

**LOCAL PEACE BUILDING STRATEGIES AND PROMOTION OF HUMAN
SECURITY IN LOIMA SUB-COUNTY, TURKANA COUNTY, KENYA**

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**Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree
of Master of Science in Peace, Governance and Security Studies in the Department of
Governance, Peace and Security Studies of Africa Nazarene University.**

JUNE, 2026

DECLARATION

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

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DEDICATION

I dedicate this work to my partner in life, who has always encouraged me to finish this journey for myself. To my children, Iman and NJ, for being the motivation and drive I needed in my life. To my brother for being my sounding board when I needed the motivation to finish this thesis, and finally, to my mom for teaching me that the best gift you can give a child is education.

ACKNOWLEDGEMENTS

To begin with, I want to thank Almighty God who gave me wisdom, strength, and endurance in this research. With a grateful heart, we would like to acknowledge the University and the Department of Peace, Governance and Security Studies, which have provided a good learning experience and access to the resources necessary to complete this thesis. I owe my supervisors, Dr Simon Muthomi and Dr Beatrice Muthanga, a lot of appreciation and understanding as they guided me patiently and provided great, insightful feedback, which mostly influenced this work. The lecturers in the Department of Peace, Governance and Security Studies are also thanked for their contributions and support during the development of this research. The cooperation, encouragement and support of classmates are greatly appreciated, as this thesis would not have been successfully completed without their assistance. Moreover, I would like to acknowledge the County Assembly of Turkana Service Board, which provided me with the time, resources, and support needed to balance studying and work. I am grateful to my colleagues, in particular Pascal Ewesit, who came in to save our day at work when we needed help, and who also provided the motivation and encouragement in the course of my studies. Lastly, I would also like to credit the scholars, researchers, and data collection assistants who took part in this study; this study would not have been successful without their input.

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ABSTRACT

Local peacebuilding strategies in Loima Sub-County, Turkana County, are fundamental to promoting human security, reducing inter-community conflicts, and enhancing socio-economic development. Despite their critical importance, local peacebuilding strategies in Loima Sub-County continue to face persistent challenges; therefore, the study sought to assess the role of local peacebuilding strategies promoting human security in Loima Sub-County, Turkana County. Specifically, the study sought to establish how local governance influences the promotion of human security in Loima sub-county. In addition, the study sought to examine how community-led peace initiatives promote human security in Loima sub-county. The study also sought to assess how the legal frameworks supporting local peacebuilding strategies influence the promotion of human security in Loima sub-county. The study was guided by Liberal theory, Peacebuilding theory, Lederach's Moral Imagination Framework and Human Security theory. This study employed a descriptive survey research design. The study was conducted in Loima Sub-County, located in Turkana County. The target population for this study consisted of 5 Senior Chiefs, 5 Assistant Chiefs, 1,796 elders, 900 kraal leaders, 6,227 youths, 9,000 women, and 30 representatives of Community-Based Organizations (CBOs) drawn from the three main centres of Lokiriamia, Lorengippi, and Urum in Loima Sub-County, Turkana County. The sample size was calculated using Slovin's formula, yielding a sample of 376 respondents. The study relied on primary data collected through a questionnaire and an interview schedule. A pilot study was conducted in Loima Sub-County using 38 respondents who did not form part of the main study sample. Qualitative data collected through open-ended questions in questionnaires and interviews were analysed using thematic analysis and presented in prose. Quantitative data collected through structured questionnaires were analysed using the Statistical Package for Social Sciences (SPSS) version and presented in the form of percentages and frequencies. The findings revealed that local governance plays a significant role in promoting human security in Loima Sub-County; a majority of the respondents were aware of local peacebuilding strategies. The most commonly used strategies include traditional elder mediation, community dialogues, and inter-clan peace agreements. Youth engagement programs and government-led interventions are also in place, but to a lesser extent. The key actors in implementing these strategies are largely NGOs and civil society organisations, followed by local elders and local government authorities. The study also found that community-led peace initiatives have a significant positive influence on human security. A majority of community members in Loima Sub-County believe that local peacebuilding approaches have played a significant role in minimising violence and enhancing social cohesion. Moreover, the study concluded that the strategies have enhanced access to important common resources, including water and grazing land, particularly in areas affected by past conflict. The study also showed that there is a gap in community members' legal knowledge in Loima Sub-County, as they are not familiar with the legal frameworks that underpin peacebuilding. The study recommends that the government should formalise and strengthen local peace agreements by integrating community-based mechanisms with formal legal systems. This approach aims to enhance the enforcement and sustainability of peace efforts. On a practical level, stakeholders should carry out targeted awareness campaigns to improve community understanding, participation, and engagement in peacebuilding initiatives. Furthermore, future research should investigate the role of women in peacebuilding within pastoralist communities.

OPERATIONALIZATION OF KEY TERMS

Community Security: The protection and safety of communities, encompassing individuals, local communities, and states. It involves organising and categorising security entities within communities, identifying and safeguarding important values, and addressing the challenges and threats they face.

Local peacebuilding strategies: Refers to deliberate actions and mechanisms undertaken at the community level to prevent, manage, and resolve conflicts, and to promote sustainable peace. In this study, local peacebuilding strategies involve resource sharing, inclusive growth, reconciliation, dialogue and peace agreements among communities in Loima Sub-County. These elements focus on the cooperative use of resources, equitable development, the restoration of social relationships, and the peaceful resolution of conflicts.

Human Security: The concept of human security is about understanding security in terms of the risks and insecurities faced by individuals and groups at the grassroots level. It is an approach to the problem of security which emphasises the importance of the lived experiences of those caught up in crisis, conflict and severe need.

Peacebuilding is defined as the development of constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries to resolve injustice in nonviolent ways and to transform the structural conditions that generate fatal conflict.

Peacebuilding Strategies are defined as a set of complementary practices aimed at transforming society from a state of violence or deep injustice to one of peace.

Security: a stable, predictable environment where individuals or groups can pursue their goals without disruption or harm, free from fear of disturbance or injury.

LIST OF ABBREVIATIONS AND ACRONYMS

CIDP: County Integrated Development Plan

CPC: County Peace Committee

GOU: Government of Uganda

IAG: Inter Africa Group

IGAD: Inter- Governmental Authority on Development

KIPPRA: Kenya Institute of Public Policy Research and Analysis

KPA: Kaabong Peace Ambassadors

MTP: Medium Term Plans

NPBC: National Peacebuilding Committee

PC: Peace Committee

PDC: Peace and Development Centre

PDP: Peace Dividend Project

RA: Result Area

RSA: Resource Sharing Agreement

SAPCONE: St. Peter's Community Network

SCPC: Sub-County Peace Committee

SND: Strategies for Northern Development

TOC: Theory of Change

UPDF: Uganda Peoples' Defence Force

VE: Violent Extremism

WPDA: Wajir Peace and Development Agency

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter covered the background, problem statement, purpose and objectives of the study, research questions, significance of the research, scope, delimitations and limitations, assumptions of the study, and theoretical and conceptual framework.

1.2 Background of the Study

Conflict and insecurity remain persistent challenges in many pastoralist and border communities worldwide (UNDP, 2023). The global burden of local conflicts is projected to rise in the coming decades as population growth, climate change, and resource scarcity increase competition over land, water, and pasture (Oucho & Mulinge, 2024). A key idea in minimising violence, fostering reconciliation, and strengthening human security is local peacebuilding strategies, which are not widely used or spread due to their failure. This is because, according to a recent study, formal and informal conflict-resolution systems in most communities do not cover more than half of affected groups, resulting in a lack of protection, social cohesion, and sustainable development (Kiprono & Mutiso, 2023).

1.2.1 Human Security

The dependent variable, human security, can be defined as the protection of people and communities against threats to their well-being, livelihoods, and safety. The human security in this study is quantified by peaceful coexistence and increased social cohesion along the Kenya-Uganda border. Human security is enhanced when communities can coexist, resolve conflicts amicably, and cooperate in economic and social life. This means that effective local

peacebuilding policies are important for reducing violence, enhancing stability, and improving people's well-being.

Human security is reflected in protecting communities from violence, displacement, and deprivation, as well as in promoting social cohesion and sustainable development. However, in many fragile settings, a lack of effective conflict-resolution mechanisms has led to reduced protection, weaker social cohesion, and increased vulnerability (Kiprono & Mutiso, 2023). In pastoralist areas, human security is further threatened by resource-based conflicts, poverty, and displacement, as observed in Turkana County (Githongo, 2023; Turkana County Government, 2023).

1.2.2 Local Peacebuilding Strategies

The Local peacebuilding strategies are the independent variable. They are locally based approaches aimed at preventing, managing, and resolving conflicts within communities (UNDP, 2024). These strategies are embedded in local culture, norms, and social systems and are implemented by community leaders, elders, religious groups, women, youth, and civil society organisations. They emphasise participatory dialogue, reconciliation, and cooperation, making them more sustainable compared to top-down interventions (Peace Insight, 2025). Their effectiveness is influenced by individual, institutional, and cultural factors, such as community knowledge, attitudes, participation, governance structures, and the availability of conflict-resolution systems (World Bank, 2023; Akuno, 2022).

The locally community-based mechanisms and initiatives are designed to prevent conflicts and enhance harmony between the various communities in Loima Sub-County. Such approaches involve sharing of resources, inclusive growth, reconciliation, dialogue and peace agreements. Resource sharing is an aspect of managing and controlling natural resources, such

as grazing lands and water points, which are common sources of conflict among pastoralist societies. Inclusive growth also ensures the involvement of various sections of society, such as youth, women, the elderly, and local leaders, in peace processes and in the enjoyment of developmental opportunities, thereby eliminating grievances that can cause conflict. Reconciliation can be defined as the attempt to reestablish contact between communities that may have previously suffered conflict and to foster forgiveness, trust, and understanding. Dialogue and peace accords entail organised talks between community leaders, elders, and representatives across the border, with the aim of negotiating peaceful resolutions to the disputes and arriving at agreements that will forestall similar occurrences in the future.

The influence of the strategies showcases the effects of their successful adoption. These effects are quantified by indicators such as peace along the borders, the successful functioning of the local economy, cultural exchange, the effective establishment of Memoranda of Understanding (MoUs), and the development of social cohesion. Peace on the border means fewer cases of cross-border conflict and insurgency between communities on the Kenya-Uganda border. The local economy is a prosperous aspect supported by peaceful conditions in the area, which facilitate trade, livestock movement, and other economic activities. Interaction and understanding among various communities increase through cultural exchange, enhancing relationships and tolerance. Effective adoption of MoUs is one indicator of community leaders' and institutions' willingness to support agreements aimed at ensuring peace and cooperation. Increased social cohesion implies improved relations, trust, and unity among community members, which promotes sustainable peace.

1.2.2.1 Local Governance and Human Security

Local governance systems, including traditional leadership and county government support, play a critical role in shaping peacebuilding outcomes. The presence of governance structures and conflict-resolution mechanisms enhances communities' ability to prevent conflict, restore trust, and improve human security (World Bank, 2023). However, weak institutional support and limited coverage reduce their effectiveness in many regions.

1.2.2.2 Community –Led Peace Initiatives and Human Security

Community involvement in peace processes is essential for reducing conflict and strengthening social cohesion. Evidence shows that community-led initiatives such as peace committees, dialogue forums, and elder mediation contribute to reconciliation and conflict prevention. Examples from Asia and Africa demonstrate that locally driven approaches can reduce violence and enhance coexistence when adapted to local contexts (Sharma & Adhikari, 2023; Win & Chai, 2022; Ibrahim & Olaniyan, 2023). However, the adoption and effectiveness of these initiatives remain inconsistent, with many communities lacking awareness or access to formal and informal peace mechanisms (Kiprono & Mutiso, 2023).

1.2.2.3 Legal Frameworks and Human Security

Legal and policy frameworks are essential in supporting and legitimising local peacebuilding efforts. In some regions, negotiated agreements, reconciliation committees, and formalised peace structures have contributed to reduced violence and improved coexistence (Elhassan, 2022; Mohammed & Teshome, 2023). However, in contexts such as Turkana County, legal frameworks supporting local peacebuilding are not always effectively implemented, limiting their impact on human security. Weak enforcement, combined with

resource scarcity and population pressures, continues to undermine sustainable peace efforts (Turkana County Government, 2023).

Therefore, it should be noted that Pastoralist counties such as Turkana continue to experience insecurity driven by cattle rustling, resource conflicts, and inter-community tensions. Despite the presence of local peace actors and structures, conflicts remain unresolved due to gaps in local participation, governance, and legal support systems. This study, therefore, sought to assess the role of local peacebuilding strategies in promoting human security in Loima Sub-County, Turkana County.

1.3 Problem Statement

The local peacebuilding plans in Loima Sub-county, Turkana County, are essential in promoting human security, minimising inter-community conflicts, and improving socio-economic development. The success of these strategies is often evaluated by the involvement of communities, effective reconciliation processes, adherence to accepted cultural norms and the law, and the continuity of peace outcomes. Despite their paramount role, the local peacebuilding strategies in Loima Sub-County still appear to have issues.

The interventions have low community participation, limited engagement with marginalised populations, such as women and youth, and loose implementation of agreements, which ultimately hinder the enhancement of human security. The Ministry of Interior and National Government Coordination, as well as local civil society organisations, have continuously reported shortcomings in the implementation of the legal framework and insufficient support of conventional conflict resolution systems, insufficient capacity of local leaders, and ineffective coordination of formal and informal peace structures (Turkana County Government, 2023; UNDP, 2024). Such issues have led to the recurrence of inter-community conflict, mistrust of local leaders, and the slow or undermining of peace and security outcomes.

The profile of local peacebuilding projects has also informed those in-charge about the seriousness of the issues of governance and capacity within the sub-county. As an illustration, the dialogue and reconciliation initiatives in communities near the Kerio River and Lomelo regions were typified by partiality in implementing agreements, lack of follow-up monitoring, and the lack of integrating the youth and women in the processes, which prevented any resolution of the conflicts and the ultimate attainment of sustainable peace (Kida & Kimokoti, 2023; Van Dorp, Martin and Bojicic-Dzelilovic, 2025). These examples demonstrate how the lack of leadership capacity, legal assistance, and poor coordination among local actors may hinder the effectiveness of peacebuilding efforts, decrease community confidence, and lead to the recurrence of insecurity. Thus, the research aimed to assess the role of local peacebuilding strategies and the promotion of human security in Loima Sub-County, Turkana County, Kenya.

Some studies have examined local peacebuilding strategies, but they have overlooked significant conceptual, contextual, and methodological gaps. Van Dorp, Martin and Bojicic-Dzelilovic (2025) analysed the peace and social effects of local human security business relationships, but the research focused more on business-based interventions and failed to address community-based cultural and traditional peacebuilding mechanisms, which are most important in pastoralist regions. Kida and Kimokoti (2023) have examined the nature of peacebuilding strategies used by border communities in Kisumu and Nandi Counties, as well as the strategies, actors, approaches, and community participation in Kenya. Their study, however, did not look beyond the border constituencies of Muhoroni and Tinderet, used a descriptive research design, omitted comparative studies in other high-conflict sub-counties, and failed to fully incorporate the legal frameworks underpinning local peace efforts.

Moreover, the two studies were primarily oriented towards adults and general community actors, and did not consider the contributions of marginalised groups, such as women and youth, whose involvement is essential to ensuring sustainable peace. The present

study examined local peacebuilding strategies in Loima Sub-County, Turkana County, and addressed these gaps by exploring community-driven approaches, legal frameworks, and inclusive participation to promote human security.

1.4 Purpose of the Study

The purpose of this study was to assess the implications of peacebuilding strategies of promoting human security in Loima Sub-County, Turkana County. In order to achieve this purpose, the study examined the strategies put in place to promote human security along the Kenya-Uganda border in Loima Sub-County in Turkana County, the kind of structures put in place to implement the strategies of promoting human security in Loima Sub-County in Turkana County, and the effectiveness of the strategies of promoting human security in Loima Sub-County in Turkana County.

1.5 Objectives of the Study

1.5.1 General Objective

The general objective of this study was to assess the role of local peacebuilding strategies and the promotion of human security in Loima Sub-County, Turkana County.

1.5.2 Specific Objectives

- i.** To establish how local governance influences the promotion of human security in Loima sub-county.
- ii.** To examine how community-led peace initiatives promote human security in the Loima sub-county.
- iii.** To assess how the legal frameworks supporting local peacebuilding strategies influence the promotion of human security in Loima sub-county.

1.6 Research Questions

The research sought to answer the following questions;

- i. How does local governance influence the promotion of human security in Loima sub-county?
- ii. How do community-led peace initiatives promote human security in Loima sub-county?
- iii. How do legal frameworks supporting local peacebuilding strategies influence the promotion of human security in Loima sub-county?

1.7 Justification

The use of peacebuilding initiatives has become more popular as a tool for managing conflict and ensuring stability in insecure areas. In Turkana County, human security remains affected by conflicts driven by resource rivalry, international insecurity, and inter-communal tensions, despite the adoption of various peacebuilding measures. Although earlier research has examined conflict dynamics in pastoral areas, there is scant research that has directly measured the effectiveness of peacebuilding strategies in improving human security in the Turkana environment. This research was thus necessary to measure the effects of these strategies and to produce empirical evidence that can be utilised to create policy interventions and community-based peace programs in the area.

1.8 Significance of the Research

This study provides important insights into the role of locally-driven peacebuilding strategies in enhancing human security in Loima Sub-County. A key takeaway is that traditional and community-based peace mechanisms are still highly relevant and effective, as they are deeply rooted in local culture, norms, and social structures. The reliance on elders, community dialogues, and inter-clan agreements highlights the value of indigenous knowledge in conflict management.

The study also establishes that collaboration between formal institutions and informal community structures is essential for sustainable peacebuilding. Strengthening these linkages makes peace initiatives more inclusive, legitimate, and effective. This finding underscores the need for policymakers, government agencies, and development partners to integrate local approaches with formal peace frameworks. Another significant conclusion is that peacebuilding directly impacts human security in multiple ways. Achieving peace improves access to resources such as water and grazing land, supports livelihoods, strengthens social cohesion, and fosters safer communities. Additionally, it creates conditions necessary for better access to health care, food security, and overall well-being.

Furthermore, the research reveals that limited community participation, weak enforcement of agreements, and inadequate support can undermine the effectiveness of peace initiatives. This highlights the importance of enhancing community engagement, capacity building, and institutional support.

1.9 Scope of the Study

The study focused on local peacebuilding strategies and their role in promoting human security in Loima Sub-County, Turkana County. The geographic scope was justified by the fact that Loima Sub-County, particularly the border areas with Uganda, experiences recurring conflicts over grazing land, water, and other shared resources between the Turkana and Karamoja communities. Focusing on this area allowed the study to examine peacebuilding strategies in a context where they are most needed and actively applied.

The study was limited to the period from January 2015 to September 2024, a timeframe selected to capture recent trends in local peacebuilding initiatives and the evolution of strategies

over nearly a decade. This period includes key interventions by both local actors and formal institutions, providing sufficient data to assess effectiveness and impact on human security.

In terms of population, the research targeted communities living along the Kenya-Uganda border, specifically within Lokirama/Lorengippi Ward, which has a population of 17,963 according to the 2019 Population Census. This population was appropriate because it directly experiences cross-border conflicts and engages with both formal and informal peacebuilding mechanisms. A sample of 376 respondents was drawn from the Lorengippi, Lokirama, and Urum centres, ensuring representation of the affected Turkana communities. This sampling provided reliable insights into local strategies while remaining manageable for data collection and analysis.

By narrowing the scope geographically, temporally, and demographically, the study provided a focused, in-depth evaluation of local peacebuilding strategies and their contribution to promoting human security in a conflict-prone setting.

1.10 Delimitations of the Study

Firstly, the study excluded issues with legal restrictions to avoid ethical and legal complications that could compromise the research process. Focusing on aspects within legal and ethical boundaries allowed the study to maintain integrity while addressing relevant issues affecting human security and peacebuilding.

Secondly, the study did not examine technical issues in depth, such as advanced conflict modelling or technological interventions, because the primary aim was to evaluate local peacebuilding strategies and their social impact. This delimitation ensured that the research remained centred on human-centred approaches, which are most relevant to the communities in Loima Sub-County.

Thirdly, although the target population encompassed the entire Sub-County, the study focused specifically on border villages within Lokirama/Lorengippi Ward. This delimitation was justified by the migratory nature of pastoralist communities, which made data collection across the entire Sub-County impractical. Concentrating on border villages enabled the researcher to collect representative, reliable data from areas most affected by cross-border conflicts between the Turkana and Karamoja communities.

Lastly, the study limited engagement to government entities at the village and sub-location levels to facilitate the organisation and distribution of questionnaires in pastoralist areas. This approach was necessary to reach respondents efficiently while capturing the perspectives of both local authorities and community members actively involved in peacebuilding initiatives. By imposing these delimitations, the study maintained a clear focus, ensured feasibility, and produced findings that are both relevant and actionable for enhancing human security in Loima Sub-County.

1.11 Limitations of the Study

The research faced several constraints, especially given the type of information being sought. Security is a sensitive issue, and, as such, most respondents in this study were unwilling to provide the most sensitive information the researcher required. The researchers, however, ensured that all participants in the study were informed that the information they were to provide was confidential. Additionally, no names or other identifiers were used to link the respondents to any information they provided. On this, the respondents who consented to participate in the study and the researcher were the only parties with access to the collected questionnaires. The researcher also formulated measures to establish rapport and create a good impression to earn the trust of the target population and the community as a whole.

This study also encountered challenges collecting data due to a language barrier: the questionnaires were in English, while the interviewees mostly understood *Ng'aturkana* and a little Swahili. To mitigate this challenge, the researcher translated the questionnaire into the local language and also hired an interpreter.

1.12 Assumptions of the Study

The study relied on several assumptions, including that the research respondents would provide valid, truthful, and unbiased information. It was also assumed that the respondents in the study were conversant with the peacebuilding strategies used to promote human security in the Loima Sub-County, Turkana County. The researcher also assumed that the instruments used in the study were valid and effectively measured the desired outcomes and clearly captured the data required by the study.

The research was founded on the expectation that the respondents were conversant with the local peacebuilding strategies in use to support human security in the Kenya-Uganda border area of Loima Sub-County, Turkana County, to offer relevant and informed answers on the implications of these approaches for human security.

1.13 Theoretical Framework

The study used the following theories to underpin its theoretical concepts:

1.13.1 Liberal Theory

First formulated by John Locke in the 17th century, liberalism was later promoted by other scholars such as Adam Smith and Immanuel Kant (Lopez, 1996). Contemporary peace and conflict studies scholars such as Burchill (2005) and Meiser (2017) highlighted its use in institutional governance, human rights and economic management. The central thesis of the

Liberal Theory is that individual liberty, equality under the law and organised institutions are important in ensuring peace and the welfare of society. The protection of human rights, the rule of law, and economic opportunity increases cooperative stability in societies (Meiser, 2017).

Individualism, which acknowledges the agency of individuals as a key to the stability of society; rule of law and human rights, which guarantees the protection and the fairness of the dispute resolution; separation of powers, which prevents the acquisition of power by a small group of people and improves the better governance; and economic freedom, which guarantees a fair access to the resources and minimizes the tensions, which could appear due to the lack of them (Burchill, 2005). To a great extent, these tenets apply to this research, as they provide a framework for how formal institutions, such as local government and legal systems, can be used to supplement indigenous peacebuilding approaches to enhance human security in Loima Sub-County (Paris, 2004).

Liberal Theory can be used to understand the contribution of formal institutions and legal frameworks to local peace efforts, with a focus on their applicability. The theory will be used to examine how the local actors, including elders and community leaders, can engage the formal authorities to resolve conflicts, achieve fair distribution of resources, and promote social unity between the Turkana and Karamoja communities across the Kenya-Uganda border by focusing on individual rights and institutionalised governance (Fukuyama, 2004).

Liberal Theory is applicable to this research in several ways. It offers a prism through which to analyse how legal frameworks, governance structures, and institutional support contribute to increasing the effectiveness of local peacebuilding strategies. Another way the theory can be used is to understand how people's involvement in communities can be empowered to enhance individuals' rights, equality, and economic fairness, thereby minimising

inter-clan rivalry and promoting sustainable human security. In addition, it emphasises the need to tie formal interventions to indigenous mechanisms to achieve legitimacy, ownership, and long-term stability in Loima Sub-County.

1.13.2 Conflict Transformation Theory

John Paul Lederach developed Conflict Transformation Theory in the 1990s, but the theory has intellectual origins in the histories of peace and reconciliation in sociology and conflict studies (Lederach, 1997). Lederach claimed that conflict is not a problem to be solved or controlled, but a process that must be handled at the structural, relational, and cultural levels. Conflict Transformation places greater emphasis on changing the underlying relationships, social structures, and attitudes that create and maintain conflict, unlike approaches that focus solely on suppressing violence or restoring order.

The main point of the Conflict Transformation Theory is that the only way to achieve lasting peace is not to return to the pre-conflict status quo or merely to cease immediate violence, but to transform how communities live in relation to each other and how they address grievances and social distinctions. Instead of viewing conflict as a momentary disturbance, the theory sees it as an opportunity to learn, grow, and change. Sustainable peace is attained when relations are restructured, wounds are healed, and new social systems are reorganised to prevent violence (Ramsbotham, Woodhouse, & Miall, 2016).

Although it is strong, Conflict Transformation Theory has some theoretical challenges as well. One criticism is that this tends to focus on long-term relational change, making it hard to measure results and establish clear yardsticks, particularly in highly volatile environments. Another criticism is that transformation processes can be overly idealistic, with radical structural inequalities or overly strong actors in the status quo (Richmond, 2011). Communities

in settings where violence is institutionalised and resources are limited might not be able to undertake reflective change without simultaneous work towards both material deprivation and political marginalisation.

Conflict Transformation Theory is applicable to the current research by providing insight into local peacebuilding strategies in Loima Sub-County. The theory helps explain why efforts such as traditional elders, community conversations, and inter-clan deals are important not merely as strategies for resolving conflicts, but as opportunities to rekindle connections, give each other greater consideration, and create shared living standards. The theory resonates with the reality of pastoralist societies by prioritising processes that involve community members in rewriting their relationships and expectations, so that identity, social relationships, and collective memory can shape conflict dynamics and possible peace.

1.13.3 Moral Imagination Theory

John Paul Lederach, in the 1990s, defined Moral Imagination theory as a continuation of his work on conflict transformation, emphasising the roles of creativity, empathy, and ethical vision in peacebuilding (Lederach, 1997). Intellectual foundations of the concept are the traditions of peace and reconciliation in sociology, psychology, and conflict studies. Lederach believed that good peacebuilding meant that actors had to see solutions to problems that went beyond the dynamics of the conflict in the present moment and considered the ethical, relational, and cultural long-term impacts of their actions. In contrast to methods that emphasise only negotiation or compromise, Moral Imagination emphasises the ability to develop creative and ethical possibilities for changing relationships and structures that create and perpetuate conflict.

The thesis of Moral Imagination is that not only can the cessation of violence or solving of conflicts lead to sustainable peace, but creative and ethical interactions can also rethink relationships and social norms, as well as future communities. The idea views conflict as a way to develop empathy, consider a variety of opinions, and seek unconventional approaches to resolving both practical and non-practical conflicts. Peace is realised when actors can imagine and put into practice solutions that are just, inclusive, and morally grounded, leading to reconciliation and lasting interaction (Ramsbotham, Woodhouse, and Miall, 2016).

Along with its strengths, Moral Imagination also faces theoretical difficulties. Critics also argue that the ability to rely on creativity, empathy, and moral reasoning can make it difficult to apply in practice, especially in volatile or resource-limited situations. The results or measurement of the effectiveness of morally imaginative interventions can be highly subjective, and structural imbalances or deep-rooted power dynamics may impede implementation. Actors might find it difficult to be guided to take imaginative ethical solutions without further support in meeting material needs or in addressing political marginalisation in highly divided communities (Richmond, 2011).

The relevance of the Moral Imagination to the current study is that it helps analyse local peacebuilding strategies in Loima Sub-County. The mediation of traditional elders, community discussions, and inter-clan agreements can be viewed as a means of preventing immediate conflict and providing moral, creative interventions that restore relationships, promote empathy, and create communal rules of coexistence. The theory can also be applied to the pastoralist situation in Loima by encouraging actors to imagine other, ethical means of interacting and sharing resources, because social bonds, cultural memory, and ethical requirements define the possibility of conflict and peace.

1.13.4 Human Security Theory

The United Nations Development Programme (UNDP) introduced the concept of Human Security Theory in its 1994 Human Development Report, but the idea had already been developed in broader discussions on human development, human rights, and international security (UNDP, 1994). The theory emerged in response to the old state-centric security paradigms, which stressed that real security does not just lie in the non-occurrence of conflict among states, but in safeguarding individuals against a broad spectrum of threats to their safety and well-being.

The Human Security Theory extends the concept of security to encompass economic, food, health, environmental, personal, community, and political aspects of security, as these are interdependent for sustainable peace and development. This becomes the main claim of the theory: that sustainable peace and development may not be secured without protecting people from constant dangers such as starvation, illness, political repression, and economic poverty, and from unexpected changes such as armed struggle or natural calamities. Security can therefore be described as humanistic in nature, based on the survival, dignity, and freedom of individuals rather than state sovereignty. The theory proposes an integrated approach to vulnerability and conflict by focusing on the underlying causes of these issues and on their inclusion of human rights, social justice, and the satisfaction of fundamental needs (Ramsbotham, Woodhouse, and Miall, 2016).

Although the theory has strengths, it faces theoretical issues. Critics argue that the concept of security is broad and inclusive, making it hard to operationalise and measure. When it comes to resource-constrained settings, the fact that the integration of various dimensions, economic, health, environmental, political, and social, can complicate prioritisation and implementation can be challenging. Moreover, in post-conflict settings or where conflicts are

still active, human security cannot necessarily challenge underlying political or structural imbalances; instead, alternative measures must be put in place to change social relations and the balance of power (Richmond, 2011).

Human Security Theory can be applied to the study due to its use in examining local peacebuilding strategies in Loima Sub-County. Evaluating the role of local efforts, including elders' mediation, inter-clan treaties, and community discussions, in helping prevent threats to individuals, including violence, displacement, and resource insecurity, among others, the theory offers a perspective on the greater role of peacebuilding in enhancing human well-being. It further reiterates the need to make sure that interventions are not merely conflict-responsive but should also meet the basic needs, enhance community resilience, and lead to social cohesion. This is suited to the pastoralist nature of Loima, where human security is directly related to access to grazing lands, water, food, and shelter against inter-community violence.

1.14 Conceptual Framework

The conceptual framework depicted in Figure 1.1 below outlines the various peacebuilding strategies for promoting human security.

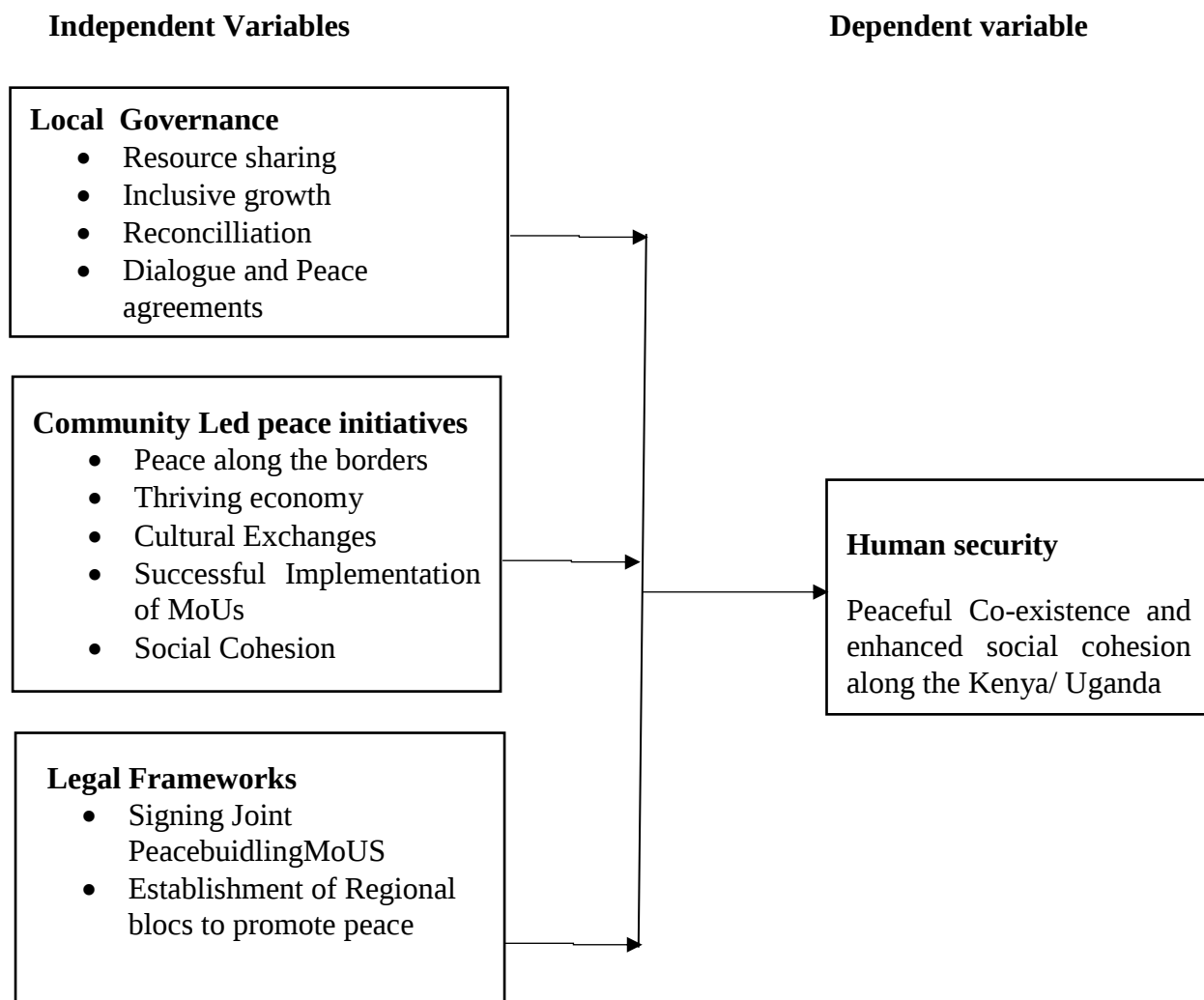


Figure 1. 1: Conceptual Framework

The study's conceptual framework shows the correlation between local peacebuilding strategies and human security in Loima Sub-County, while accounting for the influence of legal frameworks and the strategies' contribution to enhancing peace and stability in the community. The framework presupposes that the successful implementation of local peacebuilding strategies plays a significant role in promoting human security through peaceful coexistence, cooperation, and social cohesion among communities along the Kenya-Uganda border.

Local peacebuilding strategies are the independent variable in this case, as they are community-based mechanisms and initiatives designed to prevent conflicts and enhance

harmony among communities in Loima Sub-County. Such approaches involve sharing of resources, inclusive growth, reconciliation, dialogue and peace agreements. Resource sharing is an aspect of managing and controlling natural resources, such as grazing lands and water points, which are common sources of conflict among pastoralist societies. Inclusive growth also ensures the involvement of various sections of society, such as youth, women, the elderly, and local leaders, in peace processes and in the enjoyment of developmental opportunities, thereby eliminating grievances that can cause conflict. Reconciliation can be defined as the attempt to reestablish contact between communities that may have previously suffered conflict and to foster forgiveness, trust, and understanding. Dialogue and peace accords entail organised talks between community leaders, elders, and representatives across the border, with the aim of negotiating peaceful resolutions to the disputes and arriving at agreements that will forestall similar occurrences in the future.

The influence of the strategies showcases the effects of their successful adoption. These effects are quantified by indicators such as peace along the borders, the successful functioning of the local economy, cultural exchange, the effective establishment of Memoranda of Understanding (MoUs), and the development of social cohesion. Peace on the border means fewer cases of cross-border conflict and insurgency between communities on the Kenya-Uganda border. The local economy is a prosperous aspect that is supported by peaceful conditions in the area, which facilitate trade, livestock movement, and other economic activities. Interaction and understanding among various communities increase through cultural exchange, enhancing relationships and tolerance. Effective adoption of MoUs is one indicator of community leaders' and institutions' willingness to support agreements aimed at ensuring peace and cooperation. The increased social cohesion implies improved relations, trust, and unity among community members, further promoting sustainable peace.

The dependent variable, human security, can be defined as the safety of people and communities against threats to their well-being, livelihoods, and safety. The human security in this paper is quantified by peaceful coexistence and increased social cohesion along the Kenya-Uganda border. Human security is enhanced when communities can coexist, resolve conflicts amicably, and cooperate in economic and social life. This means that effective local peacebuilding policies are important for alleviating violence, enhancing stability, and improving the general well-being of the people.

The framework is also underpinned by legal frameworks that endorse local peacebuilding strategies. These frameworks involve the signing of joint peacebuilding Memoranda of Understanding (MoUs) and the formation of regional blocs to enhance peace. Legal frameworks offer institutional frameworks and formalities that support and acknowledge community-based peace programmes. Agreements made during the dialogue process are formalised through the signing of joint peacebuilding MoUs between communities or across borders, and hold them accountable for keeping the peace. In the same way, regional blocs or cooperative arrangements unite community leaders, government officials, and peace actors to organise peacebuilding efforts and resolve conflicts through collective action.

1.15 Chapter Summary

This chapter presents the study by providing background information on local peacebuilding strategies and their contribution to ensuring human security, especially in Loima Sub-County, Turkana County. It describes the problem statement that stimulated the study, the purpose, the general objective, and the specific objectives of the research. The paper also presents the research questions that informed the study and the importance of the research to scholars, policymakers, and peace practitioners. Moreover, it establishes the scope,

delimitations, limitations, and assumptions of the study. The chapter also outlines the theoretical background of the research, including the Liberal Theory, Conflict Transformation Theory, Moral Imagination and Human Security Theory. Lastly, the chapter presents the conceptual framework that depicts the association between the local peacebuilding strategies and human security outcomes.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The chapter outlines a literature review of local peacebuilding strategies for enhancing human security. The chapter discusses the available theoretical and empirical research on the role of community-based peacebuilding programs in promoting stability, preventing conflict, and enhancing human security. The role of these local peacebuilding strategies in facilitating human security is also discussed in the chapter, with outcomes including peace along the boundaries, economic growth, cultural exchanges, successful covenant of peace arrangements, and greater social integration. Further, the chapter examines the literature on the legal frameworks that underlie local peacebuilding efforts, such as the signing of joint peacebuilding Memoranda of Understanding and the formation of regional blocs that can aid collaboration and coordination in peacebuilding. The research gaps in the extant literature are also identified in the chapter, with a concise conclusion summarising the chapter.

2.2 Review of Literature

Insecurity is the condition of being exposed to peril or danger, or of being unguarded. Insecurity limits access to resources, thereby posing a threat to the livelihoods of people already vulnerable to drought. Further, climatic changes and the corresponding scarcity of resources are the most predominant causes of violent conflict, although ethnic antagonism, poor policy and influx of illegal weapons through the neighbouring nations on the Kenya- Uganda border. Pkalya et al. (2003) claim that in Turkana, cattle raids and resource-related wars are the primary forms of expression.

Jones and Zeng (2019) define a strategy as the general and specific directions in which the organisation is supposed to attain specific results or a specific state in the future. Following

a critical literature review of the characteristics of strategy, Nickols (2016) found that strategy is a position, perspective, pattern, and plan. The author also conjectured that strategy is the means by which set objectives connect on the one hand to action on the other. As such, a strategy, in a broader sense, is a sequence of actions pre-planned by a firm to meet its goals.

2.2.1 Local governance and promotion of Human Security

Uesugi and Kagawa (2021) discussed the application of hybrid peacebuilding processes in the Bangsamoro region of the Philippines and how local intermediaries can help achieve peace and security in the area. The researcher employed qualitative empirical methods, such as interviews and document analysis, to examine the influence of community actors, including religious leaders and local mediators, on closing the divide between insurgent groups and government institutions. The results showed that grassroots dialogue and locally-led mediation efforts played a significant role in reducing tensions and advancing human security at the community level by fostering trust, reconciliation, and collaborative governance frameworks. The paper, however, focused on the context of Southeast Asian insurgency and failed to consider pastoral conflict dynamics prevailing in arid regions, to examine cross-border pastoral movements, or to address resource conflicts arising between the Turkana. This project will address these weaknesses through research on localised indigenous and formal peacebuilding measures in the Loima Sub-County of Turkana and associating them directly with the promotion of human security.

Jang and Howe (2025) examined the responses of governments to the Rohingya refugee crisis in Myanmar and across Asian nations through a review of policy and documentary analysis. The paper evaluated the effectiveness of peacebuilding and humanitarian protection in promoting human security among the vulnerable groups. The results revealed that

community-based humanitarian interventions, regional cooperation, and protection-centred policies are essential for enhancing human security by addressing livelihood pressures, security, and the availability of basic services amongst displaced communities. However, the paper was mainly concerned with the governance structures of refugees rather than localised peacebuilding interventions, was not empirically grounded in community-based conflict resolution practices, and did not find evidence of pastoral resource competition or cross-border dynamics in the East African contexts. This enquiry fills these gaps by discussing the practice of grassroots peacebuilding in Loima Sub-County, Turkana, and how it has been directly involved in promoting human security among pastoral communities.

Wiuuff Moe (2025) examined the incorporation of climate security into positive peacebuilding approaches globally, using a peace continuum model and qualitative case studies. Results indicated that local natural resource management efforts promote human security by fostering relational change and building capacity to address environmental stressors. Nonetheless, the research took a general theoretical approach without conducting sub-county-level empirical surveys, was contextually weak for ignoring arid pastoralist border relationships, and was theoretically weak for emphasising traditional mediation in resource-limited contexts such as Loima Sub-County. The current paper has addressed these limitations by studying localised approaches in Loima Sub-county, which provide contextual specificity for Kenya-Uganda border communities.

Dresse et al. (2024) evaluated the peacebuilding trajectories of the environment in sub-Saharan Africa using systematic literature synthesis and trajectory modelling. Findings show that sustainable local collaboration on common resources promotes human security using restorative and technical processes. Such gaps included the lack of primary data on pastoralist areas, the reliance on secondary reviews rather than field surveys, and the conceptual omission

of cross-border ethnic interactions. These gaps are addressed by the present study, which is based on empirical data from Turkana-Karamoja in Loima Sub-County, providing solid information on hybrid native-formal strategies.

Krampe et al. (2024) examined the association between climate and peacebuilding in the Horn of Africa using discourse analysis and multi-case empirical analysis. Among the main findings, hybrid local-international initiatives alleviate the problems of resource conflicts, thus enhancing human security on the community level. However, the study is more concerned with regional climatic variables than with overall threats, aggregates information that is not at the ward level, and omits Kenya-Uganda pastoralist boundaries in its context. The gaps in this study are addressed through a specific evaluation of various strategies in the drought-prone regions of Loima, with a focus on their contributions to the absence of fear and desire.

Through empirical risk profiling and literature synthesis, Akall (2021) explored the risks of adaptation and local response of pastoralists in the North of the Kenyan border, such as Turkana. Results confirm the efficacy of community-based solutions in boosting human security in conflict and climate-stress environments. Weaknesses include a lack of Loima-specific border focus, reliance on secondary sources rather than primary questionnaires, and a theoretical lack of integration with legal frameworks. The current study addresses them by conducting surveys in the Lokirama/Lorengippi Ward and analysing the effects of multifaceted strategies on overall human security.

In the case of Kida and Kimokoti (2025), the authors studied the Kisumu-Nandi border communities regarding the implementation of peacebuilding strategies, adopting a descriptive empirical research design and sampling participants. Findings underscore the use of both conventional and mixed-method approaches to mitigate inter-ethnic violence and enhance

perceptions of security. This work, however, deals with non-pastoralist settings that are not comparable to arid zones, lacks data from Loima Sub-County, and fails to conceptually consider cross-border Karamoja interactions and resource-sharing impacts. Through this enquiry, these weaknesses are addressed by exploring localised indigenous and official strategies in Loima sub-county, Turkana, that directly connect them to the promotion of human security.

2.2.2. Community-led peace initiatives and promotion of Human Security

Sundaram and Rahman (2022) reviewed the impact of community-based peacebuilding programs on human security in Mindanao, Philippines. The research design employed a mixed-methods approach, including a household survey and interviews with key informants who served as community leaders, local government representatives, and civil society players. The results showed that grassroots peacebuilding interventions that included interfaith dialogue, community mediation committees, and joint development initiatives significantly enhanced perceptions of safety and social cohesion, and increased access to livelihoods among hitherto conflict-affected communities. Nevertheless, the research focused more on conflicts related to insurgency in Southeast Asia, while neglecting conflicts among pastoralists arising from competition over limited natural resources. The study also did not focus on cross-border pastoral movements and indigenous government systems in arid and semi-arid areas. This research focuses on these drawbacks by examining how a localised indigenous and institutional peacebuilding toolbox can affect human security among pastoral communities in Loima Sub-County, Turkana County.

The study by Rahman and Lee (2023) examined how community peace committees and local governance interventions affected human security in southern Thailand's conflict-prone areas. The scholars used the descriptive survey research design with qualitative interviews of

local administrators, religious leaders, and community members. The findings also established that the formation of peace committees at the local level, the establishment of participatory dialogue forums, and the development of joint security programs between the people and local governments played significant roles in curbing violence and enhancing human security, including personal safety, social trust, and access to community services. However, the study focused on ethno-political conflicts in urbanising Southeast Asian environments and failed to consider pastoral resource-based conflicts, seasonal migration processes, and traditional conflict-resolution institutions common in pastoralist areas. Also, the paper did not provide empirical data on dry areas like Turkana. It is thus research that addresses these gaps by evaluating how local peacebuilding interventions affect human security in pastoral communities in the Loima Sub-County, Turkana County.

In Opondo's (2024) examination of nomadic pastoralism and everyday peace institutions in Turkana North, Kenya, Opondo examined nomadic pastoralism and everyday peace institutions in Turkana North, Kenya, using multi-method empirical research comprising interviews, focus groups, and transect walks. Results demonstrate that local systems alleviate conflict and enhance human security through stressors. There are limitations, such as a focus on the northern part of Turkana rather than on the southern border details of Loima, a methodological preoccupation with qualitative observation rather than questionnaires, and a conceptual lack of control over the effects of cross-border Karamoja. This exploration addresses these by examining the effects of the strategies in the Kenya-Uganda frontier of Loima Sub-County, Kenya.

In Said (2020), a descriptive survey was conducted to identify cattle rustling mitigation measures in Loima Sub-County, Turkana County, using 27 key informants and 112 youth through focus group discussions and descriptive statistics analysis. The results have revealed

that poverty, cultural changes, revenge cycles, inequitable disarmament and proliferation of small arms are among the drivers of conflict that have persisted. The research, however, focused solely on rustling mitigation, not on overall strategies, such as community discussions, economic schemes, and education programmes, or on their impacts on human security. It also followed an overall Loima approach without directing border-specific dynamics in the Lokirama/Lorengippi Ward. The study at hand fills these gaps by assessing the effects of various local measures on various aspects of human security in the Kenya-Uganda border ward.

In their study, Medina et al. (2024) used participatory appraisal techniques to identify the community views on climate, peace, and security risks in nine rural locations in Kenya, Senegal, and Guatemala, involving a sample population of 221 participants. The findings revealed that collaborative reflection facilitates contextually relevant risk perceptions that inform adaptation approaches that can promote sustainable peacebuilding, albeit with low political legitimacy. The paper has focused solely on climate-related security, neglecting other aspects of human security, such as community security. It was also not specific to the Kenyan sites and excluded Loima Sub-County. The current study addresses these gaps by evaluating the role of multifaceted local approaches in providing holistic human security in the context of the raid-prone border situation in Lokirama/Lorengippi Ward.

Makomelo (2022) used the feminist standpoint theory and qualitative approach, which examined the roles of women in conflict resolution along the West Pokot-Turkana migration pathway using questionnaires and interviews on a purposive sample population of 122 participants. Results indicated the role played by women, including grassroots education, resource equity advocacy, mobilisation, and gender sensitisation, although this was systematically excluded. The study was too limited in scope and did not quantify its effects on human security at large. It also narrowed down to Nawuiyapong and Lorengippi without

Lokirama to compare. This research paper builds on this question by measuring the improved performance of human security when integrated approaches, such as those of women, are incorporated in Lokirama/Lorengippi Ward.

In analysing resource-based conflict issues in the Karamoja cluster, Kilavi (2019) employed an exploratory research design, collected primary and secondary data, and interviewed 384 respondents (pastoralists, elders, NGOs, academics) through mixed sampling, and used questionnaires and focus groups. Findings include conflicts over limited resources during droughts, the possession of illegal arms to secure protection and status, and the undermining of traditional mechanisms for resolving conflicts. The research evaluated the causes and effects of conflicts, but not the effects of strategies on human security. It also made comparisons across the cluster, rather than Turkana-specific comparisons. This is corrected in the current work, which evaluates the localised strategy's effectiveness and the human security gains in the Lokirama/Lorengippi Ward.

Ngonela, Mafumbo and Katono (2023) conducted a review of documents, interviews, and fieldwork narratives grounded in the neo-Gramscian theory to investigate muted voices and power relations in post-2007 election peacebuilding in Kenya. This study found that the international and state actors dominated and destroyed local agency. The paper has highlighted the issue of power imbalance, but has not evaluated the effects of strategies on human security. It also failed to account for local efforts. This study overcomes these shortcomings by investigating the direct effects of tailored local strategies on human security in communities along the Loima Sub-County border.

2.2.3 Legal Frameworks and Promotion of Human Security

Rahman and Siddiqui (2021) studied the application of legal mechanisms to enhance human security in Bangladesh, specifically in areas vulnerable to communal conflicts and socio-economic factors. The research design was descriptive, based on surveys and key informant interviews with legal practitioners, local administrators, and civil society organisations engaged in peace and justice programs. The results revealed that community justice laws, minority rights protection, and reinforcement of local governance regulations played a significant role in improving human security by providing better access to justice, reducing discrimination, and fostering community stability. The research also found that well-functioning legal institutions helped discourage violence and promote the peaceful settlement of conflicts among communities. The research, however, was limited to populations in highly populated rural and peri-urban areas, rather than pastoral conflicts prompted by competition for grazing land and water resources. It also failed to analyse the application of customary institutions that are concomitant with formal legal systems in the pastoralist communities. This paper thus fills these gaps by analysing the interaction of legal systems and local peacebuilding systems to enhance human security in the Loima Sub-County, Turkana County.

Khan and Park (2022) examined how human security in conflict-prone regions of Pakistan and communities along the Afghan border is affected by legal and institutional frameworks. The research methodology was mixed, including document analysis of national security policies and interviews with local government officials, security agencies, and community leaders. The results indicated that legal reforms focused on reinforcing the rule of law, community policing, and conflict mediation enhanced personal safety, increased livelihood protection, and strengthened institutional accountability. Still, the paper dwelt extensively on state-based security regimes in politically unstable borderlands, yet failed to

address how legal tools function and the prevalence of indigenous systems of conflict management in pastoral societies. In addition, the study lacked empirical research on East African pastoralist settings, where customary law commonly supplements formal law. This paper, therefore, bridges this gap by examining how legal frameworks and their interactions with local peacebuilding strategies enhance human security in Loima Sub-County, Turkana County.

In the article by De Coning (2023), adaptive legal mechanisms were identified as a factor in sustainable peacebuilding across various post-conflict settings worldwide. The study used a qualitative comparative case study, with data sources including field notes and policy documents. The results indicated that dynamism and hybridisation of legal systems in the adoption of international norms and the customary laws of the locality contribute to improving human security by advancing inclusive justice and conflict-averting measures. Even though the study offers important information about adaptive governance, its global focus precludes its applicability to particular pastoralist contexts, secondary policy analysis rather than primary surveys of communities, and a conceptual focus on international standards rather than local legal traditions. This paper fills these gaps by evaluating Kenya-specific frameworks in Loima Sub-County with attention towards the empirical application of human security in cross-border pastoral societies.

The authors of Bagayoko et al. (2022) examine hybrid security governance frameworks that incorporate legal frameworks in fragile African states, drawing on multi-site ethnography and interviews with government and non-governmental actors. Findings showed that mixed formal-informal legal systems enhance better legitimacy and human security performances in conflict-prone settings. Nevertheless, the breadth of continents limits depth in regional change, relies on general qualitative techniques, lacks impactful quantitative measures, and

conceptually underemphasizes dimensions across borders. The current study addresses these shortfalls by conducting a specific empirical analysis of the national and county systems in the Sub-County of Loima regarding how they uphold local peacebuilding and advance human security.

Alemneh (2025) examined cross-border peacebuilding in Ethiopia and the Turkana region of Kenya, employing a qualitative case study design comprising key informant interviews and focus groups with pastoralists. Some of the major conclusions indicated that bilateral agreements and customary laws help share the resources and minimise violence, hence promoting human security. Although the contribution has been made, the research focuses more on Ethiopia-Kenya border relations without involving Uganda; a small sample size excludes ward-level surveys, and the conceptual inclusion of devolved county counts is limited. This study builds on the analysis by examining legal support for the Kenya-Uganda border in Loima Sub-County and offers localised data on the effectiveness of the framework in human security.

In their study on the legal and institutional frameworks of climate-related peacebuilding in the Horn of Africa, Krampe and VanDis (2024) utilised a mixed-methods approach, including policy reviews and interviews with stakeholders. The results indicated that regional policies, such as IGAD agreements, enhance human security by resolving environmental disputes. Among the shortcomings are regional rather than national orientations, reliance on elite interviews rather than community information, and a conceptual bias toward climate that fails to consider broader threats such as cattle rustling. The present research corrects these by evaluating the legal tools available in Kenya within the Kenyan Loima Sub-County and directly relating them to pastoralist human security.

In one of the studies, Odidi (2022) evaluated how Kenya's policy on peacebuilding, the Constitution and National Policy on Peacebuilding, is aligned with the Vision 2030 objectives, by analysing documents and interviewing experts. Results showed that strong legal systems promote social integration and human security when properly established. These include constraints related to the national-level policy focus, the lack of sub-county empirical data, the absence of qualitative research that includes community questionnaires, and the conceptual coverage of devolution issues. This is addressed in the current study by assessing the framework's application in Loima Sub-County and its effects on the local population's human security.

Akall (2021) examined governance risks and legal adaptations among northern Kenyan pastoralists using the risk profiling technique and stakeholder consultations. Findings proved that the community land laws improve security during conflicts. The research, though, does not include Loima-specific analysis of the border, relies on secondary profiling instead of primary surveys, and theorises the conceptual exclusion of hybrid peace committee positions. The present study contributes to the body of knowledge by conducting an empirical evaluation at the ward level in Lokirama/Lorengippi regarding the legal support for peacebuilding strategies.

Kida and Kimokoti (2025) examine peacebuilding approaches in the Kisumu-Nandi border region, using descriptive surveys and interviews with participants. Among the major revelations were traditional mechanisms backed by county laws to minimise violence and enhance security. Despite its wisdom on inter-ethnic borders, the non-arid setting is not the same as pastoralist areas, uses non-cross-national broad sampling, and conceptually excludes interactions at Karamoja. The paper is relevant to the present study as it examines the Kenya-

Uganda structures in Loima Sub-County and their contribution to maintaining human security within Turkana communities.

2.3 Summary and Research Gaps

The literature review demonstrates significant gaps in the literature on local peacebuilding strategies, their effects, and the legal frameworks that support them in pastoralist settings. Those global and continental analyses that incorporate climate security or environmental peacebuilding tend to utilise generic theoretical or secondary approaches, which do not gather primary data at the sub-county level and do not explicitly focus on arid cross-border flows, such as between Turkana and Karamojong communities (Wiuff Moe, 2025; Dresse et al., 2024). The focus of investigations in the Horn of Africa region is on aggregated climate links or broader hazards, whereas ward-specific surveys and Kenya-Uganda pastoralists (Krampe et al., 2024) are not taken into account. Kenyan literature, however informative about the pastoralism of the North or adjacent border conflicts, often generalises across counties or uses secondary sources, or is even about non-arid regions, ignoring Loima Sub-County and its Kenya-Uganda frontier in Lokiriana/Lorengippi Ward and integrations between indigenous and formal (Akall, 2021; Kida and Kimokoti, 2025). Strategic impact assessments also focus on causes such as rustling and female roles without thoroughly quantifying their impact on aspects of holistic human security, including access to resources and interpersonal connections in specific border wards (Said, 2020; Makomelo, 2022). Legal framework evaluations continue to be national or regional in scope, and there has been little empirical investigation into devolved implementation, community awareness, and the efficacy of community-based peace initiatives in complementing localised peace initiatives in the face of pastoral vulnerability (Odidi, 2022; Bagayoko et al., 2022). These gaps are filled in the present study as the researcher has adopted a descriptive survey research design that

incorporated primary data that was collected among 303 respondents in Lokiriama/ Lorengippi Ward, and which presents contextualised implications of various strategies, their effects on violence reduction and equity of resources, and the practical effectiveness of legal supports on the enhancement of long-term human security among cross-border Turkana communities.

2.4 Chapter Summary

This chapter examined the academic literature on local peacebuilding strategies and their role in human security. It began with a review of past research on the use of local peacebuilding strategies to enhance peace and stability in communities. The chapter also examined the effects of such strategies on human security, including reductions in violence, social integration, and access to common resources. Further, it also examined the legal frameworks underpinning the peacebuilding approach on both the national and local levels. At the end of the chapter, the literature review is summarised, and four main research gaps warranting the current study are identified.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides elaborate descriptions of the research design, target population, sampling, data collection instruments, data collection procedures, data analysis procedures, and ethical considerations.

3.2 Research Design

This research design was a descriptive survey-based study and mixed methods. It was deemed the right approach for the study, as it enables the systematic collection of more detailed data on respondents' attributes, perceptions, and experiences regarding local peacebuilding strategies in Loima Sub-County. In this design, the research explains the current state of community involvement, leadership potential, and governance practices, thereby providing a comprehensive picture of the phenomenon under study. This method is useful for revealing trends, connections, and areas for improvement in local peacebuilding programmes (Creswell and Creswell, 2023).

A mixed-methods data collection approach was specific to the study, in which quantitative data were first collected and analysed, and qualitative data were collected and analysed to explain and further elaborate on the quantitative findings. During the initial stage, the quantitative methodology was selected to gather numerical data on the following aspects: the extent of community involvement, the rate of conflicts, and the perceived efficacy of the peacebuilding strategies. Quantitative data analysis was conducted using statistical methods to determine trends, relationships, and variation among groups in the population, thereby providing objective evidence of the effects of local peacebuilding strategies.

3.3 Study Area

The research was carried out in the Loima Sub-County in the Turkana County in the north western of Kenya, bordering the international borders of Kenya and Uganda. Loima Sub-County is an administrative unit of Turkana County and comprises several wards, including Loima, Turkwel, Kotaruk/Lobei, and Lokirama/Lorengippi. The study was narrowed down to Lokirama/Lorengippi Ward, which covers approximately 1,000.20 square kilometres and includes the village units of Lokirama, Lorengippi, Nakurio, Nakwapua, and Urum.

The study area is located in the arid and semi-arid lands (ASAL) of northern Kenya, an area characterised by low rainfall, sparse vegetation, and adverse climatic conditions. These physical characteristics play a major role in pastoral life because people often migrate in search of pastures and water to feed their animals. The terrain is mostly semi-arid plains, intermittent rivers, scattered hills, and vast rangelands, which are the primary grazing land for the pastoralists. But due to the limited availability of natural resources, such as water and pasture, competition and conflict are common among pastoral communities, especially along borders.

The study area is largely comprised of Turkana pastoralists in the Kenyan side and Karamoja pastoralists in Uganda, who share grazing grounds across the border. Their way of life is mainly based on keeping livestock, seasonal movements, and shared resources; therefore, the region is likely to experience conflict over cattle rustling, grazing privileges, and water resources. The proximity of the Lokirama/Lorengippi Ward to the Kenya-Uganda border enhances cross-border interactions between the two communities, making the region a pivotal location for both pastoral war and peacebuilding. The region, therefore, serves as a suitable background to the study of the role of local peacebuilding policies and local conflict management systems in enhancing human security and co-existence.

3.4 Target Population

The target population for this study consisted of 5 Senior Chiefs, 5 Assistant Chiefs, 1,796 elders, 900 kraal leaders, 6,227 youths, 9,000 women, and 30 representatives of Community-Based Organizations (CBOs) drawn from the three main centres of Lokirama, Lorengippi, and Urum in Loima Sub-County, Turkana County. These groups were selected because they represent key stakeholders involved in community leadership, conflict resolution, and local peacebuilding initiatives within the region. Senior Chiefs and Assistant Chiefs play an important role in grassroots administration by coordinating security matters, implementing government policies, and facilitating peacebuilding activities. Their positions enable them to provide critical insights into the nature of conflicts and the implementation of peace strategies in the community. Similarly, elders and kraal leaders are important participants because they are custodians of indigenous knowledge and traditional conflict-resolution practices widely used to mediate disputes and maintain social order in pastoral societies.

The study also included youths, women, and Community-Based Organisations (CBOs) because of their important roles in community dynamics and peacebuilding processes. Youths are actively involved in pastoral activities, such as livestock herding, and are often directly affected by conflicts over cattle rustling and competition for natural resources. Women contribute significantly to community cohesion and informal peacebuilding through their roles in families and social networks. Community-Based Organisations were included because they support local development initiatives, promote community participation, and implement programs to prevent conflict and promote peace. Together, these groups offer diverse perspectives essential to understanding how local peacebuilding strategies influence human security in Loima Sub-County. The distribution of the target population is indicated in Table 3.1 below

Table 3. 1: Individuals Distribution Against The Centres

S/NO	Category	Lokiriama	Lorengippi	Urum	Total
1	Senior Chiefs	2	2	1	5
2	Assistant Chiefs	2	2	1	5
3	Elders	700	750	346	1,796
4	Kraal Leaders	350	370	180	900
5	Youth (18-35 years)	2,400	2,500	1,327	6,227
6	Women	3,500	3,700	1,800	9,000
7	Community-Based Organizations	10	10	10	30
		6,962	7,334	3,665	17,963

Source: Loima Sub-County Administration Record (2025)

3.5 Sample Size

Sample size refers to the subset of the target population selected for participation in a study. It is a representative sample of the total population that allows the researcher to make valid inferences about the whole population without surveying everyone. The sample size was calculated using Slovin's formula with a 95 per cent confidence level. The formula yielded an initial sample of approximately 376 respondents, which was adjusted to 376 to account for practical field considerations.

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

Where:

n = sample size

N = total population

e = margin of error (0.05 for 95% confidence level)

Computation

$$n = \frac{17863}{1+17863 (0.05^2)}$$

$$n = 376$$

3.6 Sampling Procedure

The process used to select a sample from a population is the sampling procedure. Stratified random sampling was used in this research. Stratified sampling: This sampling method divides the population into distinct groups (strata) based on a given characteristic, and respondents are selected within each stratum according to that characteristic. The levels in the present research were Senior Chiefs, Assistant Chiefs, the elders, kraal leaders, youths, women and Community-Based Organisations (CBOs). The process ensures sufficient representation of all stakeholder types in local peacebuilding and human security, thereby increasing the validity and reliability of the study results. Stratified sampling is especially suitable for a heterogeneous population, where various subgroups may have different experiences, roles, and opinions that are critical to understanding the research issue.

Table 3. 2: Sample Size

S/NO	Category	Target Population	Sample Size
1	Senior Chiefs	5	1
2	Assistant Chiefs	5	1
3	Elders	1,796	38
4	Kraal Leaders	900	19
5	Youth (18-35 years)	6,227	129
6	Women	9,000	187
7	Community-Based Organizations	30	1
Total		17,963	376

Source: Loima Sub-County Administration Record (2025)

3.7 Data Collection Instruments

The study relied on primary data collected through a questionnaire and an interview schedule.

3.7.1 Questionnaire

A questionnaire is a research tool that collects data from a large number of people, maintains confidentiality, saves time, and eliminates the risk of interview bias, as it is in written form (Kombo and Tromp, 2007). In this research, the questionnaire was categorised into four parts and four themes that were relevant to the research objectives. Section A consisted of demographic data for the informants. Section B comprised the peacebuilding measures applied to promote human security in the Loima sub-county. Section C addressed the role of peacebuilding measures in promoting human security in the sub-county of Loima. Section D comprised the policies that supported peacebuilding strategies to promote human security in the Loima sub-county. The structured and semi-structured questions were used in this study, thus giving respondents greater freedom to express their own feelings and ideas regarding the phenomenon being explored.

3.7.2 Interview Schedules

The research also involved interview schedules to obtain qualitative data from senior chiefs, assistant chiefs, elders, kraal leaders, youth, women, and community-based organisations, with predetermined questions. Many pastoralists' communication elders are usually older people with extensive life experience and knowledge. The research's participation significantly enhanced its credibility, building trust in the community and providing valuable insights into knowledge that could not be fully documented but was paramount for understanding pastoralists' ways of life. Additionally, older individuals are knowledgeable about the culture and have practical experience with the community's history, traditions, and animal husbandry (Baird, 2017).

The researcher has referred to community leaders, such as village chiefs and administrators, who were conversant with the community's leadership structure. Members of the community also consulted on who the kraal leaders would be, offering insight into potential candidates. Kraal leaders usually mention those appointed to specific duties related to livestock control and grazing methods.

3.8 Pilot Study

A pilot study is a pre-research conducted before the actual research to determine the feasibility, validity, and reliability of research instruments, so the researcher can observe the challenges that might be faced during data collection (Kombo & Tromp, 2007). Murray (2009) indicates that piloting is significant because it helps determine ambiguous or unclear questions, ensuring that instruments are well-known and able to produce reliable data.

In Loima Sub-County, a pilot study involved 38 respondents, representing 10 per cent of the sample population, selected according to different demographics. Even though the pilot study was conducted in the same region as the main study, the respondents did not form part of the final sample, which was independent of the main data. The pilot test was conducted to enable the researcher to assess the relevance, functionality, and clarity of the questionnaires and other research tools to be used in the same socio-cultural and geographic environment.

The information obtained during this pilot clarified ambiguities, answered unclear questions, and identified other contradictions in the instruments, which were then improved, thereby increasing the validity and reliability of the resulting information. This was done to ensure that the end product, in terms of the instruments used in Loima Sub-County, was transparent, contextually relevant, and capable of producing high-quality, reliable data for use in the main study.

3.9 Validity and Reliability of the Research Instrument

3.9.1 Validity

Validity is the degree to which a research tool measures what it is supposed to measure and produces valid, accurate, meaningful, and useful results (Gall and Borg, 2016). Content validity was the primary type of validity adopted in this study. The researcher ensured that the questionnaire questions were suitable for capturing the conceptual area of peacebuilding strategies and human security locally. The pilot study was used to clarify ambiguous questions and enhance relevance, based on feedback from supervisors, peers, and the pilot study, as suggested by Frankfort-Nachmias and Nachmias (2014). Such a process enabled the instruments to measure the desired variables and achieve the research goals.

The validity, including construct, face, and criterion validity, would have further strengthened the study. Construct validity ensures that the instrument accurately captures the theoretical concepts of the investigation; face validity ensures that the items sound relevant and make sense to respondents; and criterion validity assesses the instrument's performance against external standards to ensure accuracy. Although they were not explicitly used, the mix of expert input and pilot testing contributed to the overall validity, making the data reliable, representative, and relevant to the study's purpose.

3.9.2 Reliability

Reliability is the extent to which an instrument or procedure is consistent. According to Best and Khan (2018), validity requires reliability, which is a necessary but not sufficient condition. It should be a valid test, and a test can be valid even if it is not reliable. In this research, instrument reliability was calculated using data from the pilot study. To assess the internal consistency of the Likert-scale items, Cronbach's alpha was used. When the reliability

analysis yielded a Cronbach's Coefficient of 87, it was deemed reliable for further analysis. This technique was the right one as it needed a single administration of the test (Frankel & Wallen, 2010). IBM SPSS version 30 was used to do this.

3.10 Data Collection Procedures

The researcher obtained approval from Africa Nazarene University, the National Commission on Science, Technology, and Innovation, and the Turkana County Education Office to conduct the study. After the permission was granted, the researcher made an official application to the community. This was achieved by writing to community leaders, where the study's purpose was clearly explained, and target respondents were identified. The researcher talked to the participants about the suitable day to give them research instruments after the consent forms. The researcher identified the respondents and sent them questionnaires. The date and place of getting the questionnaires were also agreed upon, and any clarifications could be made. The data used in this study were gathered by the researcher with the help of research assistants.

3.11 Data Analysis Procedures

Data analysis refers to the systematic study, organisation, and interpretation of data gathered to discern significant patterns, relationships, and discourses that respond to the research questions (Creswell and Creswell, 2023). It entails converting raw data into a format that provides answers to the research questions and supports evidence-based conclusions. Qualitative and quantitative data were collected in this research, and each type was analysed using the appropriate methods to yield comprehensive and reliable results.

Thematic analysis was used to analyse qualitative data that were gathered by use of open-ended questions in the questionnaires and interviews. Thematic analysis entails

discovering, coding, and classifying common themes or patterns in the data, enabling the researcher to understand the experiences, perceptions, and environmental circumstances that shape local peacebuilding strategies and human security in Loima Sub-County. The results of the qualitative information were reported in narrative form, using prose to describe the main findings, with illustrative quotes provided as needed.

The Statistical Package for the Social Sciences (SPSS) 26 was used to analyse quantitative data collected via structured questionnaires. Frequencies and percentages were the descriptive statistics used to generalise about the characteristics of respondents and the significant variables. Where necessary, inferential statistics were used to examine relationships, differences, and trends among variables. Tables, charts, and figures were used to demonstrate the outcomes of the quantitative analysis, making it easy to visualise patterns and to explain the effectiveness and impact of the local peacebuilding strategies based on evidence.

3.12 Ethical Considerations

In research, ethical issues are important for safeguarding participants' rights, dignity, and well-being, as well as ensuring the integrity of the study (Mugenda, 2012). Personal information (age, economic status, and other sensitive data) was collected during this study. Before data collection, the researcher approached the university for clearance and obtained a research license from the National Commission for Science, Technology and Innovation (NACOSTI), which is required before conducting such research in Kenya. The consent of these authorities was the assurance that the study would not violate the national and institutional ethical standards.

The participants were comprehensively informed about the purpose, processes, and anticipated results of the study to enable them to give voluntary, informed consent (Creswell,

2014). They were informed that it was voluntary and that they could withdraw at any time without repercussions. The researcher gave participants enough time to familiarise themselves with the instruments and to clarify any questions (Patton, 2012). To ensure confidentiality and anonymity, data analysis and reporting were conducted using pseudonyms and numeric labels to prevent disclosure of participants' identities. Participants had the opportunity to review their answers and correct them after completing the questionnaires to ensure accuracy. Also, the researcher acknowledged all sources and contributors in the literature review and data presentation to prevent plagiarism and maintain academic integrity.

CHAPTER FOUR: DATA ANALYSIS AND FINDINGS

4.1 Introduction

This section presents the results of the information assessment, discusses the outcomes, and presents the results. The overarching goal of the research was to assess the role of local peacebuilding strategies in promoting human security in Loima Sub-County, Turkana County.

4.1.1 Response Rate

According to Fowler (2014), the response rate is calculated by dividing the total number of people in the sample by the number who correctly completed the questionnaires. For this study, the researcher distributed 376 questionnaires; 303 were completed and returned. The total approval percentage for responses was 81 per cent.

Table 4. 1: Response Rate

Sample Size	No. of Questionnaires returned	Response rate
376	303	81%

Source: Research Data (2025)

A total of 376 questionnaires were sent to participants; 303 were completed and returned, yielding a response rate of 81%. It has a high response rate and is acceptable in survey research, as it exceeds the generally accepted 70 per cent response rate for reliability and representativeness (Mugenda and Mugenda, 2013). Having a high response rate minimises non-response bias, ensuring the results accurately reflect the views, experiences, and perceptions of the target population. The 81 per cent response rate is sufficient for meaningful statistical analysis and for drawing conclusions on the role and impact of local peacebuilding strategies on human security in Loima Sub-County. In addition, it enhances the credibility and

applicability of the study findings, since most of the sampled population played a significant role in the research.

4.2 Pilot Test Results

A pilot study was conducted to validate and ensure the reliability of the research instruments prior to data collection. The pilot respondents were 38, which is about 10.64 per cent of the entire study sample of 376. It is a well-established, scientifically acceptable proportion of 10 per cent of the entire sample that is considered an appropriate pilot test (Mugenda and Mugenda, 2013). A 10 per cent pilot sample will enable the researcher to assess the functionality, clarity, and suitability of the questionnaire and interview guide in conditions similar to those of the actual study. The pilot respondents provided feedback to further refine the instruments, ensuring they were clear, relevant, and capable of producing reliable and valid data. The pilot study data could not be included in the main study analysis, as doing so would compromise the integrity of the final dataset. The reliability of the tools was determined by using Cronbach alpha. Table 4.2 displays the results.

Table 4. 2: Reliability Test Results

Variable	No. of Items	Cronbach's Alpha Value
Role of Local Peacebuilding Strategies	17	.774
Impact of Local Peacebuilding Strategies	23	.879
Legal frameworks supporting local peacebuilding strategies	15	.754

Source: Research Data (2025)

Reliability refers to the ability of a research instrument to measure a construct under different conditions over a period of time. Cronbach alpha has been used in this research to measure the internal consistency of the constructs. The alpha of Cronbach's ranges from 0 to

1, with higher values indicating greater reliability. The popular level of reliable acceptance is 0.70 or higher. The role of local peacebuilding strategies in promoting human security had a Cronbach alpha value of 0.774, the impact of local peacebuilding strategies in promoting human security had a Cronbach alpha value of 0.979, and legal frameworks that support local peacebuilding strategies in promoting human security had a Cronbach alpha value of 0.754. The research instruments were sound, so the researcher proceeded with the analysis.

4.3 Characteristics of the Respondents

4.3.1 Age Group of the Respondents

The researcher sought to assess the age group of the respondents; the findings are as indicated in Table 4.3

Table 4. 3: Age Group of the Respondents

Age group	Frequencies	Percentages
19-24 Years	64	21
25-30 Years	67	22
31-36 Years	21	7
37-42 Years	33	11
43-48 Years	48	16
Above 48 above	70	23
Total	303	100

Source: Research Data (2025)

Based on the results provided in Table 4.3, the age distribution of the 303 respondents indicated that 64 (21%) respondents fell between 19 and 24 years old, 67 (22) fell between 25 and 30 years old, 21 (7) between 31 and 36 years, 33 (11) between 37 and 42 years, 48 (16) between 43 and 48 years, and 70 (23) above 48 years. The data shows that most of the respondents were young adults (19-30 years), who represented 131 respondents (43 percent), or those aged above 48, which represented 23 percent of the sample. The age gap (31-42 years) was not as large,

accounting for only 18% of the respondents. The age gap significantly affects how views on local peacebuilding strategies in Loima Sub-County are interpreted.

The respondents of younger age (19-30) will probably offer information on the issue of youth participation in peace processes, their attendance at community dialogue forums, and their novel ideas on how to prevent conflicts. The older respondents (over 48 years old) will take the lead in providing specific information on reconciliation processes, mediation, and elders/traditional leaders in peacebuilding.

4.3.2 Gender of the Respondents

The researcher sought to assess respondents' gender. The findings were as indicated in Table 4.4

Table 4. 4: Gender of Respondents: Cross-tabulation of Gender and Amiability to Local Peacebuilding Strategies

Gender	Amiable to Strategies	Not Amiable	Total
Male	110	48	158
Female	120	25	145
Total	230	73	303

Source: Research Data (2025)

Based on the results, 110 males (69.6%) and 120 females (82.8%) were observed to be supportive of local peacebuilding strategies, and 48 males (30.4%) and 25 females (17.2%) were not. This means that the women in this sample are a little more accommodating or receptive to local peacebuilding strategies than their male counterparts. This means that gender disparity might affect the involvement and encouragement of local peacebuilding efforts. This may be because women are more engaged in community mediation and reconciliation

processes, as well as in social cohesion activities, whereas men might be in areas that require resources or where conflicts are likely. This understanding can be used in planning interventions that are inclusive of gender, capitalising on women's participation and increasing men's participation in peacebuilding processes. The findings support current research that emphasises the importance of women in peacebuilding. For example, Akpan and Ojo (2021) found that the inclusion of women in community conflict resolution in rural Nigeria increased acceptance of local peace settlements and social cohesiveness.

4.3.3 Education Level

The researcher sought to assess the respondents' educational level and its relationship with their amiability toward local peacebuilding strategies. The findings were as indicated in Table 4.5

Table 4. 5: Education Level

Education Level	Amiable to Strategies	Not Amiable	Total
No Education	150	63	213
Primary School	20	4	24
O-Level	39	6	45
Certificate	8	1	9
Diploma	5	1	6
Undergraduate	8	-	8
Total	230	73	303

Source: Research Data (2025)

Based on their results, 150 respondents who had no formal education (70.4%), 20 respondents who had primary education (83.3%), 39 respondents who had O-Level education (86.7%), 8 respondents who had certificate level (88.9%), 5 respondents who had diploma level (16.7%), and all those respondents who had undergraduate education (100%) were found to be amiable to local peacebuilding strategies and 63 respondents who had no formal education

This suggests that, in this sample, the preference for local peacebuilding strategies is more likely to increase with higher education levels, but the number of respondents who did not receive any formal education was also significant. It means that the level of education may determine involvement and support in local peacebuilding activities, and more educated people are likely to be more conscious and knowledgeable about the processes of peacebuilding, dialogue, and long-term human security. Simultaneously, the fact that support among community members with no formal education is a strong point for the role of indigenous knowledge, the experience of conflict lived in, and community norms as factors in the formation of peace attitudes. This observation can inform the design of interventions by focusing on civic education, community sensitisation, and inclusive peacebuilding strategies to involve low-literacy pastoral populations and more educated communities, thereby making peacebuilding activities more effective in Loima Sub-County. These results are consistent with Adebayo's (2021) research, which shows that in Northern Nigeria, educational attainment was positively associated with involvement in community peace efforts, as educated people could better comprehend and participate in organised conflict-resolution processes. Simultaneously, the research also emphasised that local knowledge and community standards were extremely important for promoting interest in peace, even among participants with lower levels of education.

4.3.4 Occupation of the Respondents

The researcher sought to assess the occupation level of the respondents; the findings are indicated in Table 4.6

Table 4. 6: Occupation of the Respondents

Occupation	Amiable to Strategies	Not Amiable	Total
Government official	10	5	15

Community leader	9	0	9
NGO representative	5	1	6
Businessperson	30	4	34
Pastoralist	176	63	239
Total	230	73	303

Source: Research Data (2025)

Based on the results, 176 pastoralists (73.6%), 30 businesspersons (88.2%), 10 government officials (66.7%), nine community leaders (100%), and five NGO representatives (83.3%), were found to be friendly to the local peacebuilding strategies, and 63 pastoralists (26.4%), four businesspersons (11.8%), five government officials (33.3%), and one NGO representative (16.7). None of the community leaders indicated that he or she was not friendly to the strategies.

This shows that, in this sample, community leaders, businesspersons, and NGO representatives are more receptive to and accommodating of local peacebuilding strategies than pastoralists and government officials. This means that the occupational functions might contribute to participation and favouring local peacebuilding activities. Increased involvement of community leaders and NGO representatives would be explained by the latter directly engaging in mediation, advocacy, and peace sensitisation, whereas businesspersons might follow the path of peace because it has a positive impact on trade and economic stability.

The highest level of support might be seen in pastoralists who form the majority of the respondents because they are more likely to be involved in resource-based disputes over grazing ground, water and livestock, the main focus of their livelihoods. These results are consistent with the research by Ibrahim and Musa (2021), who found that the involvement of community leaders and NGO staff in the community peace process among pastoralists was significant in pastoral settings in Nigeria and Northern Kenya, whereas common pastoralists were more insecure owing to ongoing resource-based conflicts. This implies that in the context

of Loima Sub-County, it is necessary to ensure that the peacebuilding interventions are tailored to occupational functions, use the active involvement of community leaders, Non-Governmental Organisations, and business entities and develop strategies that can help pastoralists feel resourced to ensure they buy-in and engage in peacebuilding efforts in the long run.

4.3.5 Duration of Residence

The researcher sought to assess how long they have been residents in this community; the findings are indicated in Table 4.7

Table 4. 7: Duration of Residence

Duration of Residence	Amiable to Strategies	Not Amiable	Total
Less than 1 year	8	5	13
2–5 years	30	15	45
6–10 years	42	17	59
11–15 years	36	11	47
16–20 years	51	12	63
More than 20 years	63	13	76
Total	230	73	303

Source: Research Data (2025)

Based on the findings, eight respondents (61.5%) who had lived in the region less than one year, 30 respondents (66.7%), 42 respondents (71.2%), 36 respondents (76.6%) and 12 respondents (19.0%) whose lives had also been spent in the community, respectively, were found to be amiable to the local peacebuilding strategies, and 5 (38.5%), 15 (33.3%), 17 (28.8

This implies that, in this sample, amiability towards local peacebuilding strategies depends on how long one has been in the community. This means that the number of years of residence might play a role in participation and contributions to local peacebuilding efforts. Those who have been living in the community long enough will be more likely to have strong

social networks, a sense of belonging, and a better understanding of the conflict dynamics and peace mechanisms on the ground. They can also be more appreciative of dialogue, reconciliation and collective security because they have been exposed to conflicts and peace-making over a long period of time.

This understanding will be used to design the interventions; on the one hand, the focus should be placed on long-term residents who could be primary peace ambassadors and local mediators; on the other hand, special sensitisation programs could be developed in order to help newer residents improve their integration and involvement in the peacebuilding process. Community ownership and sustainability of peacebuilding interventions aimed at enhancing the human security of the Loima Sub-County can be strengthened by utilising the knowledge and social capital of long-term residents.

These results are consistent with the study by Olum and Ochieng (2021), which found that long-term migrants along the Kenya-Uganda border were more engaged in peace committees and conflict-resolution programmes because they had more developed social networks and had experienced past conflicts. This in Loima Sub-County underscores the importance of involving long-term residents as central peace ambassadors and mediators, and of developing specific sensitisation programs to accommodate newer residents into the system and enable their inclusion.

4.3.6 Role of the Respondents in Peacebuilding within the Community

The researcher sought to assess the role of community members in peacebuilding; the findings are presented in Table 4.8.

Table 4. 8: Role of the respondents in Peacebuilding within the Community

Role in Peace Building	Frequency	Percentage (%)
Actively involved	123	41
Occasionally Involved	101	33
Not involved	79	26
Total	303	100

Source: Research Data (2025)

The researcher also investigated respondents' participation in peacebuilding activities. Based on the findings, 41 per cent were actively engaged, 33 per cent were occasionally engaged, whereas 26 per cent stated that they were not engaged in peacebuilding activities. The results suggest that community involvement in peacebuilding in Loima Sub-County is rather high, and it is again crucial to promote sustainable human security. Nevertheless, the fact that non-participating respondents are engaged in peace initiatives reveals that inclusivity and community outreach should be improved. Increasing awareness and involvement across all parts of the community can strengthen community ownership of peace processes and improve the efficiency of long-term local measures for stability and protection. The results are consistent with those of the Okello and Nanyunja (2021) study, which showed that, in cross-border pastoralist societies in Northern Uganda, greater community involvement in local peacebuilding initiatives had a significant positive effect on conflict resolution and on the perceived collective ownership of the peace processes.

4.4 Local Governance and Promotion of Human Security

The first objective of the study was to establish how local governance influences the promotion of human security in Loima Sub-County. This objective is explained in subsequent subsections.

4.4.1 Awareness of any Local Peacebuilding Strategies in Loima Sub-County

The researcher sought to assess whether the community members are aware of any local peacebuilding strategies in Loima Sub-County. The findings were as indicated in Figure 4.1



Figure 4. 1: Awareness of any Local Peacebuilding Strategies

Source: Research Data (2025)

Based on the analysis, 72 per cent said yes, they are aware of local peacebuilding strategies in Loima Sub-County, and 28 per cent said no, they are not aware of any strategies used. The results suggest that although overall awareness of peacebuilding strategies is relatively high among community members, a significant portion of the population remains unaware of them. This discontinuity implies that sensitisation and information sharing should be enhanced so that everyone in the community is aware of the current strategies. The emphasis on building community awareness will be important for increasing community participation, ownership, and support for peacebuilding efforts, thereby boosting the human security programs in Loima Sub-County.

4.4.2 Common strategies used in peacebuilding

The researcher sought to assess the common peacebuilding strategies used in Loima Sub-County. The findings were presented in Figure 4.2

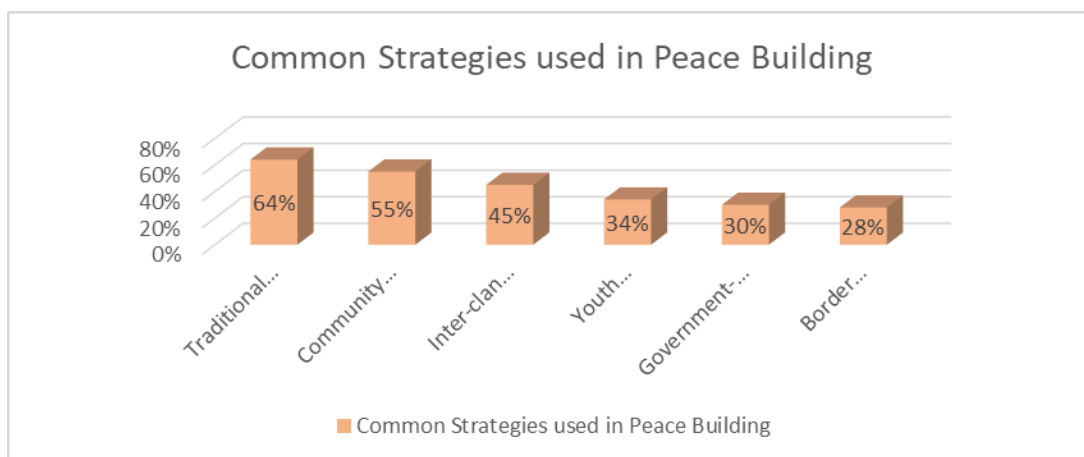


Figure 4. 2: Common strategies used in peacebuilding

Source: Research Data (2025)

The results indicated that numerous approaches are used during peacebuilding processes in the Loima Sub-County. Based on the findings, 64 per cent of the respondents said that some of the peacebuilding strategies included are traditional elders mediation, 55 per cent said community dialogues, 45 per cent were inter-clan peace agreements, 34 per cent were youth engagement programs, 30 per cent were government-led interventions, and 28 per cent were border surveillance and patrols. The traditional elders mediation, community dialogues, inter-clan peace agreements, youth engagement programme, government-led intervention, and border surveillance and patrols were the most identified strategies.

Community talks and inter-clan peace treaties were the most widely used techniques among them. The results suggest that peacebuilding practices in Loima Sub-County are primarily culture-specific and community-based, including dialogue and mediation at traditional and inter-clan levels. This underscores the need for local ownership and indigenous mechanisms to help resolve conflicts and promote human security. Nevertheless, the existence of alternative, less-worn-out strategies, such as youth involvement and governmental interventions, indicates that it is possible to diversify and reinforce peacebuilding endeavours

by integrating the traditional approach with modern governance and security provisions to develop a holistic approach.

These observations are in line with the study by Khan and Rahman (2021), which found that locally based conflict-resolution procedures, including elder mediation and inter-clan dialogues, were the most effective in mitigating violence and promoting social cohesion in the border communities of Pakistan and Afghanistan.

4.4.3 Key Actors in Implementing Peacebuilding Strategies

The researcher sought to identify the key actors involved in implementing these peacebuilding strategies. The findings were presented in Table 4.9

Table 4. 9: Key Actors in Implementing Peace- Building Strategies

Key Actors	Frequency	Percentage (%)
Local elders	64	21
Religious leaders	33	11
NGOs and civil society organizations	127	42
Local government	52	17
Law enforcement agencies	27	9
Total	303	100

Source: Research Data (2025)

Based on the findings, 21 per cent replied that the major players in implementing peacebuilding strategies included local elders, 11 per cent replied religious leaders, 42 per cent replied NGOs and civil society organisations, 17 per cent replied local government, and 9 per cent replied law enforcement agencies. This means that the NGOs and civil society organisations were the most important actors in the peacebuilding strategies, followed by the

local elders. The results indicated that numerous actors are involved in implementing peacebuilding strategies in the Loima Sub-County. The most dominant actors were the NGOs and civil society organisations, followed by local elders. The results suggest that peacebuilding in the Loima Sub-County is dominated by non-state actors, especially NGOs and civil society organisations, indicating that external facilitators are evident and influential in advancing peace. This reflects the ongoing relevance of traditional leadership in resolving community-based conflicts, given the value of local elders. This implies that, to make peacebuilding strategies effective and sustainable, it is important to foster cooperation among NGOs, informal systems, and formal bodies such as local governance and law enforcement. These partnerships can guarantee greater legitimacy, cultural sensitivity, and long-term influence in human security.

4.4.4 Effectiveness of the Strategies in Reducing Conflict

The researcher asked the respondents to indicate how effective the strategies are in reducing conflicts. The findings were as indicated in Figure 4.3

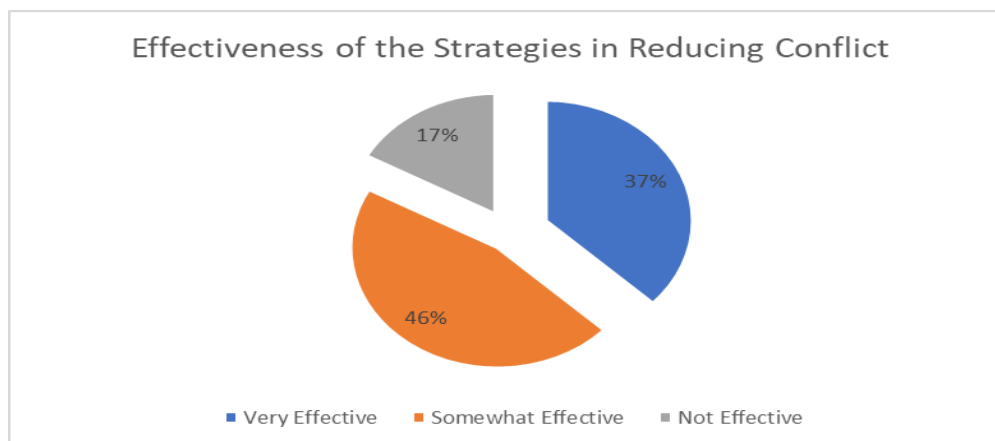


Figure 4. 3: Effectiveness of the Strategies in Reducing Conflict

Source: Research Data (2025)

Based on the results, 37 per cent reported that strategies are very effective in reducing conflict, 46 per cent reported that strategies are somewhat effective, and 17 per cent reported that strategies are not effective. The results showed that respondents had diverse opinions on the effectiveness of peacebuilding strategies for conflict reduction in Loima Sub-County. Although a good percentage of them regarded the strategies as highly or somewhat effective, a smaller percentage believed they were not effective. The outcomes indicate that the majority of community residents are aware of the benefits of available peacebuilding strategies for reducing conflict, yet they are also concerned about their overall effectiveness. It means these strategies must be continuously evaluated and improved to address new challenges and be inclusive. These results agree with the results of the study by Adebayo and Okonkwo (2022), who found that the effectiveness of local peacebuilding institutions, such as elder mediation and inter-clan discussions, was typically strong in reducing conflict in pastoralist communities in Northern Nigeria, although the effect was uneven across communities and was contingent on their engagement and resource availability, and the responsiveness of formal institutions.

4.4.5 Main Challenges Facing Local Peacebuilding Strategies

The researcher sought to assess the main challenges facing local peacebuilding strategies. The findings were as indicated in table 4.10

Table 4. 10: Main Challenges Facing Local Peacebuilding Strategies

Main Challenges	Frequency	Percentage (%)
Lack of community participation	30	10
Political interference	79	26
Insufficient funding	43	14

Proliferation of Small Arms and Light Weapons	60	20
Weak enforcement of agreements	91	30
Total	303	100

Source: Research Data (2025)

The findings identified weak enforcement of peace agreements as the most significant challenge, cited by 91 respondents (30%). This was followed by political interference, reported by 79 respondents (26%), and the proliferation of small arms and light weapons, identified by 60 respondents (20%). Insufficient funding was cited by 43 respondents (14%) as a challenge to local peacebuilding strategies, while 30 respondents (10%) cited the lack of community participation as a challenge.

These findings indicate that institutional and governance-related challenges pose the greatest threat to the effectiveness of local peacebuilding initiatives in Loima Sub-County. Weak enforcement of agreements suggests gaps in follow-up mechanisms, accountability structures, and coordination between community peace structures and formal state institutions. Political interference further complicates peace processes by undermining neutrality, eroding community trust, and sometimes politicising conflicts for short-term interests. The continued proliferation of small arms and light weapons escalates conflict severity, making negotiated settlements fragile and difficult to sustain.

In addition, the researcher conducted in-depth interviews with elders, kraal leaders, youth, women, peace committee members, and representatives of community-based and non-governmental organisations to assess the role of local peacebuilding strategies in promoting human security in Loima Sub-County, Turkana County. The interviews focused on existing

peace mechanisms, resource-sharing arrangements, reconciliation processes, dialogue forums, cross-border economic activities, and the role of national and county governments in peacebuilding. The insights gathered provide a comprehensive understanding of how locally driven peace initiatives enhance personal, community, and economic security among communities living along the Kenya–Uganda border.

The study first sought to determine whether peace mechanisms exist to manage conflicts arising from competition over shared resources. Respondents indicated that community-led peace committees, elders’ councils, negotiated grazing arrangements, and cross-border dialogue forums play a central role. Elders and kraal leaders explained that disputes over pasture and water are often resolved through traditional mediation before escalating into violence. One respondent noted that *“when livestock move across borders during drought, elders from both sides meet to agree on grazing terms and timelines”* (KII2). Another added that *“peace committees intervene early when tension arises around water points”* (KII6). These findings imply that locally grounded, culturally legitimate mechanisms are critical for managing resource-based conflicts, thereby enhancing personal and community security among pastoralist populations.

These results align with the study by Ssekandi and Mugisha (2021), which found that in cross-border pastoralist communities between Uganda and Kenya, indigenous governance structures, elders’ mediation, and community-led committees were pivotal in preventing and resolving conflicts over shared natural resources. In the context of Loima Sub-County, such mechanisms enhance human security by reducing violence, fostering trust, and ensuring equitable access to critical resources, highlighting the continued relevance of culturally embedded strategies in complementing formal peace interventions and sustaining long-term stability.

Regarding the effectiveness of resource-sharing arrangements in reducing conflict, most respondents perceived these arrangements as moderately to highly effective, particularly during dry seasons when competition intensifies. Respondents observed a reduction in violent confrontations where agreed migration routes and shared access rules are respected. One youth leader stated, “*Since communities agreed on shared grazing corridors, clashes have reduced compared to the past*” (KII9). However, some respondents cautioned that effectiveness declines when agreements are undermined by political interference or prolonged drought. This suggests that while resource-sharing frameworks contribute positively to human security, their sustainability depends on continuous dialogue, trust-building, and external support during extreme climatic stress.

These findings correspond with the study by Alam and Hassan (2022), which found that in arid pastoralist regions of Pakistan, negotiated resource-sharing arrangements, including agreed migration routes and rotational grazing systems, significantly reduced inter-community conflicts, particularly during periods of environmental stress. The study underscores that while resource-sharing frameworks are valuable for enhancing human security, their sustainability depends on ongoing dialogue, stakeholder trust-building, and complementary support from external actors during extreme climatic conditions.

On jointly promoted economic activities, respondents highlighted cross-border trade, livestock markets, peace dividends projects, women’s savings groups, and NGO-supported livelihood programs as key outcomes of peacebuilding initiatives. A woman representative observed that “*peace has allowed women to engage in small businesses and cross-border trade without fear*” (KII12). NGO actors also emphasised that economic collaboration has reduced incentives for cattle rustling and armed conflict. These findings imply that peacebuilding

strategies enhance economic security, a core pillar of human security, by expanding livelihood opportunities and reducing poverty-driven conflict.

These results align with the study by Chaudhry and Rehman (2021), which found that in border communities of South Asia, locally-led peace interventions facilitated economic cooperation through joint markets, women-led enterprises, and community savings schemes, resulting in reduced inter-community tensions and improved economic stability. In Loima Sub-County, this suggests that peacebuilding initiatives can generate tangible economic benefits, strengthen community resilience, and incentivise peace maintenance, thereby reinforcing social cohesion and human security outcomes.

Concerning how communities address past conflicts and grievances, respondents consistently emphasised the role of reconciliation ceremonies, truth-telling forums, compensation agreements, and forgiveness rituals led by elders. One elder explained that *“reconciliation is done publicly so that wounds are healed, and communities can move forward together”* (KII1). Youth respondents acknowledged that such processes help break cycles of revenge but noted that unresolved historical grievances sometimes resurface. This implies that reconciliation mechanisms are vital for restoring social cohesion, though they require sustained follow-up to prevent relapse into violence. These results are consistent with the study by Nwosu and Chukwu (2021), which observed that in pastoralist communities in Northern Nigeria, culturally embedded reconciliation rituals, including public mediation and compensation, were effective in healing communal wounds and reducing retaliatory conflicts. The study highlighted that while such mechanisms foster social cohesion, long-term success depends on continuous engagement and the integration of formal legal or institutional support to address unresolved grievances

When asked whether reconciliation efforts have led to lasting peace, respondents offered cautiously optimistic views. Many acknowledged improvements in inter-community relations and a reduction in retaliatory attacks. One kraal leader stated, “*Peace lasts when agreements are respected, but when one side violates them, conflict returns*” (KII5). This finding implies that reconciliation contributes to relative and conditional peace, highlighting the need to monitor, enforce, and integrate reconciliation with economic and security interventions.

On the effectiveness of peace dialogues and agreements in preventing or resolving conflicts, respondents emphasised that dialogue platforms and peace agreements have been instrumental in de-escalating tensions, particularly during crises. Peace committee members noted that “*dialogue allows grievances to be aired before violence erupts*” (KII8). However, some respondents expressed concern that agreements are sometimes informal and lack enforcement mechanisms. This suggests that while dialogue enhances political and community security, its impact would be strengthened by formalisation and institutional backing.

Regarding government support for peacebuilding efforts, respondents acknowledged the involvement of national government security agencies, county peace directorates, and administrators, including chiefs and assistant chiefs. One respondent observed that “*the County Government supports peace meetings and awareness campaigns*” (KII11). Nevertheless, others criticised government responses as reactive rather than preventive. This implies that state involvement contributes to stability, but gaps remain in consistency, coordination, and early warning.

Finally, on how government involvement could be improved, respondents recommended stronger collaboration with local peace actors, increased funding for peace initiatives, faster response to emerging conflicts, and greater inclusion of women and youth in

decision-making. A youth respondent remarked that “*peace cannot be sustained without involving young people who are most affected by conflict*” (KII13). These findings imply that enhanced, inclusive, and proactive government engagement is essential for strengthening local peacebuilding strategies and advancing comprehensive human security in Loima Sub-County. These results align with the study by Rahman and Ahmed (2022), which found that in rural border communities of South Asia, government support that combined financial resources, policy backing, and inclusive participation of women and youth significantly improved the effectiveness of local peacebuilding mechanisms. The study emphasised that when state actors work collaboratively with traditional leaders and civil society, they help institutionalise peace processes, ensure timely conflict resolution, and create an enabling environment for sustainable human security.

4.6 Community-led Peace Initiatives and Promotion of Human Security

The Second objective of the study was to examine how community-led peace initiatives promote human security in Loima Sub-County. This information is well presented in the following subsections.

4.6.1 Local Peacebuilding Strategies and Violence Reduction

The researcher sought to assess whether the local peacebuilding strategies have reduced violence in the community. The findings were as indicated in Figure 4.4



Figure 4. 4: Local Peace Building Strategies and Violence Reduction

Source: Research Data (2025)

Based on the findings, 65 per cent of respondents said that local peacebuilding strategies help reduce violence within the community, and 35 per cent said they do not. This means that local peacebuilding strategies help reduce violence in communities in Loima Sub-County. The results suggest that local peacebuilding strategies are generally viewed as effective means of ensuring peace and reducing violence in the Loima Sub-County. This implies that these strategies are critical to promoting human security in the community. Nevertheless, the issues perceived by some respondents suggest that this may have implementation or inclusivity loopholes, and therefore, these strategies need to be reinforced and revised to be more holistic and helpful to all sections of the community.

4.6.2 Extent to which Strategies Contribute to Social Cohesion and Unity

The researcher further sought to assess the extent to which strategies contribute to social cohesion and community unity. The findings were as indicated in Figure 4.5

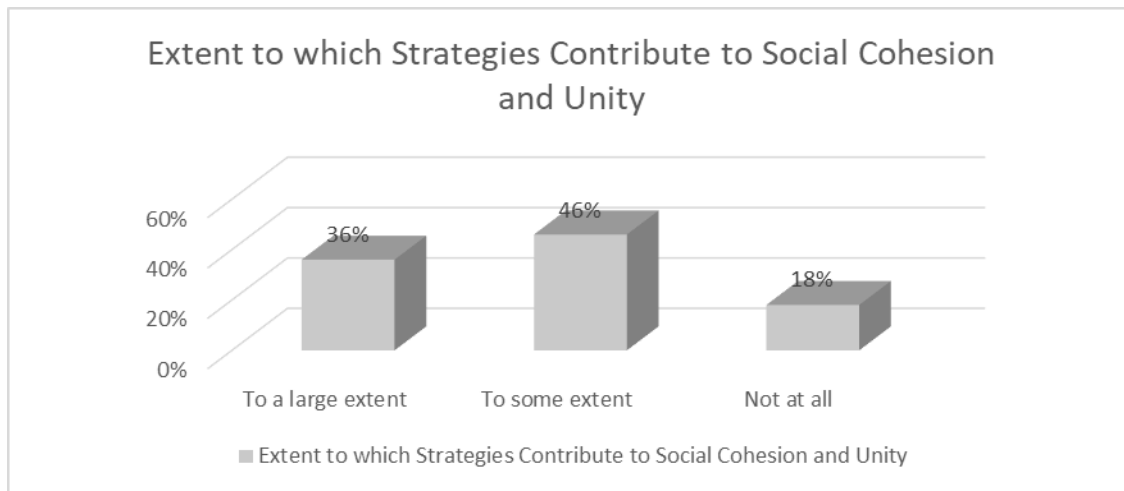


Figure 4. 5: Extent to which Strategies Contribute to Social Cohesion and Unity

Source: Research Data (2025)

Based on the results, 36 per cent of the respondents found that the strategies to some extent help in achieving social cohesion and unity, 46 per cent to a large extent, whereas only 18 per cent did not. The results suggest that local peacebuilding approaches are significant in enhancing social cohesion and unity in communities in Loima Sub-County. This implies that such strategies are also effective in curbing violence, not to mention that they enhance coexistence and identity among society's members. It is, however, unfortunate that some believe these strategies fail to add value, and that more inclusive, consistent and culturally sensitive approaches are necessary to build unity among all groups. A similar conclusion is reached by Kumar and Singh (2021), who noted that in South Asia, among pastoralist border populations, locally-based, culturally rooted peace processes substantially reduced inter-community violence and enhanced feelings of security. The paper highlights that these strategies are usually effective, but their implementation, inclusiveness, or coverage may limit their impact.

4.6.3 Peacebuilding Strategies and Improved Access to Resources

The researcher also sought to assess whether peacebuilding strategies have contributed to improved access to resources such as water and grazing land. The findings were as indicated in Figure 4.6



Figure 4. 6: Peacebuilding Strategies and Improved Access to Resources

Source: Research Data (2025)

Based on the results, 57 per cent of the respondents stated that peacebuilding strategies have led to enhanced access to resources such as water and grazing land, and 43 per cent stated that the strategies have had no contribution to access to these resources. The results suggest that peacebuilding measures in the Loima Sub-County are contributing significantly to the minimisation of resource-based conflicts and to the enhancement of equitable resource endowment, such as water and grazing land. This shows how little peace efforts can ensure human security and promote livelihoods and collaboration between communities.

Nonetheless, the variable opinions also show that access to resources may be disputed in some spheres, which underscores the importance of strengthening the peace accords and implementing inclusive and equitable distribution mechanisms within peacebuilding systems. These results are consistent with those of Ochieng and Mwangi (2022), who observed that in pastoralist societies in northern Kenya, formal peace arrangements and resource-sharing

systems played a major role in reducing violent conflicts at water points and grazing areas and, at the same time, encouraged co-operation between various clans and communities.

4.6.4 Impact of Local Peacebuilding Strategies on Economic Development

The researcher sought to assess the overall impact of local peacebuilding strategies on economic development. The findings are as indicated in Table 4.11

Table 4.11: Impact of Local Peacebuilding Strategies on Economic Development

Economic Development	Frequency	Percentage (%)
High impact	97	32
Moderate impact	131	43
No impact	75	25
Total	303	100

Source: Research Data (2025)

From the findings, 32 per cent of the respondents stated that local peacebuilding strategies have a high impact on economic development, 43 per cent stated that local peacebuilding strategies have a high impact on economic development, and 25 per cent stated that local peacebuilding strategies have no impact on economic development. The findings imply that local peacebuilding strategies are largely perceived as contributing positively to economic development in Loima Sub-County. This suggests that a peaceful environment created through local interventions enables more effective economic activities, such as trade, livestock rearing, and the movement of goods and services. However, the view held by a quarter of the respondents that these strategies have no impact indicates that the economic benefits of

peace initiatives may not be evenly distributed or clearly visible across all community segments.

These findings are consistent with Adebayo and Rahman (2021), who observed in pastoralist regions of West Africa that localised peacebuilding strategies directly contributed to increased market activities, reduced livestock theft, and enhanced economic collaboration between communities. In addition, the researcher conducted in-depth interviews with elders, kraal leaders, youth, women, peace committee members, and representatives of community-based and non-governmental organisations to evaluate the impact of local peacebuilding strategies on human security in Loima Sub-County, Turkana County. The interviews focused on changes in conflict levels along the Kenya–Uganda border, key peace initiatives, the influence of peace on economic activities, cultural exchanges, and the role of peace-related Memoranda of Understanding (MoUs). The findings provide important insights into how peacebuilding interventions have translated into tangible security, social, and economic benefits for border communities.

On changes in the level of conflict along the Kenya–Uganda border over time, respondents consistently reported a notable decline in violent confrontations, particularly cattle rustling and armed raids, compared to previous years. Elders and peace committee members explained that frequent clashes that once characterised the border have reduced due to sustained dialogue and cooperation. One elder noted that *“in the past, attacks were frequent, but today conflicts are fewer and less deadly because communities talk first”* (KII3). Youth respondents also observed that early warning systems and peace committees have helped prevent escalation.

These findings imply that local peacebuilding strategies have positively contributed to personal and community security by reducing exposure to violence. These results imply that local peacebuilding strategies have played a significant role in enhancing both personal and

community security by reducing exposure to violent incidents. The findings align with post-2020 studies, such as Okello and Kinyua (2021) in East African border regions, which demonstrated that sustained community dialogues, traditional mediation, and locally led conflict monitoring significantly reduce violent clashes and foster trust among pastoralist communities

Regarding peace initiatives that have contributed most to improved security, respondents identified cross-border peace dialogues, peace committees, disarmament sensitisation, joint security patrols, and early warning mechanisms as the most impactful. Chiefs and assistant chiefs emphasised that peace committees act as first responders to emerging tensions. One respondent stated that “*peace committees and elders intervene quickly before conflicts spread*” (KII7). This suggests that locally rooted and participatory peace initiatives are effective in maintaining stability and enhancing human security in volatile border areas.

On how peace has influenced trade, livestock movement, and market access, respondents reported that improved security has enabled freer movement of people and livestock, increased cross-border trade, and revitalised local markets. Traders and women respondents noted that markets previously avoided due to insecurity are now accessible. One woman trader explained that “*peace has allowed us to travel to markets across the border without fear of attack*” (KII12). This implies that peacebuilding strategies directly enhance economic and food security by facilitating trade and pastoral mobility. These results imply that peacebuilding strategies have directly enhanced economic and food security by enabling pastoral mobility, safeguarding livelihoods, and supporting local trade networks. The findings are consistent with post-2020 studies, such as Mugambi and Ochieng (2022), which demonstrated that interventions promoting dialogue and community-led security along

pastoralist borders significantly improved market access, livestock trade, and overall economic resilience.

Regarding economic benefits from peace, respondents highlighted increased household incomes, diversification of livelihoods, reduced livestock losses, and improved access to services. NGO representatives observed that peace has created an enabling environment for development projects and humanitarian interventions. A kraal leader noted that “*when there is peace, livestock survive, and families are able to educate their children*” (KII10). These findings suggest that peacebuilding strategies generate peace dividends that strengthen economic resilience and overall human security.

On the role of cultural exchanges in building trust and understanding, respondents emphasised that inter-community cultural events, joint ceremonies, and traditional gatherings have helped rebuild relationships and dispel stereotypes. Elders explained that cultural exchanges promote mutual respect and shared identity among pastoral communities. One elder remarked that “*when we share dances, food, and traditions, we remember that we are neighbours, not enemies*” (KII4). This indicates that cultural diplomacy is a powerful tool for fostering social cohesion and community security.

Regarding awareness of peace-related Memoranda of Understanding (MoUs), most respondents confirmed knowledge of both formal and informal MoUs governing grazing access, water use, migration routes, and conflict-resolution procedures. Chiefs and NGO representatives noted that these MoUs provide structured guidelines for cooperation. One respondent stated that “*the MoUs help communities know what is allowed and what is not during migration*” (KII8). This finding implies that MoUs institutionalise peace agreements and enhance the predictability of resource use, thereby contributing to stability.

On the successes resulting from the implementation of these MoUs, respondents reported reduced disputes over resources, improved coordination during droughts, and faster conflict resolution. Peace committee members explained that MoUs have strengthened accountability between communities. One respondent observed that “*since the MoUs were signed, communities consult each other instead of fighting*” (KII14). These findings imply that formalised peace agreements reinforce trust, cooperation, and long-term human security outcomes.

Overall, the findings demonstrate that community-led peace initiatives in Loima Sub-County have had a significant positive impact on human security, particularly in reducing violence, enhancing economic livelihoods, strengthening social cohesion, and promoting cross-border cooperation. However, respondents emphasised that sustaining these gains requires continued dialogue, support for peace institutions, and integration of peacebuilding with development and governance interventions.

4.7 Legal Frameworks and Promotion of Human Security

The third objective of the study was to assess how the legal frameworks supporting local peacebuilding strategies influence the promotion of human security in Loima Sub-County. This information is presented in the following subsections.

4.7.1 Awareness of Legal Frameworks

The researcher sought to determine whether respondents were aware of the legal frameworks that support local peacebuilding efforts. The findings were as indicated in Figure

4.7

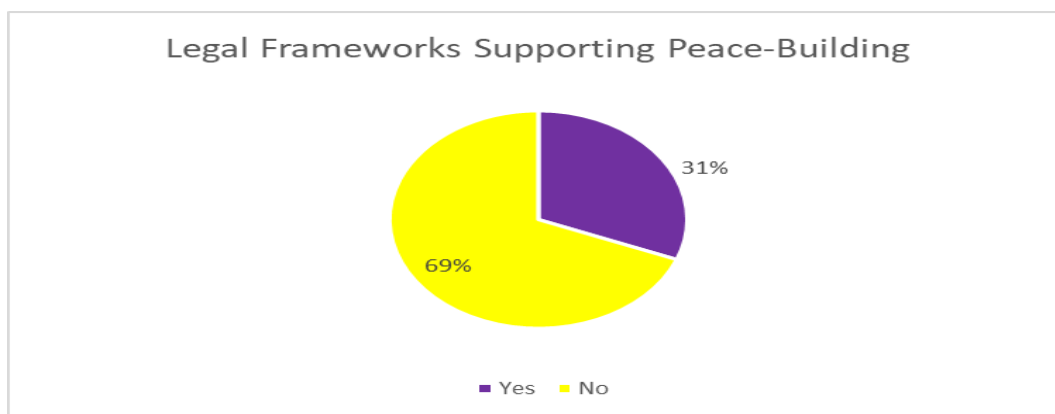


Figure 4. 7: Legal Frameworks Supporting Peacebuilding

Source: Research Data (2025)

Based on the findings, 31 per cent reported being conversant with legal frameworks that promote peacebuilding, while 69 per cent reported not being conversant with such frameworks. This means community members are unaware of the legal and institutional frameworks that support local peacebuilding efforts in Loima Sub-County. This ignorance can become an obstacle to the successful execution and sustainability of peace programmes, since communities may not be aware of their rights, duties, and the processes for resolving conflicts. It also emphasises that legal literacy and civic education must be enhanced to ensure that community members are aware and empowered to participate actively in and facilitate peacebuilding processes within the framework of current laws and policies.

4.7.2 Most Relevant Legal Frameworks

The research sought to find out the most relevant legal frameworks. The findings were as indicated in Table 4.12

Table 4.12: Most Relevant Legal Frameworks

Legal Frameworks	Frequency	Percentage (%)
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Kenya's Constitution	119	39
National Peace Policy	107	35
County government policies	91	30
Traditional conflict resolution laws	128	42
Other	23	8

Source: Research Data (2025)

Based on the findings, 39 per cent of respondents cited the Kenyan Constitution as the most applicable law, 35 per cent cited the national policy on peace, 30 per cent cited county government policies, 42 per cent cited traditional conflict-resolution laws, and 8 per cent cited other frameworks. These findings suggest that both formal and informal law play a role in informing the peacebuilding process in the Loima Sub-County. The fact that the traditional laws of conflict resolution remain predominant, and that statutory instruments, including the Constitution and national policies, remain prominent, demonstrates that a hybrid approach is used by combining both customary methods of conflict resolution and formal legal systems.

The practice aligns with the findings of Achieng and Mwangi (2021), who reported that integrating statutory and indigenous legal tools enhances the credibility, reception, and efficiency of local peace interventions. The findings highlight the importance of harmonising traditional authority, communal norms, and legal frameworks to sustain peacebuilding efforts and ensure broader human security outcomes within pastoralist societies.

4.7.3 Local Government Involvement

Further, the researcher sought to determine the extent of the local government's support for peacebuilding initiatives. The findings were as indicated in Table 4.13

Table 4.13: Local Government Involvement

Local Government Involvement	Frequency	Percentage (%)
Very involved	89	29
Somewhat involved	123	41
Not involved	91	30
Total	303	100

Source: Research Data (2025)

From the findings, 29 per cent stated that local government is very involved in supporting peacebuilding initiatives, 41 per cent stated that local government is somewhat involved, and 30 per cent stated that local government is not involved. The findings imply that the local government plays a role, though perceived as moderate, in supporting peacebuilding initiatives in Loima Sub-County. While a significant portion of the community acknowledges some level of involvement, the notable percentage of respondents who perceive no involvement suggests inconsistencies in government engagement or visibility at the grassroots level.

4.7.4 Awareness of Legal Frameworks

The researcher sought to determine whether respondents were aware of the legal frameworks that support local peacebuilding efforts. The findings were as indicated in Figure 4.8.

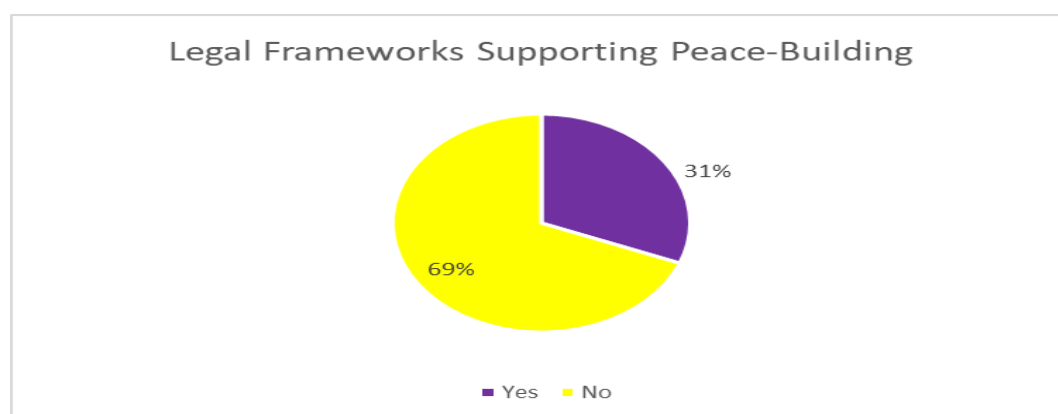


Figure 4. 8: Legal Frameworks Supporting Peacebuilding

Source: Research Data (2025)

Based on the findings, 31 per cent reported being conversant with legal frameworks that promote peacebuilding, and 69 per cent reported not being conversant with such frameworks. This means community members are unaware of the legal and institutional frameworks that support local peacebuilding efforts in Loima Sub-County. This ignorance can become an obstacle to the successful execution and sustainability of peace programmes, since communities may not be aware of their rights, duties, and the processes for resolving conflicts. It also emphasises that legal literacy and civic education must be enhanced to ensure that community members are aware and empowered to actively participate in and facilitate peacebuilding within the framework of current laws and policies.

4.7.5 Most Relevant Legal Frameworks

The research sought to find out the most relevant legal frameworks. The findings were as indicated in Table 4.14

Table 4.14: Most Relevant Legal Frameworks

Legal Frameworks	Frequency	Percentage (%)
Kenya's Constitution	119	39
National Peace Policy	107	35
County government policies	91	30
Traditional conflict resolution laws	128	42
Other	23	8

Source: Research Data (2025)

Based on the findings, 39 per cent of respondents cited the Kenyan Constitution as the most applicable law, 35 per cent cited the national policy on peace, 30 per cent cited county government policies, 42 per cent cited traditional conflict-resolution laws, and 8 per cent cited other frameworks. These findings suggest that both formal and informal law play a role in informing the peacebuilding process in Loima Sub-County. The fact that the traditional laws of conflict resolution are predominant and that statutory instruments, including the Constitution and national policies, remain prominent demonstrates that a hybrid approach is used by amalgamating both the customary methods of conflict resolution and the formal legal systems.

The practice aligns with the findings of Achieng and Mwangi (2021), who reported that integrating statutory and indigenous legal tools enhances the credibility, reception, and efficiency of local peace interventions. The findings highlight the importance of harmonising traditional authority, communal norms, and legal frameworks to sustain peacebuilding efforts and ensure broader human security outcomes within pastoralist societies.

4.7.6 Local Government Involvement

Further, the researcher sought to find out how involved the local government is in supporting peacebuilding initiatives. The findings were as indicated in Table 4.15

Table 4. 15: Local Government Involvement

Local Government Involvement	Frequency	Percentage (%)
Very involved	89	29
Somewhat involved	123	41
Not involved	91	30
Total	303	100

Source: Research Data (2025)

From the findings, 29 per cent stated that local government is very involved in supporting peacebuilding initiatives, 41 per cent stated that local government is somewhat involved, and 30 per cent stated that local government is not involved. The findings imply that the local government plays a role, though perceived as moderate, in supporting peacebuilding initiatives in Loima Sub-County. While a significant portion of the community acknowledges some level of involvement, the notable percentage of respondents who perceive no involvement suggests inconsistencies in government engagement or visibility at the grassroots level.

4.7.7 Law Enforcement Involvement

The researcher further sought to assess whether law enforcement agencies play an active role in enforcing peace agreements. The findings were as indicated in Figure 4.9

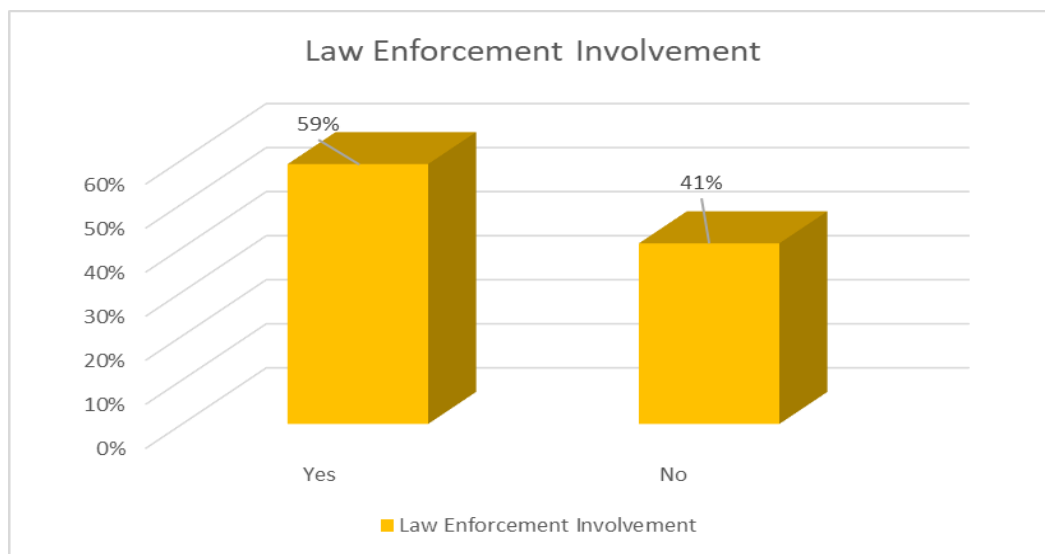


Figure 4.9: Law Enforcement Involvement

Source: Research Data (2025)

Based on the results, 59 per cent indicated that law enforcement agencies are active participants in enforcing peace agreements, while 41 per cent indicated that they are not. This means that law enforcement agencies are actively involved in enforcing peace agreements.

4.7.8 Legal Framework Effectiveness

Further, the researcher also sought to assess whether the current legal frameworks are effective in promoting long-term peace and security. The findings were as indicated in Table 4.16.

Table 4. 16: Legal Framework Effectiveness

Legal Framework Effectiveness	Frequency	Percentage (%)
Yes	143	47%
No	160	53%

Source: Research Data (2025)

From the findings, 47 per cent stated that the current legal frameworks are effective in promoting long-term peace and security, while 53 per cent stated that they are not. Hence, there is a need to revise or enhance the existing legal frameworks to make them more effective in promoting long-term peace and security in Loima sub-county.

The researcher conducted in-depth interviews with elders, kraal leaders, youth, women, peace committee members, government administrators, and representatives of community-based and non-governmental organisations to assess the legal and institutional frameworks supporting local peacebuilding strategies in promoting human security in Loima Sub-County, Turkana County. The interviews focused on the inclusiveness of peace agreement processes, the legal status and enforcement of Memoranda of Understanding (MoUs), the existence of

regional and cross-border peace structures, and the outcomes of regional cooperation between Kenya and Uganda. The findings highlight how formal and informal institutions interact to support sustainable peace and human security along the border.

Regarding the inclusiveness of the process for developing and signing MoUs, respondents indicated that it is generally participatory but uneven in representation. Elders, chiefs, peace committee members, and kraal leaders are typically involved, given their authority and legitimacy in community affairs. However, women and youth respondents noted that their participation is often limited to consultation rather than decision-making. One woman respondent stated that “*women are invited to meetings, but final decisions are mostly made by elders and leaders*” (KII6), while a youth leader observed that “*young people are rarely involved in drafting the agreements despite being affected by conflict*” (KII11). These findings imply that while MoU processes draw legitimacy from traditional leadership, greater inclusivity would strengthen ownership, compliance, and the human security outcomes of peace agreements.

Regarding the legal recognition and enforcement mechanisms of these agreements, respondents explained that most MoUs are semi-formal arrangements recognised by local administrators, such as chiefs and supported by county governments, but they often lack full statutory backing. Peace committee members noted that enforcement relies heavily on social sanctions, community pressure, and moral authority rather than formal legal penalties. One respondent remarked that “*the agreements are respected because of trust and fear of community consequences, not because of courts*” (KII9). However, administrators acknowledged that some MoUs are documented and referenced during conflict resolution. This suggests that while local agreements are effective due to their cultural legitimacy, their impact on long-term human security could be enhanced by clearer legal anchoring and stronger institutional support.

These findings suggest that local peace agreements derive much of their effectiveness from cultural legitimacy and community ownership, which strengthens compliance even in the absence of strong legal enforcement mechanisms. Similar observations were made by Odhiambo and Wanjala (2022), who found that in pastoralist border regions of East Africa, community-based agreements are often upheld through social accountability systems and the authority of traditional leaders rather than formal judicial processes. However, the study also emphasised that integrating such agreements within formal governance frameworks can enhance their sustainability and consistency. In the context of Loima Sub-County, this indicates that strengthening the legal anchoring of community agreements while preserving their cultural legitimacy could further enhance long-term peacebuilding outcomes and promote sustainable human security.

On the existence of regional or cross-border peace structures involving Kenya and Uganda, respondents confirmed the presence of cross-border peace committees, joint elders' councils, inter-governmental coordination forums, and NGO-facilitated peace platforms. Chiefs and NGO representatives explained that these structures facilitate communication, joint planning, and early warning across the border. One respondent noted that "*Kenya and Uganda meet through cross-border forums to address emerging conflicts before they escalate*" (KII13). These findings imply that regional peace structures are essential in managing transboundary conflicts and enhancing collective security in border areas.

Regarding the benefits of regional cooperation in peacebuilding, respondents highlighted outcomes such as reduced cross-border raids, improved information sharing, coordinated security responses, and harmonised grazing arrangements among communities along the Kenya–Uganda border. Elders emphasised that such cooperation has helped communities better understand each other's laws, customs, and conflict resolution practices.

One elder stated that “*regional cooperation has helped reduce misunderstandings and unnecessary violence*” (KII4). In addition, NGO actors observed that collaborative peace initiatives at the regional level have attracted development partners and external funding, which further strengthens local peacebuilding programmes.

These findings suggest that regional cooperation plays a critical role in strengthening political, community, and economic security by addressing conflicts at their source and promoting shared responsibility for peace among neighbouring communities. The results are consistent with those of Mutunga and Ochieng (2022), who reported that cross-border peace initiatives in East African pastoralist regions significantly reduced violent conflict and improved collaboration among local leaders, governments, and civil society actors. Their study emphasised that regional cooperation mechanisms facilitate joint problem-solving, resource management, and coordinated responses to emerging security threats. In the context of Loima Sub-County, this indicates that strengthening cross-border partnerships and institutionalising regional peace frameworks can further enhance sustainable peace and human security outcomes.

Overall, the findings indicate that legal and institutional frameworks play a supportive yet evolving role in local peacebuilding in Loima Sub-County. While traditional and community-based institutions provide legitimacy and effectiveness, stronger legal recognition, inclusive participation, and regional institutional coordination are necessary to consolidate peace gains and promote sustainable human security along the Kenya–Uganda border.

4.8 Chapter Summary

This chapter presents the analysis and interpretation of the data collected during the study. It begins with an overview of the response rate and pilot test results, followed by a

description of the respondents' demographic characteristics, including age, gender, education level, and duration of residence. The chapter then examines the awareness, types, and effectiveness of local peacebuilding strategies as well as the key actors involved in implementing them. It further presents inferential statistical analysis, including correlation and regression results, to determine the relationship between local peacebuilding strategies and human security outcomes. Additionally, the chapter analyses the impact of peacebuilding strategies on reducing violence, fostering social cohesion, improving access to resources, and promoting economic development. The chapter concludes by examining the legal frameworks supporting peacebuilding and their effectiveness in the study area.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter summarises the key results of the real research; it then concludes and discusses the implications of the findings. Lastly, it offers recommendations and suggestions on which areas should be further studied. The primary objective of this research was to determine how local peacebuilding approaches would influence the promotion of human security at the Loima Sub-County, Turkana County, Kenya

5.2 Summary of Major Findings

The study sought to summarise its key findings. The summary was categorised by specific objectives.

5.2.1 Local Governance and Promotion of Human Security

The study established that local governance plays a significant role in promoting human security in Loima Sub-County. The results indicated that a majority of the respondents in the Loima Sub-County were aware of the local peacebuilding strategies. The traditional elder mediation, using community dialogues and inter-clan peace agreements, is the most commonly used strategy. There are also youth engagement and intervention programs led by governments, albeit to a lesser degree. The most important institutions involved in implementing these strategies are mostly NGOs and civil society organisations, followed by local elders and local government authorities.

This indicates that although local governance structures are in place, peacebuilding initiatives are primarily led by non-state actors. This raises concerns regarding the sustainability and institutional ownership of these efforts.

Regarding effectiveness, most respondents feel that the strategies are either very or somewhat effective in curbing conflict, though some say they are not. Inadequate funding for local peacebuilding strategies and ineffective enforcement of agreements were identified as the key challenges, whereas political interference and low community participation were cited as hindrances.

These findings suggest that the success of local peacebuilding strategies depends not only on their design but also on the extent of institutional support, resource allocation, and community involvement. If these structural obstacles are not addressed, the long-term effectiveness of such strategies may be limited.

The study's findings are consistent with Adan and Pkalya (2016), who found that people in communities in conflict-prone areas are usually aware of available peacebuilding strategies, especially those based on traditional frameworks. The authors observed that the same awareness can easily be translated into community ownership and engagement in peace efforts, and validates the relevance of local knowledge and engagement, which reiterates the results of the Loima Sub-County. The results also align with Mkutu's (2018) work, which found that traditional elders' mediation and inter-clan peace pacts were very popular and legitimate among locals. The researchers concluded that these measures were significant in deterring retaliatory attacks and fostering reconciliation, as has been the case in Loima, where individual-level elder settlements and inter-clan treaties were prevalent.

In contrast to earlier studies, this research emphasises ongoing challenges such as political interference and inadequate enforcement mechanisms. It suggests that simply raising awareness and establishing cultural legitimacy are not enough to ensure sustainable peace

outcomes. This highlights the need to strengthen institutional frameworks alongside adopting community-based approaches.

5.2.2 Community-led Peace Initiatives and Promotion of Human Security

The study found that community-led peace initiatives have a significant positive influence on human security. A majority of community members in Loima Sub-County believe that local peacebuilding strategies help minimise violence. Another question respondents raised is whether such strategies help foster social cohesion and unity, though their effects differ across people. Moreover, many felt that peacebuilding activities have led to greater access to shared resources, such as grazing land and water, particularly in conflict-prone regions. Finally, respondents also realised that these strategies positively affect local economic development, but a smaller proportion doubted the extent of this effect. By all standards, the findings reveal that community-based peacebuilding programs are essential towards enhancing security, togetherness, access to resources, and livelihoods in Loima Sub-County.

These findings indicate that community-led peace initiatives are effective not only in reducing direct conflicts but also in enhancing the social and economic aspects of human security. However, the varying perceptions of their impact suggest that these benefits may not be shared equally, highlighting underlying inequalities in participation and access to peace-related benefits.

The results of the study are consistent with the findings of Mutahi and Ruteere (2022), who found that local peacebuilding processes, especially those organised by elders and facilitated by NGOs, played a significant role in reducing inter-ethnic violence. The research discovered that societies that constantly conducted orderly peace negotiations had fewer cases of cattle raids and counterattacks. This concerns the observation by Loima that local peace

strategies help reduce violence. Both scenarios favoured bottom-up strategies over occasional government intervention as more sustainable.

The findings from Loima Sub-County are supported by the present study, which further demonstrates that community-led peace initiatives offer benefits beyond just reducing conflict. These initiatives also enhance access to resources and improve economic outcomes. This underscores the complex nature of human security in pastoralist contexts.

The study conducted by Mutahi and Ruteere (2022) also indicated the need of inclusive peace structures based on local knowledge. Communities indicated improved cooperation by merging both the traditional and formal mechanisms. This supports Loima's finding that peacebuilding strategies play an important role in ensuring long-term safety.

Also in line with the findings is that of Wachira (2021), who concludes that when the peacebuilding programs involved various stakeholders, inter-clan cooperation increased quantifiably. This aligns with Loima's findings that peacebuilding strategies contribute to social cohesion and unity at different levels. The work by Wachira also noted that regions with the most dialogue had stronger social ties, despite areas where conflicts were severe. The results indicate that the repetition and dissemination of peace messages are useful for repairing broken relationships. On the same note, Loima's results reveal that, even though the concept of unity is not fully revived, the peace strategy plays a major role. Thus, both studies agree on the premise that inclusive and regular peacebuilding leads to harmony within a community.

5.2.3 Legal Frameworks and Promotion of Human Security

The results also showed that there is a gap in the legal knowledge of community members in Loima Sub-County, who are not familiar with the legal frameworks that underpin peacebuilding. Some of the identified relevant laws guiding peacebuilding efforts were the

traditional conflict-resolution laws and the Kenyan Constitution, among those who were aware of them. The government of the land was said to have a moderate degree of participation in promoting peacebuilding efforts. Respondents also recognised that law enforcement agencies are actively involved in enforcing peace agreements within the community. Nevertheless, a very small majority was convinced that the current legal structures are not fully effective in achieving long-term peace and security.

This finding indicates that, while legal instruments exist, their impact is limited unless communities are aware of them and able to engage with them effectively. This highlights the need for stronger institutional support and more robust enforcement mechanisms. This implies that the legal instruments should be revised or strengthened to increase their effectiveness. In general, the findings suggest poor legal awareness and the underapplication and ineffectiveness of peace-related policies in the Loima Sub-County.

The research results are consistent with other researchers, including Gatimu (2021), who discovered that, despite the existence of policies like the National Peace Policy and the Constitution of Kenya, which offer a solid groundwork of peace, they have little effect when community members are not aware of their existence. This is a direct indication of Loima's discovery that the majority of respondents were unaware of the legal frameworks for peacebuilding. The paper also reports that a low level of legal awareness is brought about by illiteracy, distance, and poor civic education programs.

This therefore suggests that successful peacebuilding requires not only strong legal frameworks but also focused civic education and awareness programmes. These initiatives empower communities to make meaningful use of the laws in place. In both scenarios, effective

peacebuilding involves an informed populace that understands its rights and the institutions designed to uphold peace.

This aligns with the suggestion to intensify sensitisation in Loima. In both, efficient peacebuilding involves an educated people that is aware of its rights and the institutions that are designed to protect peace. In another study, Njuguna and Kilonzo (2020) found that the cultural resonance of conventional conflict-resolution mechanisms and their immediate applicability were favoured by many residents. The same observation applies to the Loima study, in which respondents indicated that the traditional conflict resolution laws and the Constitution were the most appropriate legal frameworks. Njuguna and Kilonzo also noted that the National Peace Policy and county policies were not very prominent at the grassroots level. From my perspective, this highlights the need to combine both formal and informal systems. Integrating legal frameworks with culturally grounded practices enhances community acceptance and increases the effectiveness of peacebuilding initiatives.

5.3 Conclusions

The study concluded that local governance systems are central to peacebuilding and human security in Loima Sub-County and are widely known and applied by community members, with traditional elder mediation, community dialogues, and inter-clan peace agreements emerging as the most prominent mechanisms for managing conflicts. These results are consistent with the tenets of the Conflict Transformation Theory, which holds that dialogue, reconciliation, and relationship-building are crucial to conflict transformation and long-term peace. The reliance on the elderly, community discussion platforms, and negotiated agreements indicates a shift from adversarial to cooperative relationships, thereby building trust and social bonds among communities.

The study further concluded that these peacebuilding strategies are largely implemented by NGOs and civil society organisations, while local elders and government authorities play supportive roles in facilitating and sustaining peace initiatives. This point of observation aligns with the ideals of the Liberal Theory, which focus on the role of institutions, cooperation, and the involvement of various actors, such as civil society organisations, in ensuring peace and stability. The presence of NGOs, local leaders, and government actors demonstrates that collaborative governance and institutional support are relevant for resolving conflicts in communities.

Additionally, the study concluded that most respondents perceive local peacebuilding strategies as either very effective or somewhat effective in mitigating conflict within Loima Sub-County. Nevertheless, they have limitations due to limited funding, weak enforcement systems, political influence, and community involvement. These difficulties show that, despite the presence of collaborative institutions and participatory methods, they can be enhanced with greater institutional backing and widespread community involvement, which aligns with the presuppositions of the Liberal Theory, which emphasises the role and significance of effective institutions in maintaining peace.

The study also concluded that local peacebuilding strategies have significantly contributed to reducing violence and promoting social cohesion in the community. These results confirm the Human Security Theory, which serves as a safeguard for men and groups of men against the dangers of violence, insecurity, and social disintegration. The peacebuilding initiatives improve the safety, stability, and well-being of the inhabitants of Loima Sub-County by reducing the frequency of violent conflicts and promoting collaboration between communities.

Furthermore, the study concluded that peacebuilding initiatives have improved access to shared resources such as water and grazing land, particularly in areas previously affected by conflict. This observation is consistent with the idea of Moral Imagination, which underscores the community's potential to imagine coexistence peacefully without historical conflicts and to seek innovative ways and means to restore relationships and trust. The involvement of reconciliation rituals, dialogue forums, and forgiveness rituals demonstrates the community's ability to envision and create new ways of coexisting peacefully.

The study also revealed that community-led peace initiatives significantly enhanced human security. These initiatives have strengthened reconciliation processes within the community, enabling former rival groups to rebuild relationships and cooperate in economic and social activities. This finding aligns with the concept of Moral Imagination, which emphasises the ability of communities to envision peaceful coexistence beyond historical conflicts and to creatively develop solutions that rebuild relationships and trust. The use of reconciliation ceremonies, dialogue platforms, and forgiveness rituals demonstrates the community's capacity to imagine and construct new pathways for peaceful coexistence.

Finally, the study concluded that awareness of legal frameworks supporting peacebuilding remains relatively low among residents of Loima Sub-County. However, the cognizant persons referred to traditional laws of conflict resolution and the Kenyan Constitution as the most important tools in the peace process. Since these frameworks contribute to peacebuilding, their effectiveness is undermined by inadequate implementation and insufficient integration with the formal legal framework and traditional systems. It would then be necessary to strengthen law enforcement, raise public awareness, and increase cooperation between institutional and traditional forms of leadership to make peacebuilding activities more sustainable.

5.4 Recommendations

5.4.1 Policy Recommendation

The government should formalise and strengthen local peace agreements by integrating community-based mechanisms with formal legal systems. This approach will ensure the enforcement and sustainability of peace efforts. By doing so, it will address the gaps in legal awareness and the weaknesses in enforcement that currently hinder long-term peace in Loima Sub-County.

5.4.2 Practice Recommendation

Stakeholders should implement targeted awareness campaigns to enhance community understanding, engagement, and participation in peacebuilding initiatives. Increased awareness empowers community members to participate actively, fostering ownership and the effectiveness of peacebuilding strategies.

5.5 Suggestions for Further Studies

The study suggested that future research should focus on the role of women in peacebuilding in pastoralist communities. While this study addressed general community participation, it did not examine gender-specific roles, which could offer a nuanced understanding of untapped potential in peace initiatives.

Future researchers should also examine comparative effectiveness between formal and traditional peacebuilding mechanisms. This would help policymakers identify the most sustainable and culturally appropriate models of conflict resolution in pastoralist contexts.

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APPENDICES

APPENDIX I : INTRODUCTORY LETTER

Ref: Request for Permission to Collect Data

I am a postgraduate student pursuing a Master of Science in Peace, Governance and Security Studies in the Department of Governance, Peace and Security Studies at Africa Nazarene University. As part of the requirements for completing this program, I am currently undertaking fieldwork for my project titled “Local Peacebuilding Strategies and Human Security in Loima Sub-County, Turkana County, Kenya.”

The purpose of this study is to examine the role of local peacebuilding strategies in promoting human security within Loima Sub-County. In this regard, I kindly request your participation by providing the required information through the research questionnaire/interview. Your responses will greatly contribute to the success of this academic study.

I wish to assure you that the information you provide will be treated with the utmost confidentiality and used strictly for academic purposes. Participation in this study is entirely voluntary, and you are free to withdraw from the study at any point without giving any reason.

Your cooperation and honest responses will be highly appreciated.

Thank you for your time and participation.

APPENDIX II: INFORMED CONSENT FORM

You are invited to participate in a research study that seeks to examine the role of local peacebuilding strategies in promoting human security in Loima Sub-County, Turkana County. Before you decide whether to participate, it is important that you understand the purpose of the study and what your participation will involve.

Participation

Your participation will involve responding to questions in a questionnaire/interview regarding peacebuilding activities and human security within your community. The process is expected to take approximately 15–30 minutes.

Voluntary Participation

Your participation in this study is entirely voluntary. You are free to decline to answer any question or withdraw from the study at any time without providing a reason and without any negative consequences.

Confidentiality

All information provided will be treated with strict confidentiality. Your identity will not be recorded in the final report, and the information collected will be used strictly for academic purposes only.

Risks and Benefits

There are no known risks associated with participating in this study. Although there may be no direct personal benefit to you, your responses will contribute to knowledge that may help improve peacebuilding strategies and human security in the region.

Consent

By signing below, you confirm that you have read and understood the information provided above, and you voluntarily agree to participate in this study.

Participant's Name: _____

Signature: _____

Date: _____

Researcher's Signature: _____

Date: _____

APPENDIX III: QUESTIONNAIRE

Section A: Demographic Information

1. What is your age group?

- ☐ 18 – 25
- ☐ 26 – 35
- ☐ 36 – 45
- ☐ 46 – 55
- ☐ 56 and above

2. Gender:

- ☐ Male
- ☐ Female
- ☐ Prefer not to say

3. What is your level of education?

- ☐ Certificate
- ☐ Diploma
- ☐ Undergraduate
- ☐ Postgraduate
- ☐ Other

4. What is your occupation?

- ☐ Government official
- ☐ Community leader
- ☐ NGO representative
- ☐ Businessperson

☐ Pastoralist

☐ Other (specify): _____

5. How long have you been a resident in this community?

☐ Less than 1 year

☐ 2 – 5 years

☐ 6 - 10 years

☐ 11 – 15 years

☐ 16 – 20 years

☐ More than 20 years

6. What is your role in peacebuilding within the community?

☐ Actively involved

☐ Occasionally involved

☐ Not involved

Section B: Local governance and promotion of Human Security

7. Are you aware of any local peacebuilding strategies in Loima Sub-County?

☐ Yes

☐ No

**8. Which local peacebuilding strategies are commonly used in your community?
(Select all that apply)**

☐ Traditional elders' mediation

- ☐ Community dialogues
- ☐ Inter-clan peace agreements
- ☐ Youth engagement programs
- ☐ Government-led interventions
- ☐ Border surveillance and patrols
- ☐ Resource-sharing agreements
- ☐ Other (specify): _____

9. Who are the key actors in implementing these peacebuilding strategies? (Select all that apply)

- ☐ Local elders
- ☐ Religious leaders
- ☐ NGOs and civil society organizations
- ☐ Local government
- ☐ Law enforcement agencies
- ☐ Other (specify): _____

10. How effective do you think these strategies have been in reducing conflicts?

- ☐ Very effective
- ☐ Somewhat effective
- ☐ Not effective

11. What are the main challenges facing local peacebuilding strategies? (Select all that apply)

- ☐ Lack of community participation
- ☐ Political interference
- ☐ Insufficient funding
- ☐ Weak enforcement of agreements
- ☐ Other (specify): _____

12. What peace mechanisms exist to manage conflicts arising from competition over these resources?

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13. In your view, how effective are these resource-sharing arrangements in reducing conflict?

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14. What economic activities have been promoted jointly to benefit communities across the border?

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15. How do communities address past conflicts and grievances between different ethnic or cross-border groups?

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16. Have reconciliation efforts led to lasting peace?

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17. How effective are peace dialogues and agreements in preventing or resolving conflicts?

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18. How do the national and county governments support peacebuilding efforts in Loima Sub-County?

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19. How could government involvement be improved to strengthen local peace initiatives?

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.....

Section C: Community led peace initiatives and promotion of Human Security

20. Have local peacebuilding strategies contributed to reducing violence in your community?

☐ Yes

☐ No

21. To what extent have these strategies contributed to social cohesion and unity?

☐ To a large extent

☐ To some extent

☐ Not at all

22. Have peacebuilding strategies improved access to resources like water and grazing land?

☐ Yes

☐ No

23. How would you rate the overall impact of local peacebuilding strategies on economic development?

☐ High impact

☐ Moderate impact

☐ No impact

24. How has the level of conflict along the Kenya–Uganda border changed over time?

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25. What peace initiatives have contributed most to improved security

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26. How has peace influenced trade, livestock movement, and market access?

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27. What economic benefits have communities experienced as a result of peace?

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28. What role do cultural exchanges play in building trust and understanding?

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29. Are you aware of any peace-related Memoranda of Understanding (MoUs) between communities or organizations?

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30. If Yes What successes have resulted from the implementation of these MoUs?

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.....

Section D: Legal Frameworks and promotion of Human Security

31. Are you aware of any legal frameworks that support local peacebuilding efforts?

☐ Yes

☐ No

32. Which legal frameworks do you think are most relevant? (Select all that apply)

☐ Kenya's Constitution

☐ National Peace Policy

☐ County government policies

☐ Traditional conflict resolution laws

☐ Other (specify): _____

33. How involved is the local government in supporting peacebuilding initiatives?

☐ Very involved

☐ Somewhat involved

☐ Not involved

34. Do law enforcement agencies play an active role in enforcing peace agreements?

☐ Yes

☐ No

35. Are the current legal frameworks effective in promoting long-term peace and security?

☐ Yes

☐ No

36. How inclusive is the process of developing and signing these MoUs?

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37. Do these agreements have legal recognition or enforcement mechanisms?

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**38. Are there regional or cross-border peace structures involving Kenya and
Uganda?**

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39. What benefits have resulted from regional cooperation in peacebuilding?

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APPENDIX IV: INTERVIEW GUIDE FOR ELDERS, KRAAL LEADERS, YOUTH AND WOMEN

Section B: Local Peacebuilding Strategies

What peace mechanisms exist to manage conflicts arising from competition over these resources?

.....

In your view, how effective are these resource-sharing arrangements in reducing conflict?

.....

What economic activities have been promoted jointly to benefit communities across the border?

.....

How do communities address past conflicts and grievances between different ethnic or cross-border groups?

.....

Have reconciliation efforts led to lasting peace?

.....

How effective are peace dialogues and agreements in preventing or resolving conflicts?

.....

How do the national and county governments support peacebuilding efforts in Loima Sub-County?

.....

How could government involvement be improved to strengthen local peace initiatives?

.....

Section C: Impact of Local Peacebuilding Strategies

How has the level of conflict along the Kenya–Uganda border changed over time?

.....

What peace initiatives have contributed most to improved security

.....

How has peace influenced trade, livestock movement, and market access?

.....

What economic benefits have communities experienced as a result of peace?

.....

What role do cultural exchanges play in building trust and understanding?

.....

Are you aware of any peace-related Memoranda of Understanding (MoUs) between communities or organisations?

.....

If yes, what successes have resulted from the implementation of these MoUs?

.....

Section D: Legal and Institutional Frameworks Supporting Peacebuilding

How inclusive is the process of developing and signing these MoUs?

Do these agreements have legal recognition or enforcement mechanisms?

.....

Are there regional or cross-border peace structures involving Kenya and Uganda?

.....

What benefits have resulted from regional cooperation in peacebuilding?

.....

APPENDIX V: LETTER OF AUTHORIZATION



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

18th February 2025

TO WHOM IT MAY CONCERN

RE: RESEARCH PERMIT: GLADYS MORU LONG'ORIO

Gladys Moru Long'orio Reg. No. 19M03DMGP058 is a Bonafide postgraduate student at Africa Nazarene University pursuing a master's degree in governance, Peace, and Security Studies. This program entails Coursework and Thesis. She has successfully completed her coursework and defended her thesis proposal entitled:

“Role of Local Peacebuilding Strategies Towards Promoting Human Security in Loima Sub-County, Turkana Country, Kenya”.

Any assistance accorded to her to facilitate data collection and complete her thesis will be highly appreciated.

Sincerely,



Prof. Orpha K. Ongiti

Dean, Postgraduate Studies & Director, Institute of Research

APPENDIX VI: NACOSTI PERMIT

 REPUBLIC OF KENYA Ref No: 056011	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of Issue: 25/February/2025
RESEARCH LICENSE	
	
This is to Certify that Ms. Gladys Maru Longorio 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 on the topic: Role of Local Peacebuilding Strategies Towards Promoting Human Security in Laikipia Sub-County, Turkana County, Kenya for the period ending 1/25/February/2026.	
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 - Result in exploitation of intellectual property rights of communities in Kenya
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 - Adversely affect the rights of communities
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- Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

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APPENDIX VII: MAP OF STUDY AREA

