State and Non-State Actors in Sustainable Peace and Development:
The case of East Pokot Sub-County of Baringo County, Kenya

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Abstract
Despite the Kenya Government and other Development Agencies' publicised interventions, the Pokot community in East Pokot of Baringo County, is often caught up in conflict with their neighbours, a factor that reveals a more complex scenario, often in the context of marginalization. This research article seeks to examine the existing interventions by State and non-state actors for sustainable peace and development in East Pokot, Baringo County. The research article utilizes both primary and secondary data. Primary data was collected from five main villages in East Pokot namely Chewara, Chemukutan, Tamkal, Kakapul and Mosolyon. The four villages of Chewara, Chemukutan, Tamkal and Kakapul are among some of the villages that have been highly affected by the protracted conflicts. It also employs an exploratory research design with the Primary data being gathered through Focus Group Discussions (FGDs) in five areas in East Pokot villages considered as conflict hotspots, and Key Informant Interviews (KIIs) with other stakeholders. Data from secondary sources including documents and news media has been used in order to help in understanding the context, and the existing interventions, as well as the social, economic, and political environment in East Pokot sub-county. The findings reveals effective interventions included livelihood and environmental support, education initiatives, and peace campaigns, particularly those featuring participatory and targeted engagements and a mind-set and behaviour change approach. It recommends policy interventions that promote distributive justice, equalization, and affirmative action, as well as the establishment of policies and practices that support pastoral livelihood and the pastoral economy. It also recommends the use of integrated interventions that will help reduce the immediate vulnerabilities while also working on long-term mind-set and behaviour change.

Key Words: Affirmative action, Behaviour change, Distributive Justice, Livelihoods, Peace, Security, State actors.

Introduction

The interventions by the Government and the development agents have not borne much fruit because of the reactive nature and the focus on the symptoms (Ogalo, 2017; Opiyo, Wasonga, Schilling & Mureithi, 2012). Some conflicts worldwide can be traced back to struggles over resources (Homer-Dixon, 2001). Homer-Dixon emphasizes the central role of resources in conflicts, particularly in situations with reduced resources, as this intensifies competition, ultimately leading to conflict. However, according to Lind (2003), a resource scarcity approach to understanding conflict can oversimplify the complex socio-economic

and political factors that play a crucial role in understanding the relative advantages and disadvantages of resource use and control, and the resultant insecurity in such contexts.

The Pokot community in Kenya is a pastoralist group residing in a region commonly perceived as insecure due to the conflict situation and frequent security operations. The Pokot are found mainly in West Pokot County and East Pokot (Tiaty) in Baringo County. The Pokots from East Pokot are traditionally nomadic pastoralists living in an area that is most popular for raids and theft of cattle (Mutsotso, 2013a; Marete, 2018). According to Mutsotso, although cattle rustling are common among pastoralists, the Pokots have historically had conflicts with more of their neighbouring communities than the rest. Mutsotso states that their constant feuds have for a long time been with Turkana, Elgeyo Marakwet, Tugen, Ilchamus, and the Samburu. The Luhya, the Keiyo and internationally the Karamajong of Uganda had also been part of the conflict with the Pokot in the past (Adan, Pkalya & Masinde, 2004). Recently, however, it is their rivalry and conflict with the Turkana, Marakwet, and the Tugen that have become more intensified. At the time of this research article, there were ongoing security operations along the Pokot-Marakwet borders owing to increased insecurity.

Despite numerous security operations by government security officers and peace-building interventions and programs aimed at resource management implemented by state actors and development agencies in the area, insecurity in East Pokot has persisted. This would explain the myriads of developmental challenges experienced in these areas. Any intervention therefore that does not consider the perceived marginalization will thus only be addressing the symptoms of a much bigger problem.

Prior to the 2019 census, East Pokot Sub County was one of the 6 Sub Counties in Baringo County before it was broken into two Sub Counties, Tiaty East and Tiaty West. It however remains to be a Constituency with the names Tiaty and East Pokot being used interchangeably. The area is mainly inhabited by the Pokot community whereas the other Sub Counties are predominantly inhabited by the Tugen ethnic community. According to the 2018-2022 Baringo County Integrated Development Plan (CIDP), East Pokot covers more than 1/3 of the entire Baringo County (4,517 square kilometers out of the 11,015 square kilometers). East Pokot however has only 7 electoral wards out of the 30 wards in Baringo County. The Baringo CIDP also reported East Pokot as having only 8 Secondary Schools only, out of the 159 in Baringo. East Pokot has the highest levels of illiteracy in the entire Baringo and lacks some of the basic services as depicted by the number of Schools and hospitals. Since independence, the road network to East Pokot only reached Chemolingot, the Sub County headquarters, in 2017, covering about 36 Kms from the Tugen- Pokot border town of Loruk. According to the Baringo CIDP (Baringo County Government, 2018), 422.62 Kms of the roads in the County are bitumen. Out of this, only the 36 Kms from Loruk to Chemolingot passes through East Pokot. This road, although still under construction, is also yet to reach some of the wards in East Pokot notably Kolowa and Tirioko Wards which also happen to be some of the most volatile areas of East Pokot. The research article interrogates past and ongoing interventions by both the State and non-state actors and recommends appropriate policies and interventions that will help address the challenges of protracted conflict and ensure sustainable peace and development.

Statement of the Problem

East Pokot, a sub-county of Baringo County, is widely known for the perennial conflict between the Pokot community and their neighbors, as evidenced by regular media reports and other sources (Kenya National Commission on Human Rights [KNCHR], 2017). The conflicts in Baringo have often been associated with the culture and livelihoods of the Pokot and their neighbours, with cattle rustling being a central element in the raids and conflicts between them, often driven by various motives (Schilling, Opiyo, & Scheffran, 2012). Despite numerous interventions by both the government and other development agencies over the years, the cycles of violent conflict persist (Osamba, 2000). This suggests that the conflicts may be more deeply entrenched than what the government and the development agents presume. Marginalization has often been viewed as one of the factors contributing further to the vulnerability of pastoralist communities (Morton, 2005).

This research article examines the existing interventions by State and non-state actors for sustainable peace and development in East Pokot, Baringo. In addition to contributing to the existing literature on conflict transformation and development, the findings from the research article will inform strategic policy and programmatic interventions by the government and development agencies. This will in turn assist in addressing the developmental challenges in the area associated with conflict and insecurity, ultimately contributing to sustainable peace and development in East Pokot and other conflict-prone pastoralist communities.

Purpose of the research article

To establish the link between the existing interventions by State and non-state actors and peace and development among the Pokot community in East Pokot, Baringo County

General Objective

The main objective of the research article was to analyse the existing interventions by State and non-state actors for sustainable peace and development in East Pokot.

Literature Review

This chapter covers literature and discourses surrounding the subjects of the existing interventions by State and non-state actors for sustainable peace and development among pastoralist communities, with a special focus on East Pokot in Baringo. The chapter also includes the theoretical and conceptual frameworks relevant to the subject matter, discussion based on the literature covered, and a summary of the Chapter. Human security adopts a people-centric approach, emphasizing individuals' quality of life, their freedom of choice, access to opportunities, and whether they live in conflict or peace (Alkire, 2003). Tadjbakhsh and Chenoy (2007) affirm that Human security entails the appreciation of the interconnections between development, security, and human rights, and the employment of multidisciplinary approaches in addressing security concerns. Human security can also be viewed from two approaches with one focusing on the threats to physical harm and a broader approach which includes threats to the environment, natural or manmade disasters, famine, poverty, hunger, and disease (Kumssa, Jones & Williams, 2009). As part of his contribution to the discourse, Danesh (2011) formulated the Integrative Theory of Peace through which he suggests that one's understanding of human needs, peace, and conflict are shaped by his or her worldview. Worldview in this context refers to the perception of reality, human nature, the meaning and purpose of life, and human relationships as key dimensions. Danesh (2011) cites key needs as proposed by Burton (1990), including distributive justice, safety and security, belongingness, self-esteem, personal fulfillment, identity, cultural security, and freedom. He acknowledges the contributions of Burton together with Maslow in the Human Needs debate owing to their influence on the focus on the Biological, social, and psychological needs as essential components of security.

The insecurity in East Pokot in Baringo often manifests as raids and killings associated with the culture and livelihoods of the Pokot (Schilling, Opiyo, & Scheffran, 2012). As per the forgone discussion, the culture would represent the prevailing worldview of the community whereas the livelihood would represent the needs and aspirations of the community. According to Hampson (2008), Human Security entails protecting fundamental freedoms which includes protecting people from critical (severe) and pervasive (widespread) threats and situations (p.229). Hampson affirms that in the context of Human Security, the individual is the key point of reference, thus asserting that the safety of the individual is the key to global security. This implies that a threat to individual safety and security is essentially a threat to international security. The above discussions coupled with UNDP's global view of Human Security serve as justification for the engagement of global actors, NGOs, and INGOs in local challenges associated with human security. This makes a case for the research article into the role and impact of the State and non-state actors in East Pokot as relates to the protracted violence. Human Security also offers a ground for inquiry into the role of security in sustainable development since according to Ahsan (2016), human security underlines the 'three pillars' of sustainable development; economic sustainability, social sustainability, and environmental sustainability (p.29). This thus makes the concept key in the research article of the existing interventions by State and non-state actors for sustainable peace and development in East Pokot.

With a focus on pastoralist communities globally, Nori et al. (2005) noted that most interventions among these communities in the past have been characterized by evident failure, a factor that has discouraged further initiatives in such regions. While referring to three pastoralist regions in Africa, Cottyn (2021) attempted to unpack the relationship between pastoralism, conflict, and stability, noting that interventions aimed at addressing pastoralism-related conflict often lacked a clear understanding or appreciation of pastoralist systems and the way they are governed, rendering them ineffective. Cottyn (2021) asserts that the interventions end up aggravating the existing conflict dynamics when they are carried out through a lens that does not recognize the specific underlying power imbalances in such communities.

Mkutu (2001), while referring to the pastoralist communities in the Horn of Africa, agrees with these sentiments, stating that the development does not address the concerns of pastoralist communities and that they at times counter their interests.

Mkutu (2001) argues that government agencies, in their interventions, have undermined traditional systems of authority in these regions. He further states that they have also been implicated in the inappropriate arming of self-defence groups in Kenya's border regions. This has fostered the perception that the state cannot be trusted to ensure a secure environment for development and conflict management. Preventing conflict and state failure among the pastoralist communities thus calls for a new approach that would integrate their complex and highly adaptive livelihood systems into the regional economy while also championing their political representation (Nori et al., 2005).

Musya, Matanga, & Amutabi, (2017) researches on the effect of political mobilization towards political violence in Nairobi County, Kenya, observed that state actors are the key players in achieving any sustainable peace in developing nations. They further observed that some least developed countries have surrendered peace intervention to non-state actors due to lack of monetary resources and skilled labour to deal with the problem.

Some of the strategic interventions according to Mkutu (2001) would include; increasing opportunities for citizens to participate in policy processes at local levels, and supporting education programs for pastoralist communities. In the education programs, for example, Mkutu suggests that there should be efforts aimed at learning from other educational programs that focus on pastoralist communities. This denotes that for these communities, pastoralism is indeed a key component and source of their livelihood that should not be ignored in any intervention in the area. This then highlights the need for alternative sources of livelihoods as part of the strategies towards reducing vulnerability. Citing the example of the Pokot from East Pokot, Mutsotso (2013a) argues that in the face of sustained conflict prompted especially by the loss of livestock, which is their mainstay, many families have turned to other non-pastoralist livelihood options.

In a global survey on pastoral communities and conflict, Nori et al. (2005) observed that the failure to address the root causes of pastoral conflict has hindered development in parts of Sub-Saharan Africa, West and Central Asia, and South America. Cottyn (2021) reached similar conclusions in his research article, asserting that the primary challenge with most interventions in these communities lies in their often technical nature and lack of a proper understanding of the governance context and power dynamics. It is this lack of clarity and understanding that has led many actors and policymakers to perceive pastoralism and livestock as the core problems in these communities. Cottyn (2021), in reference to his researches on political economy and its effects on conflict among pastoral communities, argues that even though pastoralism and livestock are associated with conflict dynamics in Burkina Faso, Somalia, and South Sudan (the countries covered by the research article), they are not the root causes. According to Cottyn, interventions that fail to consider governance and power dynamics may exacerbate the conflict situation.

Mkutu's (2001) researches on pastoralism and conflict in the Horn of Africa also uncovered that development policies often neglect the concerns of pastoralist communities. Consequently, as the research article revealed, much of the development in those regions inadvertently contradicts the interests of pastoral communities, contributing to social division and conflicts. The research article found that the communities' capacities have been eroded by low levels of education, limited political participation, and occasional inappropriate arming of self-defence groups, meaning that these communities cannot consistently rely on the government for development and conflict management.

A report by Pragya (2013) noted that policies pursued by successive governments had failed to contain the cattle rustling menace among the pastoralist communities in Northern Kenya (Pragya, 2013). The report advocated for the adoption of appropriate policies and strategies to improve livelihoods, provide alternative food security measures, enhance infrastructure, and harness the potential of the young population. The report further identified key issues that interventions should address based on the findings, including challenges related to resource stress and climate change, maximizing the potential of the youth, ensuring human security and rights, addressing welfare and development, and focusing on the most vulnerable (p. 59).

Kapoyon's (2014) researches on the conflict between the Turkana and Pokot revealed efforts by the Government of Kenya, the County Governments of Baringo, West Pokot, and Turkana, and NGOs to mitigate the adverse effects of conflict. These interventions included multiple disarmament initiatives, the deployment of security personnel by the government, peace meetings and campaigns, disaster mitigation measures by county governments, sponsorship of peace caravans and intercommunal sports competitions as part of peace campaigns, and the construction of schools, health centers, and water pans and dams by NGOs and INGOs. However, despite these interventions, peace and development remained elusive in the region.

In his research article on conflict and social change in East Pokot, Mutsotso (2013) referred to the adjustment of East Pokot pastoralists' livelihoods as a response to conflict, rather than just an external influence of actors. According to Mutsotso, the conflict has compelled the Pokot in East Pokot to adopt livelihood activities they had traditionally rejected.

The studies covered in this section collectively emphasize the importance of comprehensive interventions that address governance, socio-economic factors, and livelihoods in pastoralist communities. While many studies have explored conflicts involving the Pokot and their neighbours, there is a research gap specific to the Pokot community in East Pokot, Baringo County, and necessitating further investigation.

Methodology

This section describes the research methodology used in the research article. This includes the research design, the target population, sample size and sampling techniques that were employed. It also includes the types of data that was collected, the instruments that were used in the collection as well as the procedures and plans that were followed during the actual data collection and in the analysis of the data. This research article employed an exploratory research design. This design was chosen owing to the little information that was available regarding the topic at hand, especially in East Pokot. It was therefore geared towards the development of hypotheses rather than the testing of the same. The research article used both primary and secondary data. Primary data was collected from five main villages in East Pokot namely Chewara, Chemukutan, Tamkal, Kakapul and Mosolyon. The four villages of Chewara, Chemukutan, Tamkal and Kakapul are among some of the villages that have been highly affected by the protracted conflicts hence can be classified as "information rich" in the context of qualitative research as prescribed by Patton (1990). Mosolyon was reached as a safe and central place where an FGD could be held that brought together stakeholders from the larger Kolowa and Tirioko wards. Other stakeholders both in Tirioko, Kolowa and the larger Tiaty were also engaged through the Key Informant Interviews (KIIs).Given the sensitivity of the subject and the conflict context, the research article adopted a qualitative approach to capture the experiences and opinions of the target population. The research article involved six Focus Group Discussions with an average of 10 participants each from across five target villages of Chewara, Chemukutan and Tamkal in Tirioko ward and Kakapul and Mosolyon in Kolowa ward of Tiaty West Sub County. Data analysis in this research article focused on deriving meaning from discussions and responses to address research questions. Data from the interviews, observation, quotes from participants and interviewees, historical records, memos and recollections, documentary films, interview transcripts as well as the incidence reports were captured in detail for analysis.

Figure 1: Data analysis process

Data analysis and Presentation of Findings

The research article sought to analyse the relationship between marginalization and insecurity among the Pokot community in East Pokot, Baringo County. This was to be achieved through; assessing the people's perception of marginalization in East Pokot; exploring the effect of marginalization on the insecurity in East Pokot, Baringo County, and; examining the existing interventions by State and non-State actors for sustainable peace and development in East Pokot. The data collected from the employment of the different research instruments was presented, analysed, and interpreted using triangulation. This chapter also includes

the presentation, analysis, and interpretation of the social and demographic characteristics of the respondents. The research article involved 5 FGDs with a total of 50 participants and 33 KIIs. Out of the 33 interviewees, 18 were above the age of 35, while 15 of them were below 35, considered as youth. In the FGDs, 10 participants were in the above 35 bracket, while 40 participants were below 35 years of age. Out of the 35 interviewees, 2 participants were illiterate, while 33 were literate with significant levels of education. Among the 50 FGD participants, only 5 were semi-literate, while the remaining 45 were illiterate. Out of the 35 interviewees, 24 were men and 11 were women. Among the 50 FGD participants, 46 were men, and 4 were women. This underscores the significant representation of the men as key stakeholders and actors in the conflict situation, making them an important category in the research article. Out of the 35 people interviewed, 9 were Government officials, 10 were representatives of NGOs and FBOs working in Tiaty West, 6 were church workers/ missionaries while 10 were community leaders/ political leaders. The FGDs, on the other hand, mainly comprised the youthful Moran, with three of the FGD specifically involving the Moran, one a mixture of Moran and elders, and one involving different stakeholders in the community. Out of the 33 respondents in the interviews, 17 were of Pokot origin, while the remaining 16 were non-Pokot, with most of the non-Pokot being either missionaries or Government officers. This included 4 respondents from the Kamba community, 4 from the Kikuyu community, 3 from the larger Kalenjin community, 3 from the Luo community, 1 from the Luhya community and 1 from the Maasai community.

Table 1: Social and demographic characteristics of respondents

Ethnic composition of the participants			
KIIs			
Pokots		Non- Pokots	
18		19	
FGDs			
Pokots		Non- Pokots	
50		0	
Occupation of the participants			
KIIs			
Government officials	NGO/ FBO representatives	Church/ Mission workers	Community leader/ political representatives
9			10
	10	6	
FGDs			
Warriors	Warriors and elders	Stakeholders	
3	1	1	

Source: Researcher

Research Findings

The research article identified the most impactful programs as those that had interventions that included livelihood support and environmental conservation, education support and campaigns, and peace campaign interventions. The most effective approaches were those that involved participatory approaches and targeted/ stratified engagements, and those that employed a mind-set and behaviour change approach. Additionally, church programs and outreach efforts were recognized for their significant positive impact in the Kerio Valley region.

Institutions and Organizations Working on Peace and Development

Some of the key organizations, government institutions, churches, and individuals identified are captured in the table in Appendix V. Notably, there were organizations known by most of the KIIs but not known by the participants in the FGDs. NGOs, FBOs, and churches featured mostly in all the FGD forums and the KIIs, with specific organizations being highlighted as captured in the table. The most impactful programs were identified by their intervention areas and approaches. Those identified included programs with interventions that encompassed livelihood support and environmental conservation, education support and

campaigns, and peace campaigns and interventions. The approaches that were identified as effective included those that involved participatory approaches and targeted/ stratified engagements, and those that employed a mindset and behavior change approach.

Both the FGDs and the KIIs highlighted the importance of strategic interventions that reached all segments of the community while also underscoring the need for community engagement in decision-making. Some of the key organizations and programs that were seen to have made a substantial impact due to this approach include:

The Catholic Peace and Justice Committee (CJPC): R5 pointed out their strategy where they would meet and talk with warriors and elders in the Kerio from both communities (R5, Kolowa, 27 January 2023).

The Christian Impact Mission (CIM): They conducted youth sports camps and tournaments as highlighted by R19 who stated;

"...This serves to nurture the young talents, encourage youths to use their energy positively and keep them busy" (R19, Mosolyon, 30 January 2023)

Engagement of the reformed warriors by CIM: This was highlighted by the FGDs in Chewara and Kakapul, as well as several respondents including R24 who stated;

"...they have empowered and reformed ...warriors through the empowered biblical worldview ... toward alternative livelihoods... mostly farming" (R24, Domo, 1 February 2023)

World Vision and the AIC Church: They are involved in rescuing young girls from early marriage as highlighted by several of the KIIs (R4, Chemolingot, January 27th, 2023; R13, personal communication, January 28th, 2023; R17, Ngoron, 29 January 2023; R21, Personal communication, 31 January 2023; R25, Personal communication, 13 February 2023; R27, Barpello, 14 February 2023; R28, Maron, 14 February 2023).

Table 2: table of most impactful programs/ interventions most impactful organizations/ programs

ORGANIZATION/ ENTITY	INTERVENTION(s)
World Vision	• Anti FGM campaigns • Farming equipment support • Peace meetings • Mindset change • Education campaigns and support • Construction of schools and classrooms • Livelihood support • Cash transfer • Relief responses • Child rescue • Church programs/ outreaches • Borehole digging and rehabilitation • Child sponsorship

Christian Impact Mission (CIM)	• Alternative Livelihood • Mindset change • Water harvesting • Warrior engagements • Education support • School infrastructure • Education campaign • Cooperative • Environment • Youth sports and talent camps and tournaments • Widows Program
Churches	• Creating awareness and education on harmful cultural practices • Mindset change • Education campaign • Livelihood
	• Church planting in the most remote areas • Peace campaigns • Health facilities
Compassion	• Livelihood support • Education campaigns and support • Church programs/ outreaches • Child sponsorship • Health support
Baringo County Government	• School infrastructure development • Drilling boreholes • Livelihoods • Building of health facilities • Police posts and GSU Camps
RED CROSS	• Irrigation • Cash transfer • Emergency response • Boreholes • Mobile clinics
KVDA	• Livelihood • Environment • Peace initiatives
Hon. Jebii Kilimo	• Peace committees • Peace dialogues • Inter community forums (POTUMA)
FCA	• Peace building • Livelihood
CJPC	• Peace campaigns • Training of elders
FARMING SYSTEMS	• Livelihood • Mindset change

ACTION AID	• Livelihood
	• Peace meetings

Peace Campaigns and Interventions

Several organizations were highlighted for their involvement in peace initiatives and interventions. World Vision was mentioned, with R16 noting that they have supported several peace initiatives and peace seminars (R16, Barpello, 29 January 2023). The Catholic Peace and Justice Committee (CJPC) was also mentioned for their strategic peace-building engagements with grassroots communities and its inter-county initiatives. CIM and Finn Church Aid (FCA) were mentioned for their peace interventions, and participants in both the Kakapul and Mosolyon FGDs shared how they had engaged the communities in alternative livelihood sources to address the challenges associated with insecurity. R19 also noted that CIM had organized sports tournaments as a means of engaging the youth (R19, Mosolyon, 30 January 2023). R31 also noted that churches played a significant role in peace efforts in the Kerio, as they often "preach peace along the borders" (R31, Personal communication, 14 February 2023).

Barriers to Sustainable Peace and Transformation in East Pokot

Several barriers to sustainable peace and development were highlighted in the engagements. These factors were seen to affect projects and interventions during implementation. They included factors within the Pokot community themselves, contextual factors, as well as aspects of the interventions by development agents and government agencies and leaders. The internal factors identified included limited livelihood options for the Pokot in East Pokot, negative cultural practices, illiteracy, and lack of exposure. Contextual factors included inter and intra-communal conflicts, negative ethnicity, and marginalization. Factors relating to duty-bearer engagements and interventions included political interference, crime and corruption, and poor response and interventions by the government and stakeholders. Illiteracy and a lack of exposure were identified as significant barriers to sustainable interventions in the region. R32, a government officer, expressed the challenge of dealing with illiterate individuals whose mind-sets were deeply influenced by culture, stating that "you don't read from the same page" (R32, Chemolingot, 26 February 2023). When individuals lack literacy and exposure, cultural norms tend to dominate their behavior. As one participant in the Chewara FGD aptly noted, "[The culture of] pastoralism and conflict have always gone hand in hand" (Chewara FGD, 21 December 2023).

It was noted that local politics also came into play in the process of development in Pokot. In Chewara, one of the participants in the FGD, referring to the engagements in the peace and development programmes, noted that some of the participants are usually selected based on their political affiliation. Another participant in the same FGD noted that money is often a driver since the development agents come bearing money in the form of lunch and transport. The chiefs and local leaders thus select their supporters, family, and friends, to be the ones who benefit. This was also seen to come into play when R32 while referring to the school fee sponsorship support courtesy of the CDF stated that the support is usually for "...children whose parents have political alignment with the MP" (R32, Chemolingot, 26 February 2023).

The research findings indicated instances of compromised security and administration officers, as well as the involvement of local leaders and government officials in criminal activities during government interventions and security operations. In one of the FGDs, there were reports of chiefs being implicated in the sale of stolen cows, and a respondent revealed that chiefs and security officers would often accept bribes, sometimes in the form of goats, to turn a blind eye to illegal activities.

The research identified a lack of proper approaches and strategies for intervention as a significant barrier to sustainable initiatives in the region. These shortcomings encompassed various aspects, including targeting, entry, implementation, exit, and sustainability. R23 pointed out that many projects and interventions appeared to be temporary, lacking sustainable mechanisms for maintaining peace once temporary stability was achieved through conflict resolution by peace committees (R23, Chemolingot, 1 February 2023).

Issues related to targeting also featured prominently in both interviews and FGDs. In the Mosolyon FGD, a participant pointed out that poor targeting had been a key factor leading to the failure of many interventions. Referring to seasons when relative security prevailed, a participant in the Chewara FGD stated that "Peace comes when we are the ones involved," indicating that those engaged in the peace process were often disconnected from the actual conflict (Chewara FGD, 21 December 2022).

Discussions, Conclusions and Recommendations

In this chapter, we delve into a discussion of the key findings from the research article, which aimed to analyze the relationship between marginalization and insecurity among the Pokot community in East Pokot, Baringo County. The research article had three primary objectives; To assess the people's perception of marginalization in East Pokot; To explore the effects of marginalization on insecurity in East Pokot, Baringo County, and To examine existing interventions by both state and non-state actors for sustainable peace and development in East Pokot.

Discussions

The research article found that the most impactful programs included those that had interventions that included livelihood support and environmental conservation, education support and campaigns, and peace campaigns and interventions. Some of these programs however lacked sustainability as was highlighted in the findings. The most effective approaches as highlighted by the findings of the research article were those that involved participatory approaches and targeted/ stratified engagements, and those that employed a mind-set and behaviour change approach. Church programs and outreaches were also identified as having had a significant impact in the Kerio Valley.

One of the key interventions highlighted in the findings is that of Livelihoods and environmental protection, a factor that underscores the centrality of livelihoods and the environment in the conflict and insecurity discussions in East Pokot and especially along the Kerio Valley, the target area for the research. This is also in agreement with Raleigh (2010) who affirms that environmental issues can be catalysts for low-level conflict especially among marginalized communities. Interventions focusing on the same would thus be directly addressing the needs relevant in that context.

With the highlighting of the most effective approaches as being those that involved participatory approaches and targeted/ stratified engagements, and those that employed a mind-set and behaviour change approach, the research article has helped highlight an area that is quite often a gap in many interventions as also highlighted by Mkutu (2001), Nori et al (2005), Avis (2018) and Cottyn (2021). Nori et al (2005) note that the failure to tackle the root causes of pastoral conflict has affected development in parts of Sub-Saharan Africa, West and Central Asia, and South America. They further posit that large investments in pastoral areas that have characteristically focused on technical innovations geared towards increasing productivity often experience very little success. This is also in line with the findings of the research article by Cottyn (2021) which highlights the challenge with most interventions among pastoralist communities to be that they are often technical and lack a proper understanding of the governance context and the power dynamics.

Avis (2018) affirms that interventions targeting the pastoralists in Africa must tackle several crosscutting issues owing to the context they live in with specific reference to the insecurity and historic marginalization of most of these communities. This same sentiment is also shared by Cottyn (2021) who further argues that most policies and interventions in Sub Sharan Africa often fail because of the sectoral approach which does not consider the political economy among other things. Mkutu (2001) also asserts that the interests of pastoralist communities are often countered by development initiatives that do not take their concerns into account. This then validates the findings of the research article that highlights the importance of participatory approaches and targeted/ stratified engagements, and programmes that employ a mind-set and behaviour change approach as the most effective programmes. The research article also seems to highlight the crucial role the church programs and outreaches have played in the Kerio Valley, building a case for holistic and multisectoral engagements as also championed by Avis (2018) and Cottyn (2021).
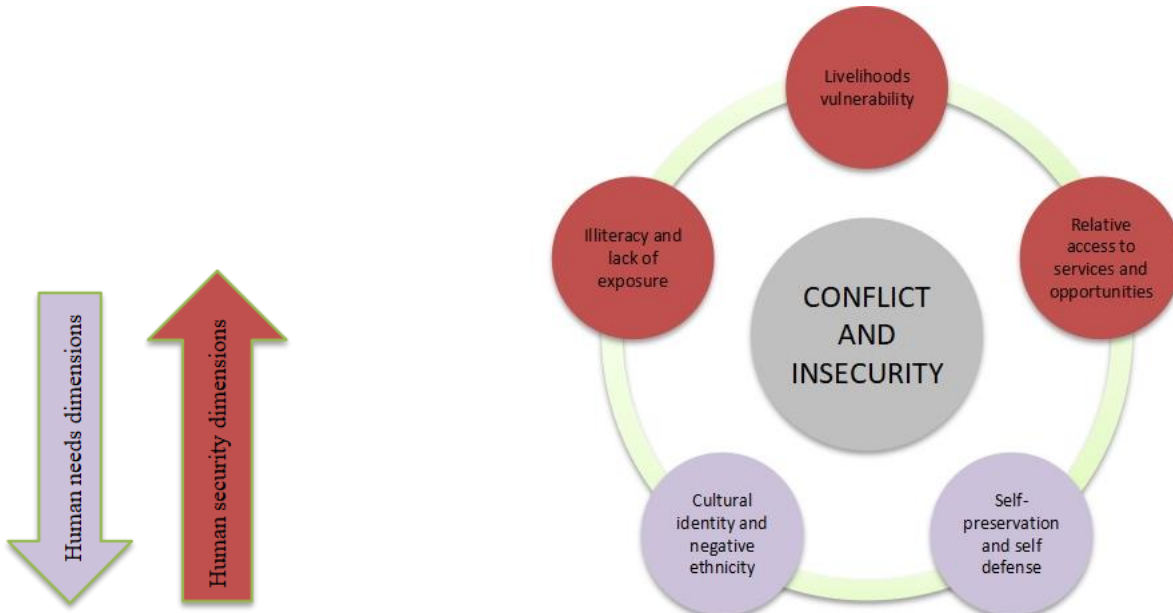
Figure 2: Human needs and human security dimensions in the conflict and security in East Pokot

Source: Researcher

Conclusions

A closer look at the findings of the research article reveals that the actors, in this case, are the security officers in the context of the security operations, the Government, development actors, and local leaders/ stakeholders in the context of poor and biased targeting in the context of the peace and development interventions, and the media in the context of skewed coverage and biased reporting. Ultimately, these different forms of marginalization for the Pokot are what results in the aggravated livelihood vulnerability which, as revealed by the research article, makes it appear to the Pokot of East Pokot as if it is "them against the world", leading to self-preservation and ultimately resulting into vulnerability induced conflict and insecurity.

It is evident that there have been deliberate efforts by State and non-state actors to address the evident markers of marginalization that also directly impact the security situation in East Pokot. The question of the sustainability of the successes that are often short-lived remains a question to be answered. This research article offers a pointer towards getting solutions for the same that would hopefully lead to sustainable peace and development. According to the research article findings, the need for participatory approaches and stratified interventions, and mind-set and behaviour change approaches have been highlighted. This appears to be a major gap in the discussions on conflict and insecurity in East Pokot and in the larger North Rift as most discussions and interventions focus on the "hardware" issues geared towards addressing the human security concerns. However, the Human needs that go beyond the material are often left unattended thus leading to the protracted conflict and insecurity as witnessed in East Pokot.

Recommendations

Several recommendations were given by participants on the best approaches and interventions that would help ensure sustainable peace and development in East Pokot. The use of integrated interventions that will help reduce the immediate vulnerabilities while also working on long-term mind-set and behaviour change. Education can also be a key part of the mind-set change approach. Interventions here should therefore include education support and campaigns including improved penetration of schools, field schools, and adult literacy programs targeting older youth and adults. The Church can also be employed to help deal with the strong culture and mind-set issues. This recommendation focuses on addressing the immediate causes of insecurity and vulnerability, while also suggesting long-term solutions that involve mind-set and behaviour change to reduce conflict triggers.

Establishment of policies and practices that support pastoral livelihood and the pastoral economy. The engagements should also include increased livelihood options as part of the livelihood support and environmental protection interventions

for communities in the Kerio Valley. As a policy intervention, there is need for an elaborate pastoral livelihoods economy policy. The policy should include among other things a marketing system that would allow pastoralists to sell their livestock just before a drought and reserve funds for food security during the hard times. There should also be an elaborate restocking system as part of that policy and management system to ensure the availability of livestock after the dry seasons. The interventions could also include policies and programs that will help appreciate and promote the positive social and cultural components of the Pokot livelihoods and lifestyles as part of cultural tourism.

These recommendations are geared towards helping address the multifaceted challenges of achieving sustainable peace and development in East Pokot. Implementing these recommendations will require a concerted effort from both governmental and non-governmental actors to transform the dynamics in East Pokot, fostering a future marked by sustainable peace and development.

Some of the recommendations for further research article include:-
- Pokot values, culture, and worldview and their impact on conflict and security in Kerio Valley
- Case research article of the Tot-Kolowa irrigation scheme as an intervention for peace and development; successes and failures
- The mind-set and behaviour change models for sustainable peace and development; a case research article of the CIM and World Vision programmes in East Pokot.

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Ethical pledge:
The researchers wish to confirm that they followed full ethical considerations and acknowledged their sources appropriately without plagiarizing or duplicating other people's works unprofessionally.

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The researchers concedes that they are the sole authors of this research article that creatively contributes to the world of academia.

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