youth initiatives and structural drivers of conflict, particularly how economic, political, and environmental factors influence peace outcomes. There is also a need to explore the integration of formal legal frameworks with traditional conflict resolution mechanisms, which emerged as a key issue in this study. Additionally, research should investigate the role of technology and digital platforms in youth peacebuilding, especially in communication, mobilization, and early warning systems. Further conceptual work is needed to better understand youth as agents of peace versus potential actors in conflict, and how this dual role shapes peacebuilding strategies.

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APPENDICES

APPENDIX I: QUESTIONNAIRE

Section A: Demographic Information:

1. Gender:

❖ ☐ Male

❖ ☐ Female

❖ ☐ Other

2. Age:

❖ ☐ 18-24

❖ ☐ 25-30

❖ ☐ 31-35

❖ ☐ 36 and above

3. Educational Level:

❖ ☐ Primary

- ❖ ☐ Secondary
- ❖ ☐ Tertiary
- ❖ ☐ Other: _____

SECTION B: YOUTH INITIATIVES IN INTER-COMMUNAL PEACE

Which of the following dialogue and cultural exchange initiatives have you participated in? (Select all that apply)

- ☐ Peace dialogues
- ☐ Forums
- ☐ Cultural exchange programs
- ☐ Inter-community caravans
- ☐ Other: _____

How frequently do you participate in dialogue and cultural exchange initiatives?

- ☐ Never
- ☐ Occasionally
- ☐ Monthly

☐ Weekly

Which of the following livelihood and economic initiatives have you participated in?

(Select all that apply)

☐ Joint livestock marketing associations

☐ Cross-border village savings and loan associations (VSLA)

☐ Shared resource management committees

☐ Other: _____

How frequently do you participate in livelihood and economic initiatives?

☐ Never

☐ Occasionally

☐ Monthly

☐ Weekly

Which of the following sports and arts initiatives have you participated in? (Select all that apply)

☐ Annual inter-community football tournaments

☐ Joint music groups

☐ Joint drama groups

☐ Other: _____

How frequently do you participate in sports and arts initiatives?

☐ Never

☐ Occasionally

☐ Monthly

☐ Weekly

Which of the following capacity-building and leadership initiatives have you participated in? (Select all that apply)

☐ Youth peace committees

☐ Training in conflict resolution and mediation

☐ Inter-community youth leadership camps

☐ Other: _____

How frequently do you participate in capacity-building and leadership initiatives?

☐ Never

☐ Occasionally

☐ Monthly

☐ Weekly

SECTION C: IMPACT OF YOUTH INITIATIVES IN FOSTERING INTER-COMMUNAL PEACE

To what extent has participation of youth from both Turkana and Pokot communities in youth initiatives contributed to improved trust between the communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent has participation of youth in peace initiatives contributed to reducing inter-communal conflicts and tensions along the border?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How has the frequency of youth initiatives contributed to promoting dialogue and cooperation between Turkana and Pokot communities?

- ☐ Very high
- ☐ High
- ☐ Moderate
- ☐ Low
- ☐ Very low

To what extent has regular organization of youth-led activities contributed to increasing youth engagement in peacebuilding efforts?

- ☐ Very high
- ☐ High
- ☐ Moderate
- ☐ Low
- ☐ Very low

How has availability of resources (funding, materials, facilities) for youth initiatives impacted the effectiveness of peacebuilding activities?

- ☐ Very high
- ☐ High
- ☐ Moderate
- ☐ Low

☐ Very low

To what extent has resource support for youth initiatives contributed to fostering cooperation in joint economic or livelihood activities between the communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How has inclusion of both male and female youth contributed to social cohesion between Turkana and Pokot communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How has participation of youth from different age groups and communities contributed to reducing tensions and promoting peace?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How has the reach of youth initiatives across multiple villages contributed to promoting inter-communal understanding and cooperation?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

Overall, how significant is the contribution of youth initiatives, considering participant reach, frequency, resources, inclusivity, and coverage, to fostering inter-communal peace along the Turkana–West Pokot border?

☐ Very significant

☐ Significant

☐ Moderate

☐ Low

☐ Very low

SECTION D: EFFECTIVENESS OF CONFLICT PREVENTION MECHANISMS

To what extent has mediation contributed to resolving conflicts between Turkana and Pokot communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective has mediation been in improving communication and understanding between conflicting parties?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent has negotiation between parties contributed to reaching mutually acceptable agreements in conflicts?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective has negotiation been in reducing recurring tensions or disputes between the communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent has arbitration contributed to the resolution of disputes where parties could not agree?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective has arbitration been in ensuring compliance with agreed-upon decisions by both communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent has reconciliation contributed to restoring trust and social cohesion between Turkana and Pokot communities after conflicts?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective has reconciliation been in promoting long-term peaceful coexistence between the communities?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How well do conflict prevention mechanisms collectively (mediation, negotiation, arbitration, reconciliation) prevent escalation of conflicts?

☐ Very well

☐ Well

☐ Neutral

☐ Poorly

☐ Very poorly

Overall, how effective are conflict prevention mechanisms in fostering lasting inter-communal peace along the Turkana–West Pokot border?

☐ Very effective

☐ Effective

☐ Moderate

☐ Ineffective

☐ Very ineffective

SECTION E: OBJECTIVE IV – LEGAL AND INSTITUTIONAL FRAMEWORK SUPPORTING YOUTH PEACEBUILDING INITIATIVES

To what extent are you aware of national laws and county policies that support youth participation in peacebuilding (e.g., Kenya Constitution, National Youth Policy, county peace policies)?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How has your knowledge of these laws and policies influenced your involvement in youth peace initiatives?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent are you aware of conflict prevention mechanisms prescribed in legal or institutional frameworks (e.g., mediation, arbitration, reconciliation structures)?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective are county-level peace committees and youth councils in supporting youth-led peacebuilding initiatives?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

To what extent do inter-agency platforms (e.g., collaboration between local government, NGOs, and community leaders) facilitate youth participation in peacebuilding programs?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How well do structured institutional programs (e.g., youth leadership camps, community peace forums supported by local authorities) enhance youth capacity in conflict prevention?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How adequate are national and county peacebuilding policies in providing guidance for youth-led initiatives?

☐ Very adequate

☐ Adequate

☐ Moderate

☐ Inadequate

☐ Very inadequate

To what extent do these policies support inclusivity, ensuring participation of both Turkana and Pokot youth?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

How effective are these policies in addressing cross-border conflicts and providing frameworks for dispute resolution?

☐ Very high

☐ High

☐ Moderate

☐ Low

☐ Very low

Overall, how significant is the contribution of legal frameworks, institutional coordination, and peacebuilding policies to enhancing youth engagement and fostering inter-communal peace along the Turkana–West Pokot border?

☐ Very significant

☐ Significant

☐ Moderate

☐ Low

☐ Very low

APPENDIX II: KEY INFORMANT INTERVIEW

SECTION A: DEMOGRAPHIC INFORMATION

- Please state your gender.
- What is your current role or position in government? (Chiefs, Assistant County Commissioners, Ward Administrators, Sub-County Administrators)

SECTION B: YOUTH INITIATIVES IN INTER-COMMUNAL PEACE

- i What types of youth initiatives exist in your area to promote inter-communal peace between Turkana and Pokot communities? (Prompt for: capacity building, leadership initiatives, sports and arts, livelihood collaborations, dialogue and cultural exchange)
- ii How are youth involved in these initiatives? (Participation levels, roles, responsibilities)
- iii In your view, which youth initiatives have been most effective in fostering peace, and why?

SECTION C: IMPACT OF YOUTH INITIATIVES

- i To what extent have youth initiatives improved trust and relationships between the Turkana and Pokot communities?
- ii How have youth initiatives contributed to reducing conflicts or tensions along the border?

- iii Have youth initiatives promoted cooperation in joint economic or livelihood activities? Can you provide examples?
- iv How inclusive are these youth initiatives in terms of gender, age, and community representation?
- v How widespread are youth initiatives across different villages and sub-counties?

SECTION D: EFFECTIVENESS OF CONFLICT PREVENTION MECHANISMS

- i What conflict prevention mechanisms are commonly used in the area?
(Prompt for: mediation, negotiation, arbitration, reconciliation)
- ii In your opinion, how effective are these mechanisms in resolving disputes between communities?
- iii Which mechanism has had the greatest impact on fostering lasting peace, and why?

SECTION E: LEGAL AND INSTITUTIONAL FRAMEWORK

- i Are you aware of any national or county policies that support youth participation in peacebuilding? (Prompt: Kenya Constitution, National Youth Policy, County Peace Policies)
- ii How effective are institutional structures (e.g., county peace committees, youth councils) in coordinating youth-led initiatives?

- iii To what extent do these policies and institutions ensure inclusivity and equitable participation of youth from both communities?
- iv What gaps or challenges exist in the legal or institutional framework that affect youth peacebuilding initiatives?
- v. To what extent has government-led disarmament contributed to the restoration of peace along the Turkana–West Pokot border? Provide your reason.

APPENDIX III: CIVIL SOCIETY / NGOs / FAITH-BASED ORGANIZATIONS REPRESENTATIVE

SECTION A: DEMOGRAPHIC INFORMATION

- Please state your gender.
- Which type of organization do you represent? (Civil society, NGO, Faith-based, other).

SECTION B: YOUTH INITIATIVES IN INTER-COMMUNAL PEACE

- i What youth-led initiatives does your organization support or facilitate in Turkana–West Pokot border areas? (Prompt for: capacity building, leadership training, sports and arts, livelihood collaborations, dialogue and cultural exchange)
- ii How does your organization engage youth in peacebuilding initiatives? (Participation methods, roles, responsibilities)
- iii In your view, which youth initiatives have been most effective in fostering inter-communal peace, and why?

SECTION C: IMPACT OF YOUTH INITIATIVES

- i How have youth initiatives facilitated by your organization contributed to improving trust and social cohesion between Turkana and Pokot communities?

- ii To what extent have youth initiatives contributed to reducing conflicts or tensions along the border?
- iii Have youth initiatives improved cooperation in economic and livelihood activities between communities? Please provide examples.
- iv How inclusive are these youth initiatives in terms of gender, age, and community representation?
- v What is the geographical reach of the youth initiatives supported by your organization (number of villages, wards, or sub-counties)?

SECTION D: EFFECTIVENESS OF CONFLICT PREVENTION MECHANISMS

- i What conflict prevention mechanisms (mediation, negotiation, arbitration, reconciliation) does your organization use or support in the area?
- ii How effective have these mechanisms been in resolving disputes and preventing escalation of conflicts?
- iii Can you provide examples of youth involvement in conflict prevention and resolution activities?
- iv Which conflict prevention mechanism has had the greatest impact on fostering lasting inter-communal peace, and why?

SECTION E: LEGAL AND INSTITUTIONAL FRAMEWORK

- i Are youth-led initiatives supported or guided by legal or policy frameworks (e.g., Kenya Constitution, National Youth Policy, county peace policies)?

- ii How does your organization coordinate with local institutions (peace committees, youth councils, government authorities) to implement youth initiatives?
- iii To what extent do legal and institutional frameworks ensure inclusion of youth from both Turkana and Pokot communities?
- iv What gaps or challenges exist in the legal or institutional framework that affect youth peacebuilding initiatives?
- v How would you describe the current level of inter-communal peace and social cohesion between Turkana and Pokot communities??

APPENDIX IV: FOCUS GROUP DISCUSSION (FGDS)-ELDERS GROUP

Youth Initiatives in Inter-communal Peace

1. What types of youth initiatives are present in your community to promote peace? (Prompt for: leadership programs, sports and arts, livelihood collaborations, dialogue/cultural exchanges)
2. How involved are youth from both Turkana and Pokot communities in these initiatives?
3. In your opinion, which youth-led initiatives have been most successful in fostering peace? Please give examples.

Impact of Youth Initiatives

1. How have youth initiatives contributed to improving trust and social cohesion between the Turkana and Pokot communities?
2. How have these initiatives reduced conflicts or tensions along the border?
3. Have youth initiatives promoted cooperation in joint economic or livelihood activities?
4. How inclusive are the youth initiatives in terms of gender, age, and participation from both communities?
5. Are youth initiatives reaching most villages and communities along the border? How widespread is their impact?

Effectiveness of Conflict Prevention Mechanisms

1. Which conflict prevention mechanisms have been used in your area? (Prompt: mediation, negotiation, arbitration, reconciliation)
2. In your view, how effective are these mechanisms in resolving disputes and preventing further conflicts?
3. How have youth been involved in conflict prevention activities? Can you give examples?
4. Which conflict prevention mechanisms have had the most impact on maintaining peace?

Legal and Institutional Framework

1. Are you aware of any legal or policy frameworks that support youth participation in peacebuilding? (Prompt: Kenya Constitution, National Youth Policy, County Peace Policies)
2. How effective are local institutions (e.g., peace committees, youth councils) in supporting youth-led initiatives?
3. How have these legal and institutional frameworks contributed to inclusivity and representation of both communities?
4. Are there any gaps or challenges in policies or institutional support affecting youth engagement in peacebuilding?
5. How would you describe the current level of social cohesion and inter-communal peace in your community?

6. In your opinion, how significant has the contribution of youth been in fostering inter-communal peace?

APPENDIX: V RESEARCH APPROVAL & LETTER



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20th February, 2026

Dr. David Ngigi
Ag. Director General /CEO
National Commission for Science & Technology
And Innovation (NACOSTI)
Off Waiyaki Way, Upper Kabete
P. O. Box 30623 -00100
Nairobi, KENYA

Dear Sir,

RE: RESEARCH PERMIT: Joshua K. Eregae (Student ID# 11006239)

This is to confirm that Joshua K. Eregae (Student ID# 11006239) is a bona fide Master of Arts student at Africa Nazarene University (ANU), School of Humanities and Social Sciences (SHSS). He is pursuing Master of Arts in Governance, Peace and Security Studies, a program that entails both coursework and thesis.

Joshua successfully completed his coursework and defended his thesis proposal entitled:

"Youth Involvement in Peacebuilding Initiatives and their role in promoting Inter-communal Peace along the Turkana -West Pokot border."

We kindly request that he be granted the necessary research permit to facilitate data collection and the successful completion of his thesis. Any assistance provided to him in this regard will be highly appreciated.

Faithfully,

Prof. Orpha K. Ongiti
Dean, Postgraduate Studies & Director, Institute of Research

APPENDIX VI: NACOSTI RESEARCH PERMIT

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This is to Certify that Mr. JOSHUA KARACHON EREGAE 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 Turkana, Westpokot on the topic: Youth Involvement in Peacebuilding initiatives and their role in Promoting Inter communal peace along the Turkana and West Pokot border for the period ending : 04/March/2027.	
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APPENDIX VII: MAP OF STUDY AREA

