

**THE ROLE OF CIVIL SOCIETY IN PEACEBUILDING: LESSONS FROM
THE TEGLA LORUPE PEACE FOUNDATION**

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ABSTRACT

This essay analysed the role of civil society in peacebuilding through the experience of the TeglaLorupe Peace Foundation, a local NGO registered in Kenya.

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TABLE OF CONTENTS

1. INTRODUCTION
2. Concept of Peacebuilding
 - 2.1 Conceptual origins of Peacebuilding
 - 2.2 Current Views and debates
3. ROLE OF CIVIL SOCIETY IN PEACEBUILDING
4. LESSONS LEARNT FROM THE TEGLA LORUPE PEACE FOUNDATION
 - 4.1 Protection
 - 4.2 Monitoring
 - 4.3 Advocacy
 - 4.4 Socialisation
 - 4.5 Inter-group Social Cohesion
 - 4.6 Inter-mediation and Facilitation
 - 4.7 Service delivery
5. CONCLUSION
6. REFERENCES

ABBREVIATIONS AND ACRONYMS

NGO – Non=Governmental Organisation

TLPF – TeglaLorupe Peace Foundation

UN – United Nations

UNDESA - United Nations Department of Economic and Social Affairs

UNPBC - United Nations Peacebuilding Commission

1. INTRODUCTION

This essay explores the current efforts by scholars and practitioners to analyse and synthesise existing knowledge and create more understanding in the field of civil society and peace-building. An analysis of literature sourced from articles in academic textbooks, popular writings, conference proceedings, reports and civil society and peacebuilding journals provides the foundation of the argument being advanced and an evaluation of the case study presented. Civil society is one of the pillars of democracy and acts as a watchdog by shielding citizens from the arbitrary decisions of the state and market economy. It is an emerging concept in the context of peacebuilding and literature evidence suggests that it has been highly utilized by both international and local governmental and nongovernmental organisations including global entities such as the United Nations. From the existing literature, it is also evident that civil society has received much attention as one strategy for reconciling communities in conflict because of its inherent ability to foster an attitude of give and take, thus building the practice of mutual concessions, shared benefits, and cooperation. Civil society, therefore, appears to have carved a niche for itself as a catalyst for social inclusion, conflict resolution and peace building in communities affected by poverty and conflict in different parts of the world. As an academic field of study, it has attracted much attention leading to development of its own concepts, principles and theories. See for example, (Lederach 1997; Galtung, 1996; Giulianotti, 2011). Although a robust body of theoretical knowledge has developed, there is need to study practical cases so as to establish patterns of critical success factors and challenges that can form the basis for further theory construction. The present study extends such previous studies by evaluating the TeglaLorupe Peace Foundation (TLPF), a local NGO in Kenya that seeks to bring peace between warring pastoral communities in Northern Western Kenya and Eastern Uganda.

This essay is guided by three main questions:

- a. How has the concept of peace building been defined from an academic and practitioners perspective?
- b. What is the role of civil society in bringing about and fostering peace in communities?
- c. What are the success factors and challenges faced by civil society organizations in the process of peacebuilding based on the experience of the Tegla Lorupe Peace Foundation?

The essay is divided into three main parts. First the concept of peace building is discussed from the perspectives of different scholars and practitioners and at the same time highlighting the various theories that have informed the concept. Secondly, the role of civil society in peace building is discussed and the third and more substantial part of the essay is an evaluation of the TLPF. This part emerges from the first two theoretical sections and seeks to juxtapose the theory and the practice of civil society in peace building and is supported by material extracted from TLPF Website and other sources. Finally, conclusions on the practical and policy implications of the study are made.

2. THE CONCEPT OF PEACE BUILDING

The history and development of the concept of peace building has evolved over time to assume different meanings for different scholars, policy makers and practitioners in different situations. The conceptualisations have revolved around the purpose, the method, time, actors, process vs. actions and organisation. In this section, the conceptual origins of peacebuilding from the perspective of scholars and that of the United Nations and other practitioners, its dimensions and components and its theoretical underpinnings are discussed.

2.1 The conceptual origins of peacebuilding

The concept of peace building was popularised by Johan Galtung in 1975 in his pioneering work “The three approaches to peace: Peace keeping, peacemaking and peace building”. As a sociologist, Galtung was interested in the causes of conflict in society and his work led to the conclusion that the root cause of all conflict is the nature of social and economic

structures and he used the term “structural violence” to describe the type of conflict that arises due to institutional structures. His work called for a structural change approach in creating a “culture of peace” in society. Lederach (1997), another sociologist arguing along the same lines, proposed a grassroots approach where local leaders, NGOs and international players take part in creating peace. He also emphasizes the importance of building relationships among the involved parties, thus encompassing the psychological, spiritual, social, economic and political aspects of a community.

In 1992, peace building entered the United Nations language when the then Secretary General, Boutros Boutros Ghali presented a report titled “An Agenda for Peace” in which he talked of the need of peacebuilding as a strategy to enhance the UN’s peacemaking and peacekeeping efforts (UN Secretary-General, 1992)

The definition of peace building by some scholars and practitioners has left some confusion as to what the concept really means. One school of thought believes that peacebuilding is a peace operation undertaken where a comprehensive peace agreement has been negotiated with provisions for addressing the root causes of conflict. This view sees peacebuilding as involving a wide array of actors and activities. Others tend to see peacebuilding as relevant only to post-conflict situations. According to this school of thought, peacebuilding is a process that occurs at the end of a conflict's "life cycle," when the fighting has stopped, a negotiated agreement is in force, and international peacekeepers are present. This is the position of peacebuilding that seems to have dominated the UN until recently. Evidence from the literature, however, suggests that peacebuilding should not be limited to post-conflict situations, nor should it be confined to averting a relapse into conflict. Such a restrictive conceptualization may, in theory, undermine the prospects for sustainable peace.

2.2 Current views and debates on peacebuilding

Having looked at the historical conceptualizations of peace building, this section will look at the current views and debates among scholars and practitioners on the meaning of peacebuilding. Many actors working in the field of peacebuilding, especially within non-governmental organizations, tend to adopt a more expansive definition and approach to

peacebuilding. They argue that focusing on averting a relapse into armed conflict is a short term goal and may not bring about sustainable peace (Paffenholz 2009; Salamon and Anheir (1996). Peace building, from this view, goes beyond peacekeeping. Peace building, in short, is seen as a process that extends far beyond the immediate post-conflict situation. It appears, therefore, that organizations are likely to adopt a meaning of peace building that is consistent with their already existing mandates, worldviews, and organizational interests.

Lederach and colleagues provide a broader meaning of peacebuilding:

“Peacebuilding is the development of constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries. It aims to resolve injustice in nonviolent ways and to transform the structural conditions that generate deadly conflict. Conflict prevention, conflict management, conflict resolution and transformation, and post-conflict reconciliation are all part of peace building” Lederach et al. (2007: 9)

Here, peace building is conceived of as the reconstruction of a set of relationships, and having an end goal of structural transformation which is consistent with the earlier views expressed by Galtung (1996) and supported by Conteh-Morgan (2005). The implication here is that peace building is a resocialization process that should take into account indigenous knowledge and practices of the concerned communities.

From these definitions, the tensions between the interpretations of peacebuilding emerge. This study adopts the later micro definition of peacebuilding that encompasses resocialization process, building relationships and using indigenous knowledge and cultural practices rather than the macro understanding of peace building that involves post conflict reconstruction and state involvement. From the perspective of a local NGO such as the Tegla Lorupe Peace Foundation, discussed in the later part of this essay, the narrower understanding of peace building is more relevant as peacebuilding efforts and its outcome are confined within a specific setting with local ownership by the communities in conflict.

Haugerudbraaten (1998) argues that the precise definition of the term ‘peacebuilding’ has remained unclear. As actors, ranging from non-governmental organisations (NGOs) to

government defence ministries embraced the concept; each made their own contributions to its theory and practice. As a result, there are several significant differences in its interpretation. Because of the lack of a unifying theory of peace building, some scholars (Gawerc2006) have attempted to tease out the main dimensions that define peace building. Haugerudbraaten (1998) presents six dimensions of peace building which are presented in Table 1.

Table1: Approaches to Peacebuilding

Dimension	Tendency 1	Tendency 2
Aim of peace building	Promote good governance and dispute settlement mechanisms	Address root causes of conflict
Means of peace building	Primarily political intervention	Broad intervention in political, economic, security and humanitarian spheres
Temporal aspect of peace building	Short term	Long term
Main actors of peace building	International community	Indigenous actors
Process/action dimension of peace building	Peace building equated to the actions undertaken	Peace building seen as the result or as the aggregate process
Organisation of peace building	Peace building centralized under the auspices of the UN with more stress on coordination than on diversity	Peace building facilitated by a multitude of actors with more stress on diversity than on coordination

Source: Haugerudbraaten H. (1998) Peace building: Six dimensions two concepts, African Security review, Vol 7 No. 6

From this table, two relatively separate concepts of peacebuilding emerge, each with its own characteristics. In reality they may not be mutually exclusive but tend to complement each other. Tendency 1 represents the first concept which is the short-term involvement of the international community in peacebuilding, in this case the United Nations and its agencies. It is characterised by centralism, political intervention, quantifiable actions and peacebuilding is measured by the number of actions taken. Tendency 2 represents the

second approach where long-term efforts by mainly indigenous actors to promote a sustainable solution to the root causes of conflict are undertaken. Such efforts rely on a multitude of diverse actors. Inherent in this concept's idea of diversity is the emphasis on the emergence of local NGOs and civil society. A similar view is supported by Call and Cousens (2008).

Usually in the aftermath of violent conflict, the UN and the international community steps in to provide resources to reestablish institutions and maintain peace within a specified timeframe, thus, engaging in peacebuilding actions. However, this tends to be short term as resources are limited and there are always many more competing situations that require attention. Because of the limitations of the international community to sustain their efforts for long, indigenous actors must come in so that there is ownership of the peacebuilding process and promote sustainable solutions in the long term.

The distinction between the first and second concept of peacebuilding, therefore, should be seen as a guiding tool when reading literature on the topic, to enable the reader to be aware of the divergent dimensions inherent in the notion of peace building. In the design of peace building support programmes, it is also important to be aware of these different perceptions, levels and timeframes. From the foregoing discussion, it can be observed that peacebuilding comprises a set of actions, processes and institution building. It also emphasizes local ownership, civil society engagement and community buy-in with stakeholder participation and a combination of policies and practices at multiple levels of the societies concerned in order to be effective. The next section looks at the concept of civil society and its role in peacebuilding.

3. ROLE OF CIVIL SOCIETY IN PEACEBUILDING

Civil society is a concept with a long history dating to the era of Greek philosophers such as Aristotle and others such as John Locke (1632–1704) and Jürgen Habermas (1929) and more recently Merkel and Lauth (1998). According to Merkel and Lauth (1998) cited in World Bank

(2006) and Ho-Won Jeong (2005), civil society has recently gained prominence as a tool to check the excess use of power by the state and to reduce its potential to oppress its citizens and interfere in the exercise of individual freedoms. Civil society is composed of a diversity of actors made up of all types of alliances independent from the state. They all tend to have differing objectives, interests and even ideology and although they make explicit political demands on the state, they also interact closely and operate within set laws of the land. The concept of civil society as defined by the World Bank (2006) comprises all types of NGOs that interact with people. They tend to champion the values of their target groups and may be organized around religious groups, women's associations, labour unions, religious and traditional associations or foundations set by people who want to give back to society. It is characterized by voluntary actions distinct from the state, political, private or economic spheres. According to Paffenholz and Spurk (2010), civil society operates in the space between the state, business and the family and some scholars have coined the term "third sector" to describe its independence from the state and business, profit making sector (Salamon and Anheir (1996:3).

Although there is no clear definition of civil society, Paffenholz crafted the following definition that encompasses many of the views expressed by different scholars:

"...a sphere of voluntary action that is distinct from the state, political, private and economic spheres, keeping in mind that in practice the boundaries between these sectors are often complex and blurred. It consists of a large and diverse set of voluntary organizations— competing with each other and oriented to specific interests— that are not purely driven by private or economic interests, are autonomously organized, and interact in the public sphere. Thus, civil society is independent from the state and the political sphere, but it is oriented toward and interacts closely with them" (Paffenholtz, 2010:3)

The concept of civil society has gained prominence in Western Countries and Latin America but scholars have raised concerns about its effectiveness in the African Context and Asia to some extent especially when defined from a Western perspective (Paffenholz 2010). The legacy of colonial rule is thought to have left a large majority of the population disempowered, with small urban elite oppressing the majority. While traditional associations

exist, they have little space for participatory governance and usually succumb to manipulation by state apparatus. However, with the adoption of new constitutions and greater awareness of individual rights and wider democratic space, civil society has reengineered itself so that even traditional institutions are developing into strong civil society actors that are able to confront the state through judicial and quasi-judicial system. Recent examples from Kenya include the Mau Mau Veterans Association who won the right to sue the British government for human rights abuses during the last years of colonial rule. Another example is the ruling by the African Commission on Human and People's Rights condemning the expulsion of the Endorois people from their ancestral land for tourism development around Lake Bogoria in Kenya.

The involvement of civil society especially NGOs in peace building is attributed to the work of Lederach (1997). He advocated for the prominent involvement of local civil society organizations in peace building exercises rather than international organisations as he believed that internal actors have the ability to find local, culturally applicable and long term solutions to their own problems. He supported this suggestion with his multilevel model indicating three types of actors and approaches to peace building. The levels range from top level leadership who have limited scope, middle level leaders who engage in problem solving activities and the grassroots level leadership who engage in local peace commissions and relationship building among the parties in direct conflict to build sustainable peace. The TLPF falls within tier three as it engages with the grassroots perpetrators of the conflict who are engaged directly in peace races and other programmes organized by the Foundation.

From the literature, it is evident that the role of civil society in peace building has taken two approaches: one focuses on the actors and the other on functions. The actor oriented approach focuses on the performance and features of the actors. Most researchers have criticized this approach as narrow as it relies on case studies inspired by just one philosophical foundation. As a result, the function oriented approach has found wider acceptance among researchers and practitioners as it provides a better framework for

analyzing the role of civil society in peace building and that is the approach that is adopted in this essay to analyse the role of the TLPF. Advancing the function oriented approach, Merkel and Lauth (1998) cited in Paffenholtz (2010) present a model with seven functions namely: protection of citizens against violence; monitoring of human rights violations focusing on the implementation of peace agreements; advocacy for peace and human rights; socialization to values of peace and democracy as well as to develop the in-group identity of marginalized groups; inter-group social cohesion by bringing people together from adversarial groups; facilitation of dialogue on the local and national level between all sorts of actors; service delivery to create entry points for peacebuilding. These functions are further discussed by World Bank (2006) and Paffenholz (2010). The next section of this essay evaluates the TLPF against the seven functions of civil society in peacebuilding.

4. LESSONS FROM THE TEGLA LORUPE PEACE FOUNDATION

The TLPF falls within the realm of civil society organisations. It was established in 2003 by TeglaLoroupe, who is a three time world half-marathon champion and also held the world marathon record twice. Because of her roots in the pastoralist Pokot community of Kapenguria in North Western Kenya, she experienced conflict through the traditional cattle rustling all her life. This was the motivation that drove her to take action using her fame in sports to create awareness and initiate projects to bring peace among the warring communities. The TLPF is a registered charity in Kenya under the Trustees (Perpetual Succession Act) Chapter 164 of the Laws of Kenya. The charity is in honour of TeglaLoroupe who decided to dedicate her track achievements, skills and connections to promote peaceful coexistence and socio-economic development of poor and marginalized pastoralists and agro-pastoralist in North Western Kenya, Uganda, Sudan and the Tana River Delta which have experienced inter-ethnic conflicts for many generations.

From its inception, the Foundation has organized annual peace races that bring together warriors from the Pokot, Turkana and Sebei communities in Kenya and Karamoja in Uganda. The use of sport as a strategy for building peace is out of the recognition of the ability of

sport to bring people together and build an atmosphere that allows people to accept that there will be winners and losers in any situation. According to Cárdenas (2012), sport has become a recognized method of intervention in disadvantaged communities particularly in the developing world. He argues that sport, has been used as a catalyst for social inclusion, conflict resolution and peace in different regions affected by poverty and conflict. Sports for peace is one of the major ways of building trust.

The TeglaLoroupe Peace Foundation chose sports as the entry point for peace building as it resonates well with the people from these communities. The various communities have produced world champions such as Ben Jipcho from the Sebei, Paul Ereng from the Turkana and TeglaLoroupe herself from the Pokot among others. Other Kenyan world athletic champions such as KipchogeKeino, Paul Tergat, Edith Masai, Joyce Chepchumba, Ezekiel Kemboi, David Rudisha and Catherine Ndereba among others have given support and publicity to the TLPF by direct participation in its activities. According to TeglaLoroupe”this unity among world athletic champions sends a powerful message to every child every warrior, every elder and every community that peace can be achieved when we work together...” (<http://teglapeacefoundation.org>)

The TLPF has partnerships with local media organisations. It is also supported by other civil society organisations such as International Organisation for Migration, Oxfam, and corporations such as Safaricom Limited and, Kenya Airways, International Association of Athletics Federation, International Olympic Committee, National Olympic Committee, Athletics Kenya, Government of Kenya, National Steering Committee on Peace Building and Conflict Management and Government of Uganda. The foundation’s Web site (<http://teglapeacefoundation.org>) disseminates information about its activities to the local and international community and donors/partners. The members of TLPF maintain presence in the public arena through participation in international events such as conferences and seminars. For example, the “4th IIPT African Conference on Peace through Tourism: Building Strategic Alliances for Sustainable Tourism Development, Peace and Reconciliation on the

African Continent” held in Kampala, Uganda in 2007, where Samuel Kochomay, a member of TLPF shared lessons learnt from peace races organized by TLPF. TeglaLorupe, the TLPF founder is the United Nations Goodwill ambassador for sport and has used that platform to advance the culture of peace.

This section presents the seven civil society functions in peace building and compares them with the programmes that TLPF implements. The objective is to establish the extent to which TLPF fulfills the seven functions of civil society as outlined in the literature. As some scholars have argued (Merkel and Lauth 1998; Paffenholz 2010), civil society functions are complex and varied, and there are many gray areas and overlaps. While some functions may be applicable in one situation, they may not apply in others given the time period or the philosophy of the organization.

4.1 Protection

The role of protection of citizens’ lives, freedoms and property is being implemented through joint disarmament exercises between government security agencies from Kenya and Uganda to wipe out illegal firearms and to enhance development along the borders. The Foundation in Conjunction with the Government of Kenya through the District Commissioners office in Kapenguria is involved in voluntary disarmament activities in the Greater Pokot Region; as a result several firearms and rounds of ammunition are periodically recovered and surrendered to the Government. Reformed warriors are also assisted to find alternative means of livelihood through production activities such as sports as well as taking front role in peacemaking process through “warrior to warrior” peacebuilding activities. They are an important point of contact in cattle rustling as they are the primary actors who engage in the actual violence. Although, peers, elders and politicians may encourage raiding, the people who make it happen are warriors. If they are stopped from making it happen, it is a sure way of stopping cattle rustling, hence achieving the objective of protecting the people from death, injury and loss of property that accompanies the practice of cattle raids.

4.2 Monitoring

Monitoring of human rights violations and early warning involves observing and monitoring the activities of conflict actors to avert likely conflict. Because of its involvement with local communities, the TLPF can easily pick small changes in daily relations among groups that may signal the beginning of conflict, thus performing the role of an early warning function. It acts as a means to enhance accountability and a precondition for the protection and advocacy or public communication functions of civil society. International and local groups can monitor the conflict situation and make recommendations to decision makers, provide information to advocacy groups, and provide inputs for early warning. This civil society function is relevant in all conflict phases and its impact is maximized when all actors coordinate closely. Another role is that of “peace/conflict impact assessment” (UN 2004) where the impact of a government policy such as disarmament is being implemented. The TLPF has often insisted that if the exercise targets one community in the conflict and not the other, there will be lack of cooperation.

4.3 Advocacy

One of the main roles of civil society is articulation of their clients concerns. They raise awareness of issues through various communication channels such as the media, workshops, seminars or conferences. The objective is to facilitate debate on issues that may have been neglected by the state such as inadequate services like roads, electricity, education and health and show how the failure by the state to provide such services is causing and perpetuating the problem for which the communities are being condemned for. The TLPF plays this advocacy role by engaging local leaders such as the County Commissioners and presenting the views of the people through local district and constituency forums, soliciting support from donors both external and internal and participating in decision making such as the formulation of the constitution and law making by involving the people’s representatives in parliament. The Kenyan Constitution under article 27 provides for ethnic, regional and gender balancing in public appointments to cater

for the real or perceived feeling that some communities, like the pastoralists, are marginalized. This is expected to create systems of inclusivity of all people.

4.4 Socialization

To inculcate values of peace and democracy, the TLPF uses a restocking programme where members of the community are awarded heifers and goats. These are awarded either through participation in the peace races or through a grant targeting those who lost their livestock to rustlers. The beneficiaries have lauded this programme as an idea that helps change the belief that restocking can only be done by stealing animals from their (enemies). This has reduced the intensity of negative attitudes towards their neighbours. The reformed warriors also praised the programme for providing them with a more viable and more sustainable alternative source of livelihood. Through such practices, people learn to develop tolerance, mutual trust and the ability to compromise through democratic procedures. Due to these efforts, former cattle rustlers whose livelihoods depended on violence have reformed into genuine breadwinners for their families. Some have embraced agro-pastoralism and lead more sedentary lives that are more tranquil.

4.5 Inter-group social cohesion

The peace races which have been held annually from 2003 bring together members from the warring communities. These have created a forum for relationship building and restoration of trust. The peace races have the ability to bring people in close contact with one another and this promotes social cohesion among the parties in conflict. The organization of the sporting events incorporate an entertainment and fun element as participants mix freely during the events without consideration of ethnicity. The events also include traditional singing and dancing, recitation of poems and beauty contests. Other studies have shown that sport plays a major role in building social capital. Putnam (2002) argues for engagement and participation in joint activities between adversary groups, such as joint associations such as Parents Teachers Associations in schools, cultural events, and even sports. The TLPF

achieves this through peace races and multi-ethnic schools where pupils and parents from different communities mix.

4.6 Inter-mediation and Facilitation

Civil society can mediate between communities in conflict and sometimes between any group and the state. By creating platforms for mutual dialogue and encounter, people understand each other and their differences. The main activities within this function are engaging armed groups and communities or development agencies in peace or even disarmament or cease fire negotiations. The TLPF carries out this function by negotiating with the state to carry out disarmament exercises in a humane manner. It also appeals to the warriors not to engage in any raids during the peace events and for an agreed period of time thereafter. The foundation uses peace education workshops and seminars.

4.7 Service delivery

Service delivery is an important entry point for peace building. The root cause of conflict among pastoralists is the competition for scarce resources such as pastures and water and the culture of “warriorhood” which upholds raiding as a kind of initiation into manhood. The TLPF believes that these practices can only be stopped by introducing alternative means of achieving these cultural values, hence the need for education. Education is a transformational process that inculcates new values, morals, beliefs and attitudes in people, hence the slogan “say no to guns and yes to the pen” has a lot of significance in this programmes. In recognition of this fact, the Foundation has given priority to educational infrastructure which also offers other services such as health and sports facilities for training athletes. This has been achieved through the construction of two institutions, support to needy students through scholarships and bursaries and donations to rural schools in cash and in kind. The objective is to support pupils orphaned by the conflict and those left destitute due to poverty. The institutions draw students across the border areas of the Greater Horn of Africa which include Northern Kenya, North Eastern Uganda,

Ethiopia, Southern Sudan and Somalia. The reason for this is that it will act as a Peace building institution.

As Paffeholz (2010) argues, the direct provision of services to citizens is an important activity of civil society associations, especially in cases where the state is weak. The Kenya Government has been unable to provide adequate health and educational services especially in the marginal areas of the country. Thus, service delivery as a *function* becomes an effective entry point for other civil society functions such as inter-group social cohesion and socialization. Service delivery is mainly associated with the development cooperation sector driven by donors who assign service delivery a higher priority. They believe that improving the quality of living is important even as the effects of the conflict are being addressed. For example, for TLPF to achieve the function of fostering social cohesion, the intake of pupils is distributed on a quota basis to all the affected communities. As a vehicle for peace, education is expected to enable the children unlearn the war values and the enemy attitude by mixing children from various warring communities and nations. This will be aided by offering a peace education curriculum as part of its overall teaching curriculum, enable parents from various warring communities to interact through visitation to school to see their children and provide training facilities for the talented youth from these communities who hope to develop or pursue a career in professional sporting such as athletics, soccer and other sports.

4.8 Successes and challenges

Having looked at the functions of civil society from the lens of the TLPF, what are its critical success factors? From the analysis of the available information, it can be seen that the critical factors influencing the success of the TLPF are:

- a) The choice of sport as a strategy to talk about peace gave the foundation a high profile because sport and athletics in particular is a source of national pride in Kenya. It is therefore bound to attract a lot of publicity and donor aid. It also resonates well

with Government agents and especially the Ministry of Youth and Sports which sees the Foundation as complementing its national activities.

- b) The encouragement and facilitation of the warring communities to take up agropastoralism as a way of life. This has reduced dependence on livestock, thus reducing the need for raids.
- c) The founder of TLPF, Dr. TeglaLorupe comes from the Pokot community and although the Pokot have less regard for women, she is respected for her courage and success as an athlete even by men. As a result she has been able to identify with the grassroots actors such as the warriors. She has local knowledge of the prevailing situation among the warring communities and this has helped in the formulation and implementation of the peacebuilding strategies.

Challenges

From this study it also emerged that Peacebuilding is a process rather than an event and this means it takes time to realize any results. Some of the challenges cited are:

- a) Funding for the various projects and events organized by the TLPF is never enough. Funding for capital projects such as the schools, stadium and health facilities and annual events such as the peace races requires continuous fundraising activities and proposal writing which takes time and skill. This is a challenge as the Foundation has not generated its own revolving fund after almost ten years of existence there is also the danger of “donor fatigue”.
- b) Coordination of the various actors at the local level may lead to duplication of functions and sometimes conflict. For example, there exists other peace initiatives organized by traditional peace associations, private sector, religious organizations, the Kenyan government peacebuilding agencies such as the National Cohesion and Integration Commission and Governments of neighbouring countries like Uganda and South Sudan . The TLPF lacks the human resource and infrastructural capacity to coordinate with all actors in peace building.
- c) The sports events and educational programmes have limited reach, meaning only a few people relative to the population benefit. In the case of sport, for example, not

all participants have athletic talent, hence the danger of many warriors reverting back to their ways for lack of alternative livelihoods.

- d) State interventions whenever there is a conflict, may negate the achievements made by the Foundation because of the methods used. For example, in situations where dialogue and negotiation would be more effective in returning stolen livestock, the state imposes a disarmament exercise as happened in November 2012 in Baragoi Kenya where the Turkana warriors stole livestock from the Samburu community, many people were killed including state security personnel (www.nationmedia.com).

5. CONCLUSION

In this essay, the role of civil society in peacebuilding was discussed in the context of the TeglaLorupe Peace Foundation, a Kenyan charity organization that uses sport to build peace among the pastoral communities in Northern Kenya and Uganda. The role of peace building was analysed in regard to seven functions of civil society namely: protection, monitoring, advocacy, socialisation, social cohesion, facilitation, and service delivery. From this discussion, it can be concluded that civil society has the ability to contribute to peacebuilding and facilitate the conditions necessary for building a sustainable peace. However, the relevance of civil society functions and hence the civil society's peacebuilding potential vary according to the phases of conflict. The communities that TLPF targets have sporadic violent conflicts with periods of relative peace in between. This makes functions such as protection less prominent as it is carried out mostly when there is a conflict. Other functions such as socialization, advocacy and service delivery play a major role as they have long term impact and needs to be continuously carried out. The effectiveness of the TLPF, therefore, varies substantially from function to function. The context in which the functions are being implemented also strongly influences the space for civil society to act and thus strengthens or limits its overall effectiveness. The main contextual factors to be considered are: the behavior of the state; the level of violence; the role of the media; the objectives of civil society itself and the influence of external political actors and donors.

This essay also pointed out the critical success factors and challenges that affect TLPF. The choice of sport as an instrument of peacebuilding and the profile of the founder of the foundation are major sources of success. However, funding, coordination of the various activities and actors, limited scope and government interference are some of the factors that present major challenges to the effectiveness of the Foundation. One major limitation of this essay is the lack of proper documented literature on the activities of TLPF. By relying solely on the Foundation's Website, there is a chance that the information may be biased and it is hoped that this essay will form the basis for future scientific research.

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