THE USE OF SPORTS IN CONFLICT RESOLUTION: A CASE STUDY OF TEGLA LORUPE PEACE RUN IN WEST POKOT DISTRICT KAPENGURIA DIVISION KENYA //

BY

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DECLARATION

I, the undersigned, declare that this research project is my original work and has not been presented to any other university or institution for any academic credit.

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This research project has been submitted for examination with my approval as the university supervisor.

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DEDICATION

This research project is dedicated to my beloved wife Christine Kipyegon, my daughters Dyleen Naibei and Claire Naibei, my parents Michael Naibei, Florence Asere. For moral, psychological support and encouragement throughout the course of this research paper

ACKNOWLEDGEMENT

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LIST OF ABBREVIATION AND ACRONYMS

AIDS	-	Acquired Immune Deficiency Syndrome
ASAL		Arid and Semi Arid Lands
F4P	-	Football for peace
GOK		Government of Kenya
HPI		Human Poverty Index
UNDP		United Nations Development Programme
GOK		Government of Kenya
ILO		International Labour organisation
IOC		International Olympic committee
NCCK		National Council of Churches of Kenya
NGO		Non Governmental organisation
SALW	-	Small Arms and Light Weapons
UN		United Nations
UNHCR	-	United Nations High Commissioner for Refugees
UNICEF		United Nations Childrens Fund
UNODSP		United Nation Office for Development and Peace
UN		United Nations
WHO		World Health Organisation
IAAF		International Association of athletics federation
TLPR		Tegla Lorupe Peace Run
TLPF		Tegla Lorupe peace foundation
AK		Athletics Kenya

ABSTRACT

Conflicts among different communities have been very prevalent in Kenya. These conflicts are caused by various reasons ranging from endemic poverty, economic inequality, and cultural reasons. The problem of conflict has taken a toll on communities especially those living in the North Rift region mainly due to cattle rustling amongst the pastoralist communities, whose main livelihood is dependent on livestock. This conflict often leads to loss of life, wanton destruction of property and general underdevelopment.

In an effort to intervene and build peace among communities living in North Rift, Tegla Lorupe, a renowned Kenyan female athlete, established Tegla Lorupe peace run, this initiative uses sports (Running) in order to establish social interaction between warring communities that have experienced conflicts as a result of dominant culture of cattle rustling. Sport is a universal language that can be understood by all, It's intrinsic values such as teamwork, fairness, discipline, respect for the opponent and the rules of the game are understood all over the world thus can be harnessed in advancement of solidarity, social cohesion and peaceful coexistence. These values are core in resolving any conflicts.

This study sought to investigate the use of sports in conflict resolution with a focus on Tegla Lorupe Peace run in West Pokot District. People living in West Pokot (kapenguria division) were used in this study; Kapenguria has hosted the peace run since inception in 2003. The sample size for this study was 60 respondents from the general community, 5 chiefs, 2 district sports officers sports ,3 Tegla Lorupe staff, and 5 religious leaders, giving a total of 75 respondents.

The study findings were, thirty three (58.9%) respondents showed that their role in the peace run is running, five (8.9%) indicated dancing, two (3.6%) indicated cheering whereas, sixteen (28.6%) said they participate in the talks

Youths (Warriors) were found to be the largely represented age group in the peace run fifty four (96.4%) as a peace building initiative in North Rift region.

The study also revealed that apart from running, there are other educational processes involved in the peace run, which creates an atmosphere for peace, seventeen (30%) said seminars are held on peace, fifteen (26.8%) said sports role models give peace messages, while eight (14.3% and ten (17.8% respectively said peace talks are held and guests are invited to preach peace

There is a need to diversify sports use for peace building. This will encourage more people to participate since there are people who cannot run but enjoy a different sport, thus more positive results in peace making.

This study further, recommends more stakeholder analysis, consultation, and incorporation to ensure that the peace run is more accommodative. Women and children participation needs to be encouraged so that peace message will be assimilated by all the age groups; women and children are worst affected by any form of violence , the culture of tolerance and togetherness will be cultivated to the young generation and this will have a positive impact when they grow up

The peace run should also be held frequently as opposed to once per year This will create more opportunities for the communities to come together, the more contacts there is between conflicting parties, the more scope there is for resolution

The government, NGOs and other stakeholders should encourage the use of sports in other areas that are prone to conflicts, since the initiative has been successful in West Pokot District

CHAPTER ONE
INTRODUCTION

1.1 Background

Conflicts between human beings is a global issue, people with opposing needs beliefs, values, or goals often compete. According to Pkolya *et al* (2004), Africa has been let down by continuous conflicts both intrastate and interstate for a long time From Algeria to Sierra Leone, Liberia to Sudan, the Horn, East and Central Africa and the Great lakes region, armed conflicts have increased and are almost exclusively within In some parts of African countries, a whole generation has not experienced peace since independence and war has been internalised as a legitimate component of life Nhema (2002). Even some of the countries that were once regarded as Islands of peace and tranquillity, such as Ivory Coast and Kenya have equally experienced escalating conflicts

Conflicts, however, are not 'wrong' per se, at times without it, there would be no development. The magnitude with which conflicts is waged can have destructive impacts on the people. Conflict resolution is therefore an integral element since it decreases the odds of non productive escalation. A number of method to resolving conflicts have been advanced and some of them include negotiations, mediation and other intervention measures of bringing people together such as peace run Initiative. However, negotiation is the most basic and widely used method in solving conflicts, it is the back- and forth communication between the parties to the conflict with the aim of finding an amicable solution. Depending on the circumstances, negotiations could be held in boardrooms, in an office or a room.

Another way which is most commonly used is mediation, this process is a voluntary in which an impartial person (mediator) helps with communication and promotes reconciliation between the parties which will allow them to reach a mutually acceptable agreement, it is often the next step if negotiation fails, dialogue is another method broadly adopted in a number of context in dispute resolution, other methods which are involved in conflict resolution are litigation and arbitration. These demonstrate some of the endeavours aimed at reducing conflicts. The principal

victims of conflicts, according to Pkalya *et al* (2004) are the poor and the marginalised, he further, points that, conflicts bring about deaths, wanton destruction of property, displacement and disruption of livelihood, critical health and education system break down, physical infrastructure is destroyed, agricultural activity interrupted, food supplies become scarce, commerce and trade shrink, poverty increases, violence and criminality become widespread

Notably, most organisations such as, United Nations (UN), Non Governmental Organisations (NGO), civil societies, have come up with mechanisms that address conflicts, or build peace. Sports, is one of the tools that have been harnessed for peace building (Conflict resolution). According to United Nation Office for Development and Peace (UNOSDP) (2011), out of the 34 countries invited by the Sports for Development and Peace International Working Group; to share information about their Sports for Development and Peace initiative, approximately 69 % of developing countries and 85 % of developed countries either use, or plan to use, sport in national strategies for conflict resolution or peace building.

The history of peace building through sports, according to UNOSDP (2011), is widely seen as an emerging field, it dates back to the origin of the Olympic Truce which was first used to establish temporary peace between warring states, to allow for the competition by their athletes. It further, argues that sport as a universal language can be a powerful tool to promote peace, tolerance and understanding by bringing people together across boundaries, cultures and religions. Its intrinsic values such as teamwork, fairness, discipline, respect for the opponent and the rules of the game are understood all over the world thus can be harnessed in advancement of solidarity, social cohesion and peaceful coexistence. These values are core in conflict resolution mechanism, " Sport programmes permit encounters on neutral territory and in an environment where aggression can be controlled, regulated and transformed and hence facilitates rapprochement and reconciliation between opposing parties (UNOSDP, 2011).

The UN Inter agency Task Force on Sport for Development and Peace, for instance, identified that well designed sport based initiatives that incorporate the best values of sport can be powerful, practical and cost effective tools to achieve development and

peace objectives. The report of the Magglingen Declaration highlights the link between sport and physical, mental and social development expressed in the field of sport and peace, sport and health and sport and education. Sport enters into the most varied spheres of life and has numerous social, economic and cultural interfaces and points of contact and sport is the ideal cross cutting instrument and has benefits in social integration and the development of social capital. Sport can assist in the prevention and reduction of conflict increasing social cohesion and contributing to community economic development (Pkalya *et al.*, 2004).

Kenya, especially, the North Rift has witnessed conflict of different dimensions, like other semi- arid parts of Kenya, the area is characterised by high poverty levels and illiteracy Mwaniki *et al* (2007), the nature and sources of these conflicts include endemic poverty, economic inequality, and cultural reasons Nhema (2002). On the other hand, Kenya has been on the world map as a major sporting powerhouse legendary sports personalities like, Kipchoge Keino, Paul Tergat, John Ngugi, David Rudisha, Edith Masai, Catherine Ndereba, Tegla Lorupe, among many others, come from Kenya This study therefore, wants to investigate how sports is used in conflict resolution, with emphasis on the already established Tegla Lorupe Peace Foundation which uses sports (Running) in order to establish social interaction between the warring communities that have experienced conflicts as a result of dominant culture of cattle rustling

1.2 Problem of the Statement

Whereas The Government of Kenya (GOK) has used a lot of effort in disarmament exercise through state organs like the police, to address conflict in the North Rift region, which is as a result of cattle rustling amongst pastoralist groups, whose main livelihood is dependent on livestock, conflicts have intensified

Pastoralists engage in cattle rustling for various reasons ranging from restocking livestock decimated by drought and other factors. Depleted livestock, limited pasture and water from the cumulative effect of cyclic drought, availability of small arms has forced aggressive and violent restocking measures

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Cattle's rustling is also a rite of passage into adulthood after circumcision, where boys become men. The newly initiated men take part in cattle raids to demonstrate their prowess. Such raids are also organized to raise the bride price. This culture breeds criminal behaviour which in turn fuel conflicts (Mwaniki et al., 2007:19)

Sport has the power to convey harmonious messages effectively, to promote social cohesion reduces crimes, and facilitates the power to influence peace positively. The four aspects of sport as a tool for social integration and a peace building process between parties of different cultural backgrounds is based on arguments that sports are non-verbal means of communication, offer occasions of collective experience and direct physical contact between people, a medium which transcends divisions of class, and are instrument of culture

Participation in sports also enhances self-concept, self-esteem and self-confidence, and is believed to have the potential to foster individual empathy, tolerance, cooperation, social skills and team work (Keim, 2003).

1.3 Research Questions

The research was guided by the following questions:

i)   What activities are done by the Tegla Lorupe Peace run in building peace in the North Rift

ii)   What are the roles of different age groups in sports as a peace building initiative in the North Rift Region?

iii) Which are the sports related educational processes involved in peace building by the Tegla Lorupe peace run?

iv)   What are the impacts of sports in peace building in the North Rift Region?

1.4 Objectives of the Study

1.4.1 The Main Objective

The main objective is to study the use of sports in conflict resolution with specific reference to the Tegla Lorupe Peace run in West Pokot District

1.4.2 The Specific Objectives

The specific objectives of the study are as follows:

i) To describe Tegla Lorupe Peace run

ii) To establish the level of awareness among the residents on the peace run initiative

iii) To investigate the sports related educational processes involved in peace building

iv) To examine the role of different age groups in sports as a peace building initiative in the North Rift Region

v) To investigate the impacts of sports in peace building in the North Rift Region

1.5 Justification of the study

This study contribute to knowledge by generating and documenting information about conflicts in Kenya, particularly in the North Rift Region which has experienced escalating ethnic conflicts due to the easy availability of Small Arms and Light weapons (SALW) which have compounded the already fragile situation

The study is also useful to the government and other stakeholders in undertaking effective intervention strategies against conflicts in ASALS in particular, and other inter ethnic conflicts in general. Other policy makers and planners will also find the study helpful in formulating appropriate policies and programmes to control the problem of conflicts in the society which are a major hindrance to any positive development because limited tangible benefits will be experienced in conflict situations. The findings will be of help to the ministry of sports and other government agencies and departments

This study will help in determining the capacity of sports which is a multibillion dollar industry in bringing people together, fostering unity and peace in Kenya

1.6 Scope and limitation of the study

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ending the conflicts. Kapenguria division of the West Pokot District was the epicentre of the study since it has hosted the annual Tegla Lorupe peace run since inception

In terms of the scope of issues covered, the study established the sports' peace building processes, the role of different age groups in sports as a peace building initiative, the sports related educational processes involved in peace building and their impacts towards sustaining peace, and the impacts of sports in peace building in the North Rift Region.

The study used both primary and secondary data collected directly from documents of the Tegla Lorupe Peace Runs Foundation, and locals respectively. However, th study excluded other initiatives developed by the other NGO's and State organs in order to address the issue of the conflicts in this area and only focused on the Tegla Lorupe Peace Runs as an intervention mechanism. This study focused on West Pokot and therefore its findings cannot be generalized to represent other peace initiatives that use sports. The study was also constrained in terms of resources and time that would have been needed to collect more data on the same since, the district is too vast. However, these limitations were addressed through use a mixture of reliable secondary data and primary data that was cost effective to obtain and in a shorter period.

1.7 Definition of Terms

In this study the following terms have the stated meanings:-

Cattle Rustling - A thematic type of conflict that features promptly in this study. It represents the struggle among the pastoralists over the possession of cattle, which have been stolen, and re-stolen (Pkalya et al., 2004).

Conflicts -It refers to disagreements between two or more people, groups or Communities. It can be a disagreement over the use of natural resources such as water, pasture and grazing Land, or disputes over ownership of livestock, land or even domestic quarrels (Pkalya et al., 2004).

Conflict resolution is more comprehensive term, which implies that the deep rooted sources of conflict are addressed and transformed. This implies that behaviour is no longer violent and the structure of conflict are addressed and transformed.

North Rift Region of Kenya –Refer to the area comprising primarily of the following administrative districts that lie generally on the North of the Great Rift Valley, that is; Turkana, West Pokot, Trans- Nzoia, Uasin Gishu, Marakwet, Baringo and Samburu (Mwaniki et al., 2007:19).

Peace building -Peace building involves a full range of approaches, processes, and stages needed for transformation toward more sustainable, peaceful relationships and governance modes and structures (Boutros-Ghali, 1992).

Small Arms and Light Weapons (SALW) –Small arms include revolvers, self loading pistols, rifles and light machine guns; and light weapons include heavy machine guns, hand- held under- barrel and mounted grenade launchers, portable anti aircraft guns portable anti- tank guns, recoilless rifles, portable launchers for aircraft and anti- tank rockets and missile systems and mortars of calibre less than 100mm. The category also includes the different kinds of ammunitions and explosives such as bullets, missiles, grenades, etc that are usually used with the above weapons (Anup, 2007).

Sports-All forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games (UN Inter-Agency Task Force on Sport for Development and Peace 2003)

CHAPTER TWO
LITERATURE REVIEW AND THEORETICAL REVIEW

2.0 Introduction

The purpose of this literature review and theoretical framework is to set the study subject in a broader context through investigation of relevant literatures, other studies and theories. It covers in detail the concept of sports, and peace building, through sports a global perspective, the role of sports in peace building in Kenya and other countries in Africa, sports as a non-verbal means of peaceful communication, and instrument of culture, the process of peace building, and measures for a peaceful community, and factors responsible for conflict in the North Rift part Kenya. The theories used in the study are conflict theory and social control theory

2.1 The Concept of Sports, and Peace Building

Peace building refers to policies, programmes and associated efforts to restore stability and effectiveness of social political and economic institutions in the wake of a war or some other catastrophic/debilitating events. Peace building generally tends to create and assure the conditions for positive peace. The concept of peace building was formerly introduced by former United Nation secretary general Butrous Ghali (1992) in his work "an Agenda for Peace" (United Nations, 2003). The concept of peace building has now gained wide spread acceptance in academic and policy circles. Since the 1990's many efforts have been made to manage conflict but these efforts have not been majorly successful hence creating a need for peace building work.

Although he referred to post conflict situations, Boutrous Ghali identified a range of peace building programmes including co-operative projects that not only contribute to economic and social development but also enhance confidence that is so fundamental to peace. More specifically, Ghali mentions activities focusing of Agriculture, transportation, resource management, cultural exchanges, educational programs, projects and simplification of visa regimes. The existence of a relationship between security and development is an accepted tenet/ characteristics in peace building and the implication of these mutually reinforcing relationships are considerable

Since positive development cannot be attained without peace, the UN has launched several initiatives worldwide to promote Peace. In Liberia, peace building support office was established under the department of political affairs, and it began its operations in 1990's. The same initiative was started in Guinea Bissau and later in Central African Republic. Peace building however, involves a wide range of activities that calls for inclusive participation internationally, regionally and at the community.

Such initiatives have revolved around several areas including disarmament demobilization and integration programmes, providing humanitarian relief to victims, protecting human rights, ensuring security and related services, establishing non violent modes of resolving present and future conflict, fostering reconciliation among various parties in a conflict, providing psychosocial trauma healing services to victims of severe atrocities, issues of repatriating refugees and resettling of I D Ps, aiding in economic reconstruction, building and maintaining operational institutions to provide such services, coordinating the numerous roles of internal and external parties involved in such efforts. Although isolated partial element of such a concept of Peace building has been implemented to alleviate the consequences of past conflict, the integration of this complex model of processes is a relatively new phenomenon.

Peace building initiatives have been complicated by the changing nature of war and increasing frequency of intra-state conflict. The opposing actions and hostile emotions are real hallmarks of human's conflicts. Dialogue is an integral part of peace building, the warring parties return to where they departed first and negotiate for mutual adjustments. Negotiations can be short or protracted starting with the third party facilitators Adejo (2005). In negotiations the third parties play a supporting role, at times using significant leverages. Mediation, arbitration, consultancy and dialogue pose as the major success direction towards restoring peace.

Sports play a vital role in modern contemporary society. Its prominence in the media which devotes considerably more coverage to sport than politics or economics demonstrates its expansion during the last century. This phenomenon has had different impacts on the development of nations, cultures and communities. For the majority of people, sport forms an integral part of life whether as active participants or passive spectators. Sports are not only a physical activity but an area where people

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interact socially. Jarvie and Maguire (1994) state that sports and leisure activities form an integral part of social life in all communities and are intricately linked to society and politics. Sport is also praised for its important role in the era of the New Millennium Development Goals and globalization. It is seen as a tool for conflict prevention, peace building and development by United Nations agencies. In this context, sports is seen by many as a more cost-effective approach for dealing with social problems than correcting the consequences of aggression, crime, violence, and abuse through police, correctional or social services. Aspects of sport are often emphasised as favouring its use as a tool for social integration and peace building processes between parties of different cultural backgrounds (Harms, 1982: 6).

In drawing the relationship between peace and sports, the ancient Olympic festival developed an association with peace, and suggests that the peace association grew stronger as the Games matured. Olympism is an inner faith of a man in himself, a constant effort of physical and intellectual enhancement. Treating others as equals is highlighted in sports given that the Olympic ideology which comprises a reference to a foundational myth with the body culture of ancient Greece and the idea of its revival in modernity, and the mission of sport in promoting health, character and peace.

The athletic contests at ancient Olympia were primarily intended for the religious purpose of attracting pilgrims and especially the attention of the gods; the effects of such gatherings transcended the religious however, and apparently resulted in feelings of community and solidarity among those gathered. The Olympic sanctuary was a special place in which diverse peoples, who might otherwise be strangers or enemies, come together for a common purpose, and the Olympic Games were separate from worldly concerns and conflicts. This is a good example of how Olympic sport taught the ancient Hellenes something about peace by obliging them to set aside their conflicts, treat others as equals, and tolerate difference.

From a contemporary perspective, the (IOC) claims it has the power to spread peace among nations. In 1919, the contemporary Olympic founder de Coubertin spoke of "all sports for all" reflecting on the theme of humanism. Since de Coubertin, Olympism has been associated with well-being, education, health and the physical and intellectual development of human kind. De Coubertin sought to employ sport as

an effective diplomatic tool that would bring people together and ultimately contribute to world peace. Even in de Coubertin's time he sought "peace among nations" and saw sporting participants as ambassadors of peace. He tried to establish interaction between nations united by enthusiasm for peace and an internationalism that would set a ceremonial seal on their peaceful ambitions. De Coubertin was of the opinion that the building up of trans- cultural tolerance was a pre requisite to lessen the chance of war stimulating prejudices against the customs of other nations.

Modern Olympism according to (IOC) and conceived by de Coubertin was built on three pillars: elite sports, ethics and peace. In the modern Olympic Games since 1933, the truce demands that nations follow the athletes' example and put aside their political differences at least for the duration of the games. Olympic style sport can cultivate peaceful attitudes in three ways: first, by carving out space and time for putting aside conflicts (truce and friendship), second, by treating individuals as equals under the rules of the game (equality and fair play) and third, by tolerating and even celebrating differences (mutual understanding and solidarity) Given the rhetoric from scholarly claims of Olympism and peace, it seems many institutions have attempted to contribute in enhancing the discourse of peace and Olympism

The Salt Lake City Round Table Forum was organised by the Canada based humanitarian organisation "Right to Play" with the collaboration of the IOC and the United Nations with parallels to the 2002 winter Olympic Games. The report of the Salt Lake City round table forum (2002) states that their major outcome was the establishment of the United Nation's (UN) Inter Agency Task Force on Sport for Development and Peace to promote equality through sports as an idea for peace building The UN Inter Agency Task Force Report (2003) highlights the importance of integration of sport for development and peace in the development agendas of UN agencies, governments and national and international development organisations. In addition, they recommend the mobilization of resources amongst UN agencies, governments and sport organisations for Sport for Development and Peace programmes. "Right to Play" hosted the Athens round table forum with the collaboration of the IOC and the United Nations in parallel with the 2004 Athens Olympic Games.

The Athens Round Table Forum (2004) states that the major outcome of the forum was the establishment of the International working group on Sport for development and peace. The main aim of this group is to produce a best practice collection of sport for development and peace initiatives and to develop guidelines for inclusion of sport for development in national programmes and policies leading to national policies on sport for development and peace.

It is also evident that National Olympic Committees play a vital role in promoting peace. The Netherlands Olympic Committee with the collaboration of the Confederation of Sports and the Dutch Ministry of Health, Welfare and Sport and the Dutch National committee for International Cooperation and Sustainable Development hosted the Next Step Amsterdam Sports for Peace conference in 2003. The Brazzaville Declaration Report (2007) highlights that the IOC, the association of National Olympic Committees of Africa and the African Union have proposed to join their efforts with those of governments, NGOs and private partners to create a fund for sport and peace initiatives.

2.2 Tegla lorupe Peace Run

Tegla Lorupe is a former long distance runner who like other Kenyan athletes, rose from nothing to everything through her sporting career, this is expounded on her foundation website (http:// teglapeacefoundation.org) she has won a number of accolades in the world

Table 2.1: The Achievements of Tegla Lorupe

Year	Tournament	Venue	Result	Event
1992	Olympics	Barcelona, Spain	17th	10,000m
1993	World Championships	Stuttgart, Germany	4th	10,000m
1995	World Championships	Gothenburg, Sweden	3rd	10,000m
1996	Olympics	Atlanta, United States	6th	10,000m
1997	World Half Marathon Championships	Košice, Slovenia	1st	Individual
			2nd	Team
	World Championships	Gothenburg, Sweden	6th	10,000m
1998	World Half Marathon Championships	Zürich, Switzerland	1st	Individual
			1st	Team
1999	World Half Marathon Championships	Palermo, Italy	1st	Individual
			1st	Team
	World Championships	Seville, Spain	3rd	10,000m
2000	Olympics	Sydney, Australia	13th	Marathon
			5th	10,000m

Source http:// teglapeacefoundation.org)

Tegla Lorupe hails from Pokot community, where the neighbouring pastoralist, Turkana, Marakwet, Sabiny, Karamojong and Tobosa are ever battling each other over cattle raiding. these region according to Wanderi (2008) guns have been changing hands openly as one is expected to own and keep his own gun for personal and community security. This prompted her in 2003 to initiate Tegla Lorupe Peace Race (TLPR), the race is an annual event organized by the Tegla Tegla Lorupe peace foundation (TLPF) with the aim of creating harmony and integration.

The peace run carries the vision 'A *Peaceful, Prosperous and Just World in which Sports is a Unifying factor*', the goal is to restore peace among warring pastoralists through sports and create a difference in the lives of the less privileged ,building social relations, induce trust among the warring communities, and showcase sports as an alternative economic livelihood factor.

2.3 Warrior's participation in the peace run

Over 2000 warriors and elite athletes participate in what has become one of the world unique races that attract external donors in a huge way Wanderi (2007) the race attract ministers, MPs , ambassadors ,high commissioners, corporate heads and other dignitaries in gracing the race. Describing the peace run held in 14th November, 2009 Pilipili (2009) posits that *visitors to kapenguria would have been extremely worried over the report about presence of over 2,000 warriors* however, these warriors came to denounce cattle rustling and join the rest of the world in promoting peace .Several cattle rustlers have been converted to being international athletes courtesy of this race . Tegla lorupe peace run (Peace Bulletin, 2005) gives a case of a cattle rustler by the name Mark Loktare who traded his AK 47 for training kit and has since reverted to a normal life vowing to train hard in order to earn living without killing or stealing, this is a clear demonstration of the potency of sports in bringing peace.

2.4 Other stakeholder's participation

In supporting the initiative of Tegla Lorupe peace run several organizations, Oxfam, International Association Athletics Federation (IAAF), Athletics Kenya (AK), Coca Cola, Standard Chartered Bank, Kenya Red Cross Society, among many others have partnered to sponsor the initiative .

Representative from these organizations, former international athletes and ambassadors are invited to give key speeches during the peace run. Tegla Lorupe in her speech in 20th November 2004 said, *'last year, we all congregated here during the inaugural peace race and we saw how various communities come together in an atmosphere of peace, the same peace was observed though out the year it is my sincere hope that this year's race has, and will go a long way in improving inter community and a cross border relations in this vast, rugged, and marginalized countryside'* This demonstrates peace messages that are conveyed during the peace runs

Another speaker Dr Emmanuel Saylor (Lecturer) called on the pastoralist to diversify their sources of income beyond animal keeping. *Let us not invest in cows only but also in assets that can bring us more profits."* Let us desist from the popular belief

that all cows on earth belongs to us (This mentality has for many years been singled out as the reason why pastoralist engage in cattle raids; ostensibly to "return" their animals

2.5 Stakeholder's forum

According to the report on the 10th Tegla Lorupe peace run 2011, states that prior to the peace run a consultative stakeholders forum bringing together gove nment representative, peace organization to local resident , to take stoke of peace bui ding effort in the region and deliberate on the way forward, the report further posit that over 500 people attended consultative forum.. They included peace representatives and reformed warriors from the Pokot community, Turkana, Sabiny, Marakwet, Southern Sudan and the cosmopolitan communities from Trans-Nzoia The forum is divided in two sessions: morning and afternoon. The morning session is dedicated to the invited dignitaries, partners and donors to speak to the target audience (mainly warriors) and encourage them not to relent on peace building efforts The afternoon session is dedicated to discussion groups (among them warriors, women and other peace actors) to deliberate on issues regarding peace and development, and present their resolutions to the plenary.

2.6 Peace Building through Sports a Global Perspective

The contribution which sports has played in other areas of development such as good health is undoubted, sports however, has continued to be utilised in building peace amongst the conflicting groups , UN has recognised the opportunities of using sports to harness peace and resolve conflicts, " Sports is a cost-effective tool for peace'' (UN, 2007)

This has for instance led to the use of sports related activities as an integral part of nation building and to foster goodwill within local communities by a number of UN peacekeeping mission worldwide Kvalsund, (2003) Sports works primarily by bridging relationships across social, economic, and cultural divides within society, SDP IWG (2004), and hence, it build a sense of shared identity and fellowship among groups that might otherwise be inclined to each other, with distrust hostility or violence. Similar views are shared by Coleman (1961). "Participation in sports increases attachment between athletes and their teammates and coaches. These ies

should reduce anti-social behaviour by constraining individual tendencies towards aggression and delinquency." The UN former secretary general, Kofi Annan, in one of his key speeches pointed out that "Sports is a universal language, understood from Milan to Manila, from Montreal to Montevideo, and that It engages and brings the world together in a way few, if any other activity, can manage, and it has almost unmatched role to play in promoting understanding, healing wounds, mobilizing support for social causes, and breaking down barriers".

Locally and internationally sports can solve those problems that politicians and militaries probably cannot. The author notes, not only has sport been recognized as a powerful apparatus, but the fundamental values of the sports and play alone have been acknowledged as very important elements in the building of a strong civil society and states where tolerance and friendship is being built. More than a conflict transforming tool, sport has been granted the potential as a conflict-prevention measure, helping forestall processes that generate aggression, hatred and fear (Kvalsund, 2007).

Sports can contribute broadly in building peace, notably, it brings people together, when this happens it is easy to engage them positively in dialogue, especially between conflicting groups. when properly adopted and designed sports can contribute immensely in pulling crowds and engaging them in dialogue. SDP IWG (2004) states that, sports create opportunities for more social contacts, thus creating the necessary infrastructure that help to build peace

When people come together to participate in sports, they share experiences, in so doing participants from conflicting groups increasingly grow to feel that they are alike, rather than different Sports bridge relationship across social, economic and cultural divides within society, and by building a sense of shared identity and fellowship among groups that might otherwise be inclined to treat each other with distrust, hostility or violence SDP IWG (2004) further says that, sports can serve as a tool to advance demobilization and disarmament efforts and to support the often difficult reintegration of ex combatant, regular sport activities can help to address war-related trauma and promote healing by providing safe spaces for activities that enable victims of war to regain a sense of security and normalcy

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Sports also offer an important means of reaching out and engaging socially excluded groups like women, children and the disabled within safe spaces. Sports can also be used as a communication platform, globally sports is very popular, and thus it is an ideal and extremely powerful mass communication tool that can be used in promoting culture of peace. "Celebrity athletes , can be extremely influential as role models and spokespeople for peace and serve at times as intermediaries between hostile nations. In Bosnia and Herzegovina there are an Open Fun Football school which begun in 1998 and has since expanded into Macedonia, Serbia and Montenegro, Croatia, Armenia, Azerbaijan, Georgia, Lebanon, Jordan and Syria. Open Fun Football Schools organizes grassroots children's football programs during school vacations. It aims to promote reconciliation, social cohesion and co-operation between otherwise antagonistic population groups and in Bosnia and Herzegovina has brought approximately 125,000 children aged 8-14 from across ethnic divides, to play football and have fun (Serena, 2008).

As concerns peace in South Africa, the South African Peace Players International (PPI-SA) established the Bridging Divides Program to break down race barriers, educate children about health issues, and provide alternatives to crime in the KwaZulu-Natal province. The program brings together children and youth from different backgrounds to play basketball and forge positive relationships that transcend race, culture and religion. Young adults benefit from a Leadership Development Program that empowers them to make positive change in their communities and the lives of children they work with

In the Middle East ,Football for Peace (F4P) initiative has helped in enhancing peace for instance there is a sport-based coexistence project for Jewish and Arab Children and adults in northern Galilee, Israel, organized by the University of Brighton in partnership with the British Council. Since 2001, Football 4 Peace (F4P) has been conducting sports programs for Jewish and Arab children in towns and villages of the Galilee region of Northern Israel. "The work of F4P builds upon the experiences of South Africa and Northern Ireland in that it seeks to make grassroots interventions into the sport culture of Israel and Palestine while at the same time making a contribution to political debates and policy development around sport in the region.

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In Liberia Right to play is an initiative which has helped in ensuring peace after a devastating 15-year civil war that left people and communities in physical, economic and social disarray. Liberia is a country on the mend. While the country works hard to rebuild villages, roads, and communications infrastructure, the children of Liberia are learning that inclusion, teamwork, and trust can play a crucial role in their own development. Joining millions around the world in celebration of International Day of Peace, Right to Play Liberia kicked-off its second annual Peace Dream Cup on September 21, 2008 in Lofa County, Liberia. A two week football tournament was organized for children under 14 and demonstrated how sport initiatives can play an important role and contribute toward national peace-building initiatives by having youth come together and play (Right to play, 2010)

According to "Sport and Peace" (pp. 212-246) The Ivory Coast Civil war in 2002 split the country between rebel-held north and government controlled south. Political Agreement was signed on 4 March 2007 and the country is now in a post-conflict phase. Football, volleyball and basketball programs (along with local sports, games and artistic activities), have been implemented in the Ivory Coast, in order to help children, youth and adult community, sports to be a particularly important and useful tool because it gives people from different ethnic backgrounds a reason to gather and meet, as sports provides a safe and neutral ground to participate together (UNOSDP 2009).

The FIFA Football for Hope is a key element of a strategic alliance, led by FIFA in its capacity as world football's governing body and street football world as the driving force behind a global network of non-governmental organisations, developing projects on the ground, in which football is the common denominator. The objective of the Football for Hope movement is to bring together, support, advise and strengthen sustainable social and human development programmes in the areas of peace promotion, children's rights and education, health promotion, anti-discrimination & social integration, and the environment. These programmes must be aimed at children and young people, and use football as an instrument to promote participation and dialogue. The aim of Football for Hope is to create a better future through the medium of football

2.7 The Role of Sports in Peace Building in Kenya and other Countries in Africa

The Global Millennium Development Goals and the Magglingen Conference in December 2005 both affirm sport as a "beacon of hope" for peace building and development efforts throughout the world. The Magglingen Conference resolved to use sport, with due attention to cultural and traditional dimensions, to promote education, health, development and peace. Sport played a crucial role as a dynamic part of civil society in struggle against apartheid in south Africa. Allison (2000:69) remarks that "In few countries could institutions of civil society outflank and manipulate what appears to be a powerful state in this manner; in no other country, perhaps, could sporting institutions have played so large a part in forming the direction that the state would take." In its' struggle against an unjust system, sport was victorious.

Africa's transition to democracy has brought great progress to many of its people and numerous untold advances have been made in bridging past divisions. However, many tensions and inequalities are still present that contribute to the high level of conflicts over a variety of issues ranging from employment, land, housing, scarcity of resources and facilities. Ten years after the start of democracy in South Africa for instance, poverty is still rife. According to studies in 2002, 75% of Cape Town's township residents lived below the poverty rate of $45 a month. Youth are the most disadvantaged. According to Molo Songologo, 60% of South Africa's children are presently living in absolute poverty.

The Derby Bosnia-Herzegovina community association and the Zimbabwean Association Football team both have provided opportunities for members of their national community to participate in regular team sports and in so doing, have built stronger bonds within their own communities and greater opportunities for mutual social support. Stakeholders in both programmes indicated that bonding had overcome some of the ethnic, political and religious divides which were endemic in their country of origin. The national Republic of Tanzania's Sport Development Department has been particularly successful in using sport to address conflict among Tanzania's refugee population. Projects involved mixing refugee children from different groups in supervised sport and play activities, encouraging them to form

friendships across ethnic and cultural boundaries and building in conflict prevention messages and skill building.

In Kenya Sports and peace initiatives are common, for instance there are Street soccer to promote peace in Nairobi. A street soccer to promote peace and reconciliation was held in Nairobi on June the 14th, 2008. The UN Habitat, UNICEF and Safer World sponsored the match, who brought together eight teams, one from each of Nairobi's eight Districts (UNICEF, 2008). The event targeting mainly the youth was meant to promote team spirit, showcase talent, and share ideas on income generating activities and leadership skills. In between the matches, peace and reconciliation messages were staged through theatrical activities and music. Before the matches, the youth held road shows to preach peace in areas worst affected by the post 2007 election

There is also Sport league by World Vision as part of its long-term plan for peace-building and reconciliation in Kenya. Christian aid agency World Vision has been establishing sports leagues to help address deep-rooted ethnic issues that have contributed to violence in the country for more than a month. According to World Vision's emergency, Humanitarian and development agencies need to focus on the issues that have divided this country over the years. One way World Vision provides social and psychological support to Kenyans affected by the violence is by organizing sports leagues designed to help heal existing wounds

Another initiative is "Kenya Youth Sports4Peace & Reconciliation Project" It is currently run by Care, an international NGO, under a "sport for social change program". The project give approximately 60 Kenyan youth, displaced through ethnic violence, an opportunity to engage with each other in intercultural dialogue & reconciliation through Sport activity and workshops. In a 5 day series of sports events and skills and Counselling workshops at an Internally Displaced People's camp in Eldoret, Kenya, the project aimed to empower youths with the capacity to embrace peaceful conflict resolution through sports and to equip them with skills in using popular sports and Educational Development Theatre as animation tools for Peace building, participation and cross-cultural understanding. The main activities were friendly soccer, netball, volleyball, handball matches, a special road race through

post-election violence affected areas in Eldoret and a workshop to train youth group leaders on the use of sports and other creative (Serena 2008)

The "Sport Based Child Protection, Peace and Reconciliation Project" The project, sponsored by Safe the Children UK was implemented by KESOFO in collaboration with several UN agencies, IDP camp managers and many other local and international organizations. The *Kenya Community Sports Foundation* (KESOFO) is a humanitarian nongovernmental organization, led by sportsmen in Kenya, with the goal of delivering programs of sport for health and social cohesion, specifically targeted at children, the youth and adults living in situations of disadvantage in both urban and rural areas. KESOFO promotes sport as a medium of health, training and social cohesion The overall purpose of KESOFO is to promote a culturally sensitive "sports for all" (Serena, 2008).

2.8 Sports as a Non-verbal Means of Peaceful Communication, and Instrument of Culture

There is a widespread notion that linguistic and cultural barriers are more easily overcome in sport than in other areas of social life. For this reason, sport is often referred to as the "conveyor of culture of the most accessible symbolism." (Giebenhain, 1995:167 and Harms in Adolph, Bock, 1985: 63) They share these views, stating that, sport is marked by a simple and easily comprehensible form of symbolism, which makes it possible to eliminate linguistic barriers and other obstacles to interaction. Sport, with its primarily non verbal and immediately comprehensible interactions, is therefore particularly suited as a medium for overcoming feelings of socio-cultural unfamiliarity and 'otherness' (Stilwe, 1984: 303)

In Africa, however, it is not all that easy to "eliminate linguistic barriers and other obstacles to interaction." Language plays a major role in Africa, in the sense that as an unintentional "sub-text," it indicates that the speaker belongs to a particular group Multi-lingual coaches, trainers and teachers remain essential to the promotion of multi-culturalism within sport. Sports programmes are occasions of collective experience and direct physical contact. Sport is also regarded as a possible tool of social interaction because it occasions collective experiences, as well as direct

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physical contact, between the participants. According to Harms, people jointly participating in active sport, especially in team sports, enter into "direct physical contact" with one another, which practically provokes "the emergence of intensive interpersonal relationships" (Harms, 1982:7).

Extension of sports will create opportunities for greater contact between cultural groups and communities. Such an initiative, if properly organized and structured, would foster understanding across cultures and build cohesion between communities. The logistic framework of the undertaking should ensure a kind of interaction and exchange which will enable the participants to generate mutual acceptance and tolerance, and to reduce the feeling of "bodily otherness." In earlier studies, dance and traditional games were found to be effective media for overcoming initial obstacles or barriers to interaction (Kemn, 2003:155)

As an instrument of culture, sports "displays the greatest number of common features, which transcend specific cultures." As Harms points out, this commonality qualifies sport as a pre-eminent area for intercultural exchange and communication (Harms, 1982:6) Stüwe (1984 303) describes sport as an "instrument of culture of international character" because of its world-wide presence, which ensures that its rules are known to members of practically all cultures. However, in Africa obstacles to community development and peace building include ethnic prejudices, racism and Xenophobia, attitudes which were ingrained by apartheid, but which continue to exist even after the transition to democracy and undermine efforts for building more caring communities.

The problem is compounded by the fact that success in team sports does not depend on personal contacts or friendships between team members. Matches between teams or players do not necessarily improve attitudes. Coakley and Lewis believe that normal contests quite frequently reinforce prejudices held by players and/or spectators (ibid 1990:220). Bröskamp is of the opinion that a meeting of cultures on the sports field can lead to the hardening of persistent prejudices (Bröskamp, 1993:185).

Joint programmes of mass-based sport for all population groups, as suggested above, should therefore be established, and the cultural heritage of the various population

groups should be included. In doing so, consideration should be given to socio-anthropological factors, (such as age, group membership, language, religion), as well as to the perception of any particular sport in a particular community (past experience, level of competence, significance of sport in the particular community, etc.) The above points illustrate the complexity of the African situation, and the problems inherent in creating sports opportunities that fail to consider the broader complexities and challenges of transformation, community development and peace building. Sport programmes can take us forward as a nation, but if not properly conceived and managed, can reinforce old prejudices, stereotypes and divisions.

2.9 The process of Peace Building, and Measures for a Peaceful Community

According to Lederach (1997) peace building is more than post-conflict reconstruction, peace building encompasses, generates, and sustains a full array of processes, approaches, and stages needed to transform a conflict toward a more sustainable, peaceful relationship. Peace building is described as involving a range of activities and structures before, during, and after formal peace agreements between parties. Preventing and resolving conflict before it results in violence is far less costly, both in human and financial terms, than responding to it once it has occurred. Action to address the underlying causes of conflict include strengthening governance, improving access to human rights, economic and social development, destruction of weapons and developing a culture of peace. Peace building therefore is lengthy process that requires climate for tolerance and respect for each other

Dialogue is key in peace building and Maoz (2004) states that it is process through which sides deal with disagreement or conflict between them through expressing themselves, listening to the other, and taking in or empathizing with the emotions, experiences, views, and values of the other. Through such dialogues, the sides come to construct themselves and the other differently, extending the boundaries of the self and including parts of the other within the self, and thus including the other within the realm of relational moral responsibility. Perceptions and relations to the other are transformed, and greater understanding, acceptance, and connectedness to the experiences and the positions of the other are formed. The need to reconcile differences and move forward is important in peace building, "it consolidate peace,

breaks the cycle of violence and strengthen newly established or reintroduced democratic institutions (Huyce, 2003)

Sports also have impacts on young people, for instance even though many attempts to resolve conflicts through either introducing various subjects to the school curriculum or enhancing them, the "language of sport" and games overwhelms ethnic distance and assists social changes. The importance of improving social skills among the next generation has been stressed by educators. The pro-social benefits through sport which help to develop personal qualities such as team work, fair play and character; helping to develop the individual better able to operate in, and contribute to society. Therefore, it is important to spread the concept of peace through sport into a large and young population. The Olympic Games is a world event which attracts participation ignoring religion, language, race or creed. Therefore, it is opportune to adopt sports that include fair play, tolerance, team work and humanism inherent in the philosophy of Olympism as a learning model. The "philosophy of Olympism" as the most prestigious concept in the sport arena, can be employed to install positive values and connect different ethnic groups, simultaneously. The quality of universalism of Olympic values which helps to spread positive values amongst all nations is also vital here. Piaget's theory places "action and self directed problem solving" at the heart of learning development

Promotion of Olympic values in Primary education of a conflict affected country will therefore help primary children to acquire fundamental social skills and improve ethical values. For example, they will understand the diversity of a multicultural society, and learn how to respect each other and spread the concept of social cohesion and sustainability through a child friendly learning environment. When Olympic education is integrated with highly practical based Physical Education in schools it will extend the opportunities for children to participate actively in classroom and outdoor activities.

This will also trigger respected individual differences and promoted children's wellbeing. Arguably, implementing Olympic education as a subject in the primary school curriculum will enhance peace among the next generation. Not only youths but also adults should realise the worth of sports programmes in encouraging positive

responses to the challenges of family life. However, many countries promote sports activities for the family in an unsystematic way and those activities are not instructed by professionals. Therefore, it is important to organise family leisure programmes and physical activities as a national programme that every family member is obliged to participate in to avoid self surveillance.

Such family sport programmes can be developed prominently into community events to avoid social distraction, and as a force for integration among different cultures. For instance, indigenous people and gypsies in certain communities discriminate against tribesmen and tribeswomen who embrace new transformation in their lives. Therefore, it is vital to implement sports programmes to overcome differences within ethnic groups around gender, social class and casts, and change stereotypes among people and effect socialisation. To successfully implement these sports programmes, more sport facilities should be available for the public. This has important implications for land use i.e. school grounds for community sports after school. Therefore, it is necessary for the ministries of Sport, Environment, Education, and Health to be coordinated effectively while tasking collaboratively. Non Governmental Organisations also can play a vital role organising such events for the public. Then, those sport programmes can be enhanced as national and continental events to establish social reproduction peace through sport.

2.10 Factors responsible for conflict in the North Rift part Kenya

The North Rift region of Kenya has been left behind generally; the basic infrastructure to the basic amenities has been poor. Mwaniki *et al.* (2007:19) 'this region suffers from developmental and educational neglect.' He further, notes that the North rift region, shares characteristics of pastoralist poverty with other arid land Districts such as Marsabit, Moyale and Districts of the North Eastern Province. The People of North Rift are largely pastoralist; their livelihood is dependent on livestock (cattle, goats, sheep and camel), they are therefore, in constant search of water and pasture for their livestock, which account for approximately 70 per cent of the National livestock herd (GoK, 2006).

While moving from place to place in search of pasture and water, they also transcend the international borders as noted by Jones et al (2009) "their movement is not

confined to Kenya alone, but transcends international boundaries into Ethiopia, Sudan, Somalia, and Uganda" These movements cross border and inter- regional often leads to conflicts over water and pasture Mwaniki et al. (2009) further note that, the inhabitants of the North Rift, Pokot, Turkana, Marakwet, and Samburu have historically clashed over animals, pasture and water. Cattle's rustling is a major cultural activity in the North rift. It is part and parcel of their traditional undertakings and practices. It has been a major source of conflicts in the area Traditionally, cattle rustling were mainly associated with rites of passage into adulthood, the newly initiated men took part in cattle raids to demonstrate their prowess and valour. Such raids were also organized to raise the dowry paid to bride's parents. Further, the raids served to restock a community's livestock especially after a dry spell NCCK (2009).

The main weapons that were used were spears, bows and arrows, the lives and livelihoods of the people was not fundamentally affected since raids were not fatal and frequent as it is currently Presently, cattle rustling has been commercialised, "Raids are well planned and executed with military precision characterized by the use of modern and destructive weapons" (NCCK, 2009).

Some members of the communities realised that with guns, they could make more money by lending them out, in addition to facilitating more cattle raids, consequently more and more money. The invention of 'money economy' in the North Rift region has thus taken the region into commoditisation of all its activities" (Mwaniki et al., 2007:19)

Some politicians further encourage cattle rustling for their political interests, as they make money through the practise (NCCK, 2009). This has aggravated the menace and conflict in the region, in attempting to end the cattle rustling, provincial administrator's elders and police have developed some home-grown ways to contain the menace, notably, 13 commandments (Standard 25 March 2011) The first rule is to impose a fine of 4 goats for each stolen goat The number was arrived at, basing on the legs of animals. This implies to all the livestock. In bid to avert incidents of murder during livestock expeditions, a fine of forty livestock will be paid by a person responsible for murder while twenty cows are paid for injuries sustained (Standard 25 March 2011).

Kamenju further, observed that "all the males aged 15 years and above are armed each with at least one firearm." Guns are acquired for between Kenya shillings 7,000-20,000 (USD 95- 270, Euro 76-216) from the neighbouring communities of Sudan, Uganda, Somalia, or Ethiopia, where civil war is either just ending or still raging Mwaniki et al., (2007) This has transformed cattle rustling from a traditional practice to a highly organised crime.

The primary element in raids is that the cattle stolen are taken to urban centre where they are slaughtered and sold as beef On the other hand, issues relating to the land tenure, has been the cause of conflicts in the North Rift, the displacement of the indigenous African population to give room to the white settlers as noted by the UNHCR (2003) forced majorities of the people to move from their land, to other region, thousands of people were permanently displaced, it has been demonstrated that local land conflicts can erupt into large scale civil strife and political movement (Andre and Platteau, 1998)

Huggins (2008) illustrate the fact that land ownership in Kenya , access and use has been skewed since colonial times, this compounded with rapid population growth, environmental degradation, and slow economic development have put pressure on the livestock keepers to produce more food on a declining resource- base People of the North Rift feel that they have been ignored by the state agents; they see themselves as *neglected, abandoned and just by themselves* (Kituyi, 1990).

This social exclusion results to conflicts, the North Rift districts are among the ten poorest districts in Kenya in all development indices, school enrolment are far below the national average and majority of the people depend on relief food and are malnourished (Mwaniki et al., 2007:37).

2.11 Theoretical Framework

2.11.1 Conflict theory

Conflict theory, originated from the work of Karl Marx, it argues that the society is comprised of people with conflicting interests Thus, there is conflict between several groups in the society: for example conflict between the rich against the poor men against women , employers against employees, among others. Marx postulates that the

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main cause of conflict in the society is struggle over economic resources (Bohm and Halley, 1996: 90)

Williams (2001) postulates that various scholars have over the years reasoned that different factors cause conflict in the society. For instance, according to William Bonger conflict is caused by competition under economic self interest in capitalism where the rich seek to accumulate more wealth against the poor.

According to Siegel (1983:234), Thorsten Sellin posit that conflict in the society originates from conflict of norms that different people hold, where every sub-culture in the society holds its own norms. He further opines that, lack of norms that are acceptable to all groups in the society create conflict because norms are rules of conduct thus where there is no consensus culture conflicts arise.

The conflicts in the North Rift Region is caused by cattle rustling, this study postulates that they are caused by fights for resources, clash in the cultures of the communities in the region, and by differences arising from usage of the scarce resources commonly available in the area, and shared by all the communities

2.11.2 Structural Functionalism Theory

Functionalism is the oldest and dominant conceptual perspective in society Functionalism has its roots in the organicism (Comte) of early 19th century Organicism of Comte (and later that of Spencer and Durkheim) influenced the functional anthropologists Malinowski and Redcliffe Brown Durkheim's timeless analysis and Weber's emphasis on social taxonomies (ideal types) began to shape modern/contemporary structural perspective (Barnard, 2000).

Structural Functionalism is a broad perspective in sociology and anthropology, which interprets society as structure with interrelated parts Functionalism addresses the society as a whole in terms of function of its constituent elements such as norms, customs, traditions, institutions etc Social structures are stressed and placed at the center of analysis and social functions are deduced from these structures (Holmwood, 2005)

According to Structural-functionalism (often paraphrased "Functionalism"), society is an organism, a system of parts, all of which serve a function together for the overall effectiveness and efficiency of society. Structural-functionalism is a consensus theory, a theory that sees society as built upon order, interrelation, and balance among parts as a means of maintaining the smooth functioning of the whole. Structural-Functionalism views shared norms and values as the basis of society, focuses on social order based on tacit agreements between groups and organizations, and views social change as occurring in a slow and orderly fashion. Functionalists acknowledge that change is sometimes necessary to correct social dysfunctions (the opposite of functions), but that it must occur slowly so that people and institutions can adapt without rapid disorder.

The set of theories that differs most significantly from Functionalism is Conflict Theory. Conflict theories emphasize the dominance of some social groups over others, view social order as maintained by manipulation and control by dominant groups, and see social change as occurring rapidly and in a disorganized fashion, with subordinate groups needing to overthrow dominant groups in order to create equality and change in the system. In these ways, conflict theory is almost the direct opposite of functionalism (Holmwood, 2005).

Structural Functionalism makes 7 main assumptions. These assumptions focus on several levels of analysis [society, community, individual, social unit (e.g., family, organizations)]

Systems have a property of order and an interdependence of parts and societies and social units are held together by cooperation and orderliness.

Systems tend toward self-maintaining order, or equilibrium. Societies and social units work best when they function smoothly as an organism, with all parts working toward the "natural" or smooth working of the system.

The system may be static or involved in an ordered process of change.

The nature of one part of the system has an impact on the form that the other parts can take.

Systems maintain boundaries within their environments. Natural (external) environments are separate but adapt to each other. The same dynamic occurs within

societies and/or social units – if one or more parts significantly conflicts with others, others must adapt.

Allocation and integration are two fundamental processes necessary for a given state of equilibrium within a system. Division of labor and positions help maintain balance; each part interrelates to create efficiency and harmony; the most capable individuals must be motivated to fill the most important roles/positions

Systems tend toward self-maintenance involving control of boundaries and relationships of parts to the whole, control of the environment, and control of tendencies to change the system from within

Functionalism focuses on the large-scale social institutions like "society" as a whole It focuses on grand-scale phenomena and pays little attention to individual agency and personality development. In contrast, micro theories (like symbolic interactionism) focus more on individuals and their everyday interactions with others and small-scale social groups/organizations. Finally, functionalists argue that in order for society to function, it has to place and motivate individuals to occupy the necessary positions in the social structure. There are two main ways society does this; by instilling in the proper individuals the desire (motivation) to fill certain positions and offering them appropriate rewards so that they maintain desire to fulfill their (difficult) positions (Turner, Jonathan and Jan Stets, 2005)

2.11.3 Applications of Structural Functionalism

Structural-Functionalists see education as contributing to the smooth functioning of society. Educational systems train the most qualified individuals for the most socially important positions. Education teaches people not only the skills and thinking skills to maximize their potential, but also teaches them to be good citizens and get along with others. They would not see education as contributing to inequality (along class, race, gender, etc. lines) but rather as serving the positive function of the overall society

As in Durkheim's article, Structural Functionalists view crime as a necessary part of society. Through public outrage and legal punishment, the majority of people in a given society recognize, accept, and adhere to a shared set of moral guidelines and rules. Without crime, there would be no legal system or shared morals in our society As well, a stable crime rate is a sign of a healthy society. If the crime rate gets too

high, people will lose trust and solidarity. If the crime rate is too low, this suggests that people are either living under an authoritarian state (and have no freedom and individuality) or there are no shared moral guidelines establishing what is right and wrong, moral and immoral, normal and deviant.

Structural-Functionalists would say that sports serve important functions in our society and should be justly rewarded. In fact, a sports team is a microcosm of the broader society, where everyone learns their roles and contributes to the broader running of the system (winning games). People who are not as qualified or talented should not make it to the top ranks, and those who do must have the best character, discipline, and skill level of all competing athletes. Durkheim would say that sports serve the ritualistic function of keeping society bonded and people (fans and teams) in solidarity with each other. Furthermore, Structural-Functionalists would say that when rapid social change occurs, sports must make some adaptations and changes but that they will survive and remain unchanged. The best athletes deserve the money they get because they help us as a society determine who we are and establish a sense of togetherness. "Role players" are never unfairly discriminated against but serve a positive function for the team.

2.11.4 Social Control Theory

Social Control Theory was developed by French sociologist Emile Durkheim who explained that anomie; a state of lawlessness or normlessness causes social disintegration that may lead individuals to commit suicide (Williams K.S., 2001:343). Latter sociologists have used this theory to explain why people deviate from the laws of their society, and the rules and regulations of their organizations.

According to Adler F et al. (1995: 171), Social Control Theory postulate that people get into conflict with each other when they have not developed attachments in their the society. Further, Williams (2001: 377-378) explains that the extend of an individual's social bond in his or her society for instance, attachment to other people determines, his or her propensity to violence.

This theory also explains that the extent of one's social and self-control will dictate whether s/he will break the laws and regulations or not. Self-control refers to an individual's ability to resist breaking rules. Low social and self-control lead to

high, people will lose trust and solidarity. If the crime rate is too low, this suggests that people are either living under an authoritarian state (and have no freedom and individuality) or there are no shared moral guidelines establishing what is right and wrong, moral and immoral, normal and deviant.

Structural-Functionalists would say that sports serve important functions in our society and should be justly rewarded. In fact, a sports team is a microcasm of the broader society, where everyone learns their roles and contributes to the broade running of the system (winning games). People who are not as qualified or talented should not make it to the top ranks, and those who do must have the best character, discipline, and skill level of all competing athletes. Durkheim would say that sports serve the ritualistic function of keeping society bonded and people (fans and teams) in solidarity with each other. Furthermore, Structural-Functionalists would say tha when rapid social change occurs, sports must make some adaptations and charges bu that they will survive and remain unchanged. The best athletes deserve the money they get because they help us as a society determine who we are and establish a sense of togetherness. "Role players" are never unfairly discriminated against but serve positive function for the team.

2.11.4 Social Control Theory

Social Control Theory was developed by French sociologist Emile Durkheim who explained that anomie, a state of lawlessness or normlessness causes social disintegration that may lead individuals to commit suicide (Williams K.S., 2001 343). Latter sociologists have used this theory to explain why people deviate from the laws of their society, and the rules and regulations of their organizations.

According to Adler, F et al (1995 171), Social Control Theory postulate that people get into conflict with each other when they have not developed attachments in their the society. Further, Williams (2001 377-378) explains that the extent of ar individual's social bond in his or her society for instance, attachment to other people determines, his or her propensity to violence.

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breaking of rules and regulations, and vice versa. Social control is also about the belief in the moral validity of rules, commitment to achievement of society's or organization's goals, and involvement in conventional activities of the society or organization where the individual belongs

This study postulates that when the people in West Pokot District are jointly involved in the Tegla Lorupe Peace Run then conflict will be eradicated or minimised between them, this is because it has been established that heavy involvement in conventional activities of the society or organization leaves little time for illegal behaviour. It is believed that involvement insulates a person from the potential lure of criminal or deviant behaviour, while idleness enhances it; this implies that the people in West Pokot District who are adequately involved in the achievement in the Tegla Lorupe Peace Run will avoid conflict.

Figure 2.1: The Conceptual Model
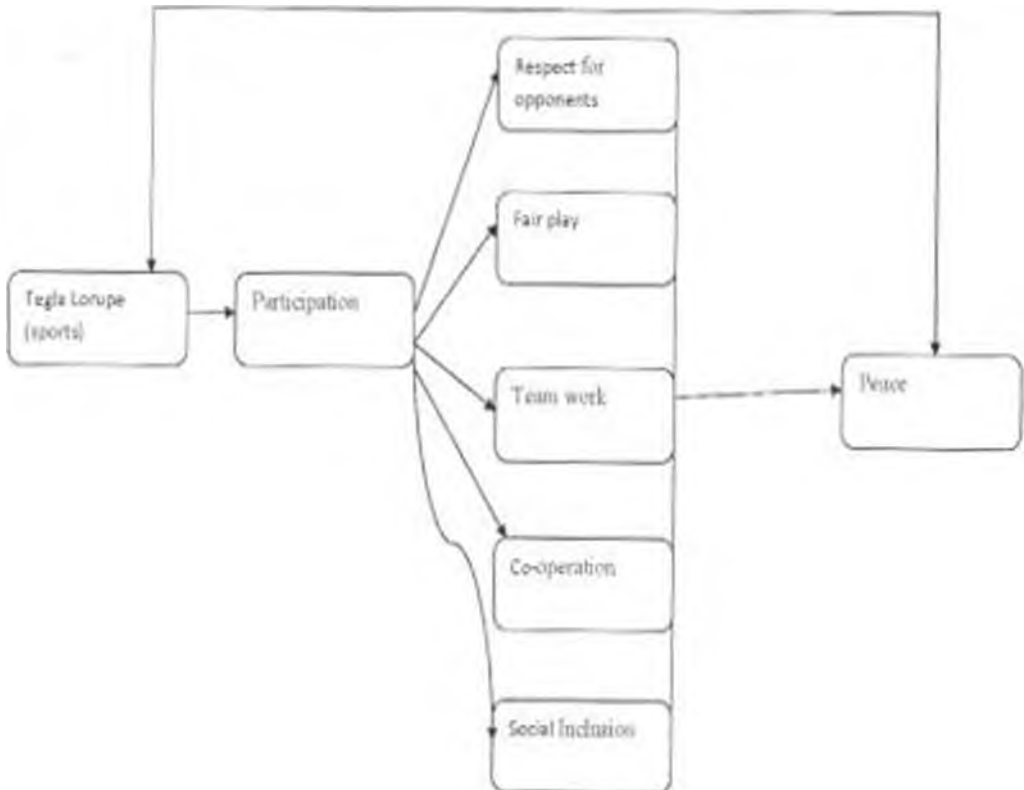
Participation in sports reinforces, respect for opponents, fair play, team work, co-operation and social inclusion which are key ingredients in peace building. Sports is therefore an effective platform to resolving conflicts.

2.12.3 Research Variables

A variable can be defined as a characteristic that is being measured. Variables can either be dependent or independent. A dependent variable is one that depends upon or is a consequence of the other variable. Singleton (1993) defines the dependent variable as one that the researcher is interested in explaining and predicting. The independent variable is the one that influences and explains the dependent variable. In this study, the variables are as such

Dependent Variable: Peace

Independent Variables: (Sports) Tegla Lorupe Peace Run

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides a discussion of the outline of the research methodology that was used in this study. It focuses on the research design, site selection, sampling techniques, and concludes with how data was collected, analyzed and presented.

3.2 Research Design

Research design according to Kombo and Tromp (2009) is the structure of the research, the plan, strategy and the structure of conducting a research project. This study used descriptive research and Hacket (1981) opines that it is the oldest and widely used research method in social science; data is often collected thorough questionnaires, mailed survey, telephone interview or personal interview. The function of descriptive research is to describe, explain, or explore a phenomenon. In this research, questionnaires were used to assess the role of sports in conflicts

3.3 Research Site Selection

The study site is Kapenguria division in West Pokot District. It is approximately 420 km from Nairobi. Kapenguria has hosted the peace run since 2003 when it was first incepted. The race has been held in this town to promote peaceful co-existence between the pastoralist communities in the North Rift Kenya and the neigaboring countries. This makes the place a fertile ground to get the relevant information to this study. The research targets people leaving in this area who directly or indirectly have been victims of conflict and have witnessed the use of peace through sports initiative

3.4 Unit of observation

For the purpose of the research, the unit of observation were the members of the community who have participated in peace run initiative. This was because they are best placed to provide information on use of sports and peace building

3.5 Unit of Analysis

Singleton and Straits (1999) describe the unit of analysis as the object of study or item under study, or the major entity that is being studied, it is the 'what' 'who' the researcher is examining. The study intends to observe and analyzing data collected from relationship between sports and conflict. These study units of analysis was sports (Running)

3.6 Target Population

Kombo and Tromp (2009), defines population as a group of individuals, objects or items from which samples are taken for measurement. Or it is the 'the entire group of individuals, events and objects having common observable characteristics' (Mugenda and Mugenda, 2003)

The target populations for this study were people living in West Pokot (Kapenguria Division). The researcher targeted this population because of their understanding of peace through sports initiative

3.7 Sample procedure

The researcher used both probability and non probability sampling procedure to determine the different samples used in the study. The category of samples included 60 from the general community, 5 chiefs, 2 district sports officers, 2 Tegla Lorupe Staff and 5 religious leaders, giving a total of 75 respondents who were sampled.

The study was undertaken in Kapenguria Division, which has five locations, Siyoi, Mwotot, Kishaunet, Keringet, and Kapkoris. Makutano town where the run is normally held is in Mwotot location, the researcher together with his research assistant sampled 12 people from each location. Accidental sampling, or convenience sampling was used, that is a sample is selected because it is readily available and convenient.

According to Powel, R (1997) Accidental sampling involves the sample being drawn from that part of population which is close to the hand. Purposive sampling was used to sample chiefs, district sports officers, Tegla Lorupe Staff and religious leaders. Singleton, I N (1988) states that purposive sampling allows researcher to use

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all cases that have the required information with respect to the objectives of the study Based on Singleton Observation. Kapenguria was purposively selected, chiefs, District sport officers, staff of Tegla Lorupe and religious leaders were purposively sampled because they play a key role in as far as peace is concerned

3.8 Sample size

A sample is part of the target population that is procedurally selected to represent the population (Sogunro, 2001) A total of 75 respondents were targeted in the study

Table 3.1: Sampling Frame

Strata	Population	Sample	Sampling method
Key Informants			
Community chiefs	5	5	Purposive sampling
District Sports Officers	2	2	Purposive sampling
Tegla Lorupe Staff	3	2	Purposive Sampling
Religious leaders	10	5	Purposive sampling
Other members of the public			
General communities	-	60	Convenience sampling
Total		75	

Source Author, 2011

3.9 Methods of data collection

The study derived its data both from primary and secondary source.

Primary data

The researcher used questionnaires as the instrument of collecting primary data In this study open ended questionnaires were used, a questionnaire is the most ideal way of reaching the respondents.

Further, in depth interview were conducted for the chief, District sport officers and religious leaders

Questionnaires

It is a carefully designed instrument (written, typed or printed) for collecting data directly from people (Ogula, 2002). They are economical to use, ensure anonymity and permit use of standardized questions, and they have uniform procedure and are easily scored by the respondents. The questionnaires used by the researcher are self administered, with open and closed ended questions.

The researcher further used interview guide to supplement the questionnaires since it provided in depth information from face to face discussions.

The questionnaire and interview guide sought to ask questions that addressed major issue on the study. The researcher and research assistant administered the questionnaires through hand delivery method.

Secondary data

The researcher reviewed literature from different sources on sports and conflicts in order to establish views of other scholars.

3.10 Data Analysis Method

The study used both qualitative and quantitative approaches to process, analyze and interpret the data. The data collected was condensed by editing the transcript, removing any ambiguities and noting emerging trends, this was followed by presentation of data.

Data was coded and thereafter analyzed using Statistical Package for Social Sciences (SPSS). The information was displayed by use of bar charts, graphs and pie charts. This was done by tallying up responses, computing percentages of variations in response as well as describing and interpreting the data in line with the study objectives.

According to Denscombe (1998) descriptive statistics involves a process of transforming a mass of raw data into tables, charts, with frequency distribution and percentages which are a vital part of making sense of the data.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION

4.1 Introduction

This chapter presents data analysis and presentation of findings. The study targeted 60 respondents for the questionnaire and 15 respondents for the interviews. Questionnaires that were filled successfully were 56. These questionnaires were administered by the researcher. This translates into 93.3%, which is above the recommended 50% to make conclusions from the data. Interviews that were conducted successfully were 14 translating into 93.3% response rate.

4.2 General Information

Respondents were asked to indicate their age bracket. Majority of the respondents eighteen (32.1%) were in the age bracket of 31-40 years while fourteen (25%) were found to be in the age bracket of 21-30 years and twelve (21.4%) were in the age bracket of 41-50 years. Ten (17.9%) were in 51-60 years of age while only two (3.6%) were in 10-20 years of age. These findings show that respondents were distributed evenly across all age groups. This has shown in table 4.1 below

Table 4.1: Age of the respondents

	Frequency	Percent
10-20	2	3.6
21-30	14	25.0
31-40	18	32.1
41-50	12	21.4
51-60	10	17.9
Total	56	100.0

The respondents were asked to indicate their gender. Majority of the respondents forty two (75%) were found to be male as compared to fourteen (25%) who were female. These findings show that many men than women responded to this study. This could

be to due to the patriarchal system of the community where men dominate and women and left at the homesteads. Men are the ones who participate in the raids Their participation was therefore important to the study

According to 1LPF Report of 10ᵗʰ Kapenguria Peace Run, warriors are the most involved directly in conflict. However, women also indirectly participate in conflict through blessing their sons and husbands to go out and bring wealth.

When asked to indicate their level of education, half of the respondents twenty eight (50%) were found to have a certificate while sixteen (28.6%) were diploma holders Ten (17.9%) of the respondents were found to have a degree while two (3.6%) had other qualifications such as CPA These findings show that respondents were literate and understood the contents in the questionnaire. This information is indicated in table 4.2 below.

Table 4.2: Respondent's level of education

	Frequency	Percent
Certificate	28	50.0
Diploma	16	28 6
Degree	10	17.9
Other	2	3.6
Total	56	100.0

To further understand the demographic characteristics of the respondents the researcher asked them to indicate their religion Majority of the respondents indicated that they are Protestants fourty two (75%) while fourteen (25%) said they are catholic This information is shown in figure 4.1 next page.

Figure 4.1: Religion of the respondents
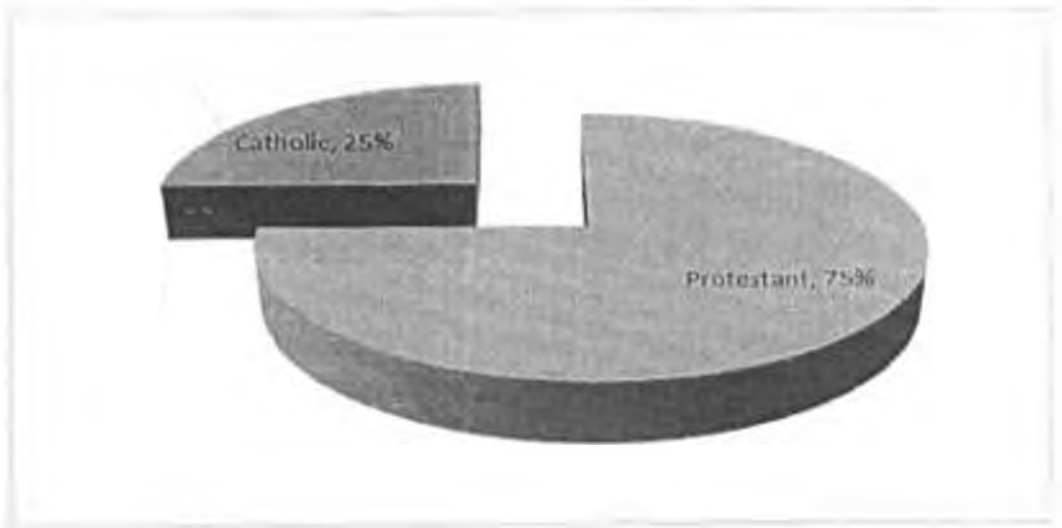
Respondents were asked to indicate their occupation. Majority of the respondents were found to be professionals twenty two (39.3%) while sixteen (28.6%) were skilled laborers. Four (7.1%) and two (3.6%) of the respondents were semi-skilled and unskilled laborers respectively. Peasant farmers and respondents who had other occupations were six (10.7%) each. These results show a diverse representation of respondents from most sections of the population. This information is indicated in table 4.3 below

Table 4.3: Occupation of the respondents

	Frequency	Percent
Professional	22	39.3
Skilled laborer	16	28.6
Semi-skilled laborer	4	7.1
Unskilled laborer	2	3.6
Peasant farmer	6	10.7
Other	6	10.7
Total	56	100.0

In an attempt to find out how much the respondents earned in a month, the researcher requested them to indicate their approximate earnings in a month. Majority of the respondents (29.6%) indicated they earn over 20000 in a month while 25.9% indicated they earn 5001-10000 in a month. Those who earned 10001-15000 were found to be 18.5% while 11.1% earned 0-5000 in a month. Only 7.4% of the respondents who indicated they earned 15001-20000 in a month and those who indicated other or not applicable. These findings show that the study cut across economic status. This information is available in Figure 4.3 below.

Figure 4.2: Respondent monthly incomes
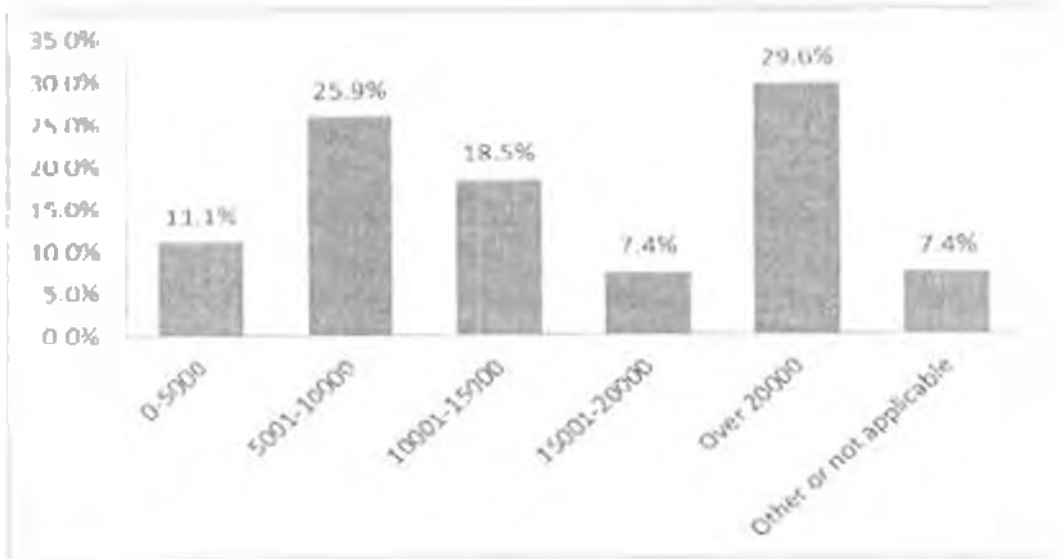
The researcher wanted to know whether respondents know Tegla Lorupe Peace Run. Majority of the respondents fifty five (98.2%) said yes while only one 1.8% of the respondents said no. This information is available in table 4.4 below

Table 4.4: Responses on whether they know Tegla Lorupe Peace Run initiative

	Frequency	Percentage
Yes	55	98.2
No	1	1.8
Total	56	100

The researcher further wanted to establish whether the respondents have participated in Tegla Lorupe Peace Run. Majority of the respondents forty five (80.4%) said they have participated in the Tegla Lorupe Peace Run while only eleven (19.6%) said they have not. This information is shown in table 4.5 below

Table 4.5: Responses on those who have participated in Peace Run

	Frequency	Percentage
Yes	45	80.4%
No	11	19.6%
Total	56	100%

Respondents were asked to indicate the extent they agree in a number of statements. These statements include that peace run help in making new friends, integrating with other people, having fun, learning sports skills, being a member of a team, and getting fit. Majority of the respondents (71.4%) strongly agreed that peace run help in making new friends while 28.6% of the respondents agreed. Majority of the respondents (57.1%) also strongly agreed that sports help in integrating with other people while 42.9% said they agree. Majority of the respondents (71.4%) strongly agreed that Peace runs help in having fun while 28.6%. Majority of the respondents (61.9%) strongly agreed that peace run help in learning sports skills while 28.6% of the respondents indicated they agree. Only 4.8% of the respondents who said they were not sure and the same percentage indicated they disagree. Majority of respondents (68.4%) strongly agreed that peace run helps in being a member of a team while 31.6% indicated they agree. Majority of the respondents (81%) strongly agreed that sports help in getting fit while 19% of the respondents indicated that they agree. These findings show that there are many other benefits of peace. This information is available in table 4.6 next page.

Table 4.6: Responses on the role of peace run

	Strongly agree	Agree	Not Sure	Disagree	Strongly Disagree	Total
Peace run helps in making new friends	71.4%	28.6%	0%	0%	0%	100%
Peace run helps in integrating with other people	57.1%	42.9%	0%	0%	0%	100%
Peace run is good in having fun	71.1%	28.6%	0%	0%	0%	100%
Peace run helps in learning sports skills	61.9%	28.6%	4.8%	4.8%	0%	100%
Peace run helps in being a member of a team	68.4%	31.6%	0%	0%	0%	100%
Peace run helps in making one physically fit	81%	19%	0%	0%	0%	100%

The respondents were asked to indicate whether participation in peace run affected relationships with friends, family and community. Majority of the respondents forty three (76.8%) indicated yes while thirteen (23.2%) said no. These findings show that peace run participation has affected on relationships and can therefore be used in peace building and conflict resolution

In an effort to know how participation in peace run has affected the respondents, the researcher asked respondents to indicate their agreement with a number of statements. Their response show that participation in peace run has had a positive effect with respondents indicating that they have been able to understand problem of others, respect and talk nicely to others, and are more tolerant with other people. This information is available in table 4 7 next page

Table 4.7: Responses on the effects of participation in peace run

	Strongly agree	Agree	Not Sure	Disagree	Strongly Disagree	Total
I feel that I'm good at understanding the problem of others	45%	45%	10%	0%	0%	100%
I feel that I'm good at respecting and talking nicely to others	40.9%	45.5%	13.6%	0%	0%	100%
I feel more tolerant with people	52.4%	42.9%	4.8%	0%	0%	100%
I feel that I prefer not to respect others	5.3%	5.3%	0%	36.8%	52.4%	100%
I feel not safe when meeting with people from other communities	9.5%	4.8%	4.8%	28.6%	52.4%	100%

When asked whether they prefer individual or team sport, majority of the respondents forty eight (85.7%) said they prefer team sport while eight (14.3%) said they prefer individual sport. The findings show that respondents appreciate team sport where different people can get together. This information is shown in table 4.8 below

Table 4.8: Respondent's preference on individual or team sport

	Frequency	Percent
Individual	8	14.3
Team	48	85.7
Total	56	100.0

The researcher wanted to know whether respondents know that sports are used in peace building in the North Rift. Majority of the respondents fifty three (94.6%) said yes while three (5.4. %) Said no. These findings show that sports are used in peace building in the North Rift. This information is available in table 4.9 below

Table 4.9: Responses on whether sports is used in peace building in the North Rift

	Frequency	Percent
Yes	53	94 6
No	3	5.4
Total	56	100 0

In further follow up to identify sports used in peace building in North Rift, majority of the respondents fifty (96 2%) indicated that running is used in peace building Although other sports such as volleyball, netball, and football are also used running is the preferred sport in peace building. These findings show that running is an important sport in the North Rift This information is available in table 4 10 below

Table 4.10: Responses on the type of sport used in peace building

Sport	Yes		No		Total
	Frequency	Percentage	Frequency	Percentage	%
Volleyball	10	19.2	42	80 8	100
Football	12	23.8	40	76.2	100
Netball	6	11.5	46	88 5	100
Running	50	96.2	2	3.8	100
Other sports	6	11.5	46	88 5	100

The researcher wanted to know whether people of all age groups participate in the peace run Majority of the respondents thirty (53 6%) indicated strongly agree while twenty four (42 9%) of the respondents indicated agree and two (3.6%) indicated not sure This information is indicated in table 4.11 next page.

Table 4.11: Responses on whether all age groups participate in the peace run

	Frequency	Percent
Strongly agree	30	53.6
Agree	24	42.9
Not sure	2	3.6
Total	56	100.0

In an attempt to understand the level of participation among different groups, respondents confirmed that largely youth (Warriors) participate in peace run fifty four (96.4%) and thus contribute immensely in peace building. The findings show that although children, women, and the elderly also participate in peace run, youths are most involved. This is reflected in table 4.12 below

Table 4.12: Responses on the level of participation of different age groups in the peace run

	children		Youths (Warriors)		Women		Old men and women	
	F	%	F	%	F	%	F	%
Yes	46	82.1%	54	96.4%	50	89.3%	30	53.6%
No	10	17.9%	2	3.6%	6	10.7%	26	46.4%
Total	56	100%	56	100%	56	100%	56	100%

According to TLPF Report on 10th Kapenguria Peace Run, the warriors are considered the key actors in the conflict. They are the ones who have been there, seen it and done it. Therefore, their participation in the peace activities are critical. The women are considered the most vulnerable whenever violent activities occur. They are exposed to all manner of attacks and abuses among them rape, etc. They are sometimes seen as the ones who bless their sons and husbands to "go out and bring wealth."

The researcher wanted to know what respondents learn from participating in the peace run. A number of statements were presented to the respondents to indicate their level of agreement. The respondents indicated that they believe that they can be good at something if they work hard at it. They also indicated that they can have new friends regardless of where they come from. In addition, the respondents indicated that during peace run, participants are enlightened on peaceful co-existence. Guests are also invited from different sectors to talk about peace and this help in conflict resolution. This information is shown in table 4.13 below.

Table 4.13: Responses on what they learn from peace run

	Strongly agree	Agree	Not Sure	Disagree	Strongly disagree	Total
Guests are invited from different sectors to talk about peace and this help in conflict resolution	57.1%	42.9%	0%	0%	0%	100%
During peace run participants are enlightened on peaceful co-existence	60.7%	39.3%	0%	0%	0%	100%
I want only friends from my community	0%	0%	0%	54.5%	45.5%	100%
I can have new friends regardless where they come from	70.4%	25.9%	0%	3.7%	0%	100%
I believe that I can be good in something if I work hard at it	83.3%	16.7%	0%	0%	0%	100%

Respondents were asked to indicate the main source of conflict in the North Rift. Majority of the respondents said cattle's rustling is the main source of conflict in the North Rift. However, there are other who cited causes such as poverty, water, pasture.

land injustice and politics. These findings show that conflict in the North Rift is a complex issue and needs to be addressed properly.

Respondents were asked to indicate their agreement with the statement that peace run have succeeded in establishing peaceful co existence between communities that were hostile to one another. Majority of the respondents twenty four (42.9%) strongly agreed while twenty two (39.3%) indicated they agree. Six (10.7%) said they were not sure while only two (3.6%) said they disagree and strongly disagree in each. This is shown in table 4.14 below.

Table 4.14: Response on the success of peace run in establishing peaceful co-existence between warring groups

	Frequency	Percent
Strongly agree	24	42.9
Agree	22	39.3
Not sure	6	10.7
Disagree	2	3.6
Strongly disagree	2	3.6
Total	56	100.0

Majority of the respondents thirty eight (67.9%) agreed that peace run is a perfect mingling point for people of all walks of life while eighteen (32.1%) of the respondents strongly agreed. These findings further underpin the importance of peace run in peace building and conflict resolution. This information is available in table 4.15 below

Table 4.15: Responses on whether peace run is perfect mingling point

	Frequency	Percent
Strongly agree	18	32.1
Agree	38	67.9
Total	56	100.0

Asked whether peace run is important to socialize with other people, majority of the respondents thirty two (57.1%) strongly agreed while twenty four 42.9% indicated they agree. This is indicated in table 4.16 next page

Table 4.16: Responses on whether peace run is important in socializing with others

	Frequency	Percent
Strongly agree	32	57.1
Agree	24	42.9
Total	56	100.0

Respondents confirmed that peace run play a key role in peace building as majo ity thirty six (64.3%) indicated that they strongly agree while eighteen (32.1%) said they agree. Only 3.6% of the respondents disagreed. This information is reflected in table 4.17 below.

Table 4.17: Responses on whether peace runs play a key role in peace building

	Frequency	Percent
Strongly agree	36	64.3
Agree	18	32.1
Disagree	2	3.6
Total	56	100.0

Respondents recommended that sport should be used in other regions to advocate for peace. This was represented by a majority of the respondents twenty six (46.4%) who indicated they strongly agree twenty six (46.4%) also and agree while only four (7.1%) of the respondents said they were not sure. This information is available in table 4.18 next page

Table 4.18: Responses on whether sports should be used in other region to advocate for peace

	Frequency	Percent
Strongly agree	26	46.4
Agree	26	46.4
Not sure	4	7.1
Total	56	100.0

Majority of the respondents thirty-three (58.9%) showed that their role in the peace run is running, five (8.9%) indicated dancing, two (3.6%) indicated cheering whereas, sixteen (28.6%) said they participate in the talks. This is in table 4.19 below.

Table 4.19 Respondent's role in the peace run

Role in Peace run	Frequency	Percentage
Running	33	58.9
Dancing	5	8.9
Cheering	2	3.6
Participation in talks	16	28.6
Total	56	100

To further, understand roles of different ages on the peace run, a cross tabulation is will show how different age groups, participate in running, cheering, dancing and participating in the peace talks. The large number of people who participate in running are between 21 40 years , majority of people who participate in the talks are between 42-60 years This analysis is important since it gives the relationship between age and the role they play in the peace run , as shown in figure 4.20 next page

Table 4.20 crosses tabulation of age and role in the peace run

		Role in peace run				Total
		Running	Cheering	Dancing	Participation in talks	
Age	10-20	2	0	0	0	2
	21-30	12	2	0	0	14
	31-40	12	0	3	3	18
	41-50	6	0	2	4	12
	51-60	1	0	0	9	10
Total		33	2	5	16	56

Majority of the respondents seventeen (30%) indicated that seminars are conducted as other educational activities during the peace run, fifteen (26.8%) said speeches from sports role models, eight (14.3%) indicated talks, six indicated peace massages from invited guests and ten (17.8%) indicated music and dancing this information is shown in table 4.21 below

Table 4.21 other educational activities during peace run

	Frequency	Percentage
Seminars	17	30.4
Talks	8	14.3
Speeches from sport role models	15	26.8
Peace messages from invited guests	6	10.7
Music and dancing	10	17.8
Total	56	100.0

Content Analysis from Interviews

Interviews were conducted among District sports officers, Legal Lorupe local organizing committee staff (LOC), religious leaders and chiefs.

District sports officers

District sports officers, were asked the period they have known peace through sports initiative in their area. They said they have known the initiative for about ten years.

This shows that they have an idea of the length the initiative has been active in the area. When asked whether the conflict situation in the region changed over time since introduction of Tegla Lorupe peace initiative, the District sports officers said yes. To cite one of the respondents *"Tegla has encouraged people to participate in sport rather than stealing cattle"*. Another respondent said that through *interaction of tribes such as Marakwet, Pokot and Turkana who had conflict, Tegla Lorupe peace run has brought them together.*

The district sports officers also said that the peace run initiative should be extended to other regions experiencing conflicts. When asked whether peace run participation is inclusive of all the age groups, they said yes as they all run and interact together. They also indicated that through peace run they have been enlightened to live well with others.

Tegla Loroupe Staff

The organizers of the Tegla Loroupe Peace run indicated that since inception in 2003, it has organized 23 peace races that have brought together over 30,000 participants. The foundation has been able to achieve its goal of uniting warring communities through peace runs. They further stated that as people run and compete alongside each other and as the spectators cheer them on the gap between warring pastoralists drastically narrows.

One of the staff in the Tegla Lorupe peace foundation stated that *'what the peace run has achieved so far in bringing peace in the area would have taken police and military many many years '* this statement is a clear demonstration of the potential the peace run has presented to the locals within the North Rift, he further, said that the peace run had been successful in rebuilding social relations and induce trust amongst the warring communities , and that the initiative had presented sports as an alternative economic means rather than cattle rustling

The organizer of the race pointed out other races that have been successfully organized by the Tegla Lorupe in Moroto (Eastern Uganda), Turkwel (along the Pokot Turkana border) Maralal (in Samburu) and even Tana-River (coastal Kenya)

All these races are aimed at one thing: to unite the warring communities through sports and urge them to live in peace with others. They however, said that the one which has been very successful in its goals is the Kapenguria Peace run.

Religious Leaders

The religious leaders were asked to indicate their assessment of conflict levels before the introduction of Tegla Lorupe peace run and now, they indicated that there were a lot of raids which lead to conflicts before the introduction of peace run which have reduced significantly at the present. Asked whether the peace run is a complete solution to the conflict in the area, the religious leaders said no but it has an impact in peace building. This shows that much need to be done in order to complement the efforts of peace run initiative. When asked whether the church support the peace run initiative, the religious leaders unanimously agreed that they do. To quote one of the respondents, the church supports peace run initiative "very much". The religious leaders however were divided on whether peace run incorporates all stakeholders in preaching peace. Some felt it does while others said it does not. This show that more stakeholder consultation is needed to enhance the success of peace run in peace building and conflict resolution

Chiefs

The chiefs were asked to summarize the perception of the community towards the peace run initiative. Most of them indicated that their community's perception was positive. This was because they believed that the peace run has solved conflicts among them. There were others who cited the need for the community to be offered other related alternatives. Most chiefs said that the peace run has been successful in reducing conflict in their area. Some however were skeptical on the extent that the peace run has been successful. To quote one of the chiefs, asked whether peace run has been successful, the chief answered, "yes" but they have to increase the number of times ". Another one said there is "little impact" This shows that more need to be done to make peace run initiative a success in peace building.

CHAPTER FIVE
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter covers the summary of the study, conclusions and recommendations. These are based on the findings presented in chapter four.

5.2 Summary

The objective of this study was to establish the use of sports in conflict resolution in regard to the Tegla Lorupe Peace run in West Pokot District. The study sought to describe Tegla Lorupe peace run in peace building process in the North Rift region. It also sought to examine the role of different age groups in sports as a peace building initiative in North Rift region and to investigate the sports related educational process involved in peace building. In addition, the study sought to investigate the impact of sports in peace building in the North Rift region.

Tegla Lorupe hails from Pokot community, where the neighboring pastoralist, Turkana, Marakwet, Sabiny, Karamojong and Tobosa are ever battling each other over cattle raiding. these region according to Wanderi (2008) guns have been changing hands openly as one is expected to own and keep his own gun for personal and community security. This prompted her in 2003 to initiate Tegla Lorup- Peace Race (TLPR), the race is an annual event organized by the Tegla Tegla Lorupe peace foundation (TLPF) with the aim of creating harmony and integration.

The peace run carries the vision *'A Peaceful, Prosperous and Just World in which Sports is a Unifying factor'*, the goal is to restore peace among warring pastoralists through sports and create a difference in the lives of the less privileged, building social relations, induce trust among the warring communities, and showcase sports as an alternative economic livelihood factor.

The study used descriptive method to achieve the set objectives. The study targeted people living in West Pokot (Kapenguria). Probability and non-probability sampling procedures were used to select 60 respondents from the general community, 5 chiefs

2 district sports officers, 3 staff of Tegla Lorupe and 5 religious leaders, giving a total of 75 respondents. Quantitative and qualitative data was collected through questionnaires and in-depth interviews respectively. Descriptive statistics such as frequencies, and percentages were used to analyze data. Statistical Package for Social Sciences (SPSS) was used to aid in data analysis. Results from quantitative data were presented in charts and tables. Qualitative data was analyzed using content analysis method. Results of qualitative data analysis were presented in prose or narrative format

The study revealed that there is use of sports in conflict resolution and peace building in the North Rift. Further, it revealed that thirty three (58.9%) respondents showed that their role in the peace run is running, five (8.9%) indicated dancing, two (3.6%) indicated cheering whereas, sixteen (28.6%) said they participate in the talks. Youths (Warriors) were found to be the largely represented age group in the peace run fifty four (96.4%) as a peace building initiative in North Rift region

The study also revealed that apart from running, there are other educational processes involved in the peace run, which creates an atmosphere for peace. seventeen (30%) said seminars are held on peace. fifteen (26.8%) said sports role models give peace messages, while eight (14.3% and ten (17.8% respectively said peace talks are held and guests are invited to preach peace

The study revealed a mixture of feelings concerning the impact of use of peace run in peace building in the North Rift region. Among the general community twenty four (42.9%) strongly agreed that peace run had been successful in establishing peaceful co-existence between communities twenty two (39.3%) agreed to this statement. Religious leaders, chiefs and district sports officers felt that more need to be done to make use of sports in peace building a success. They however said it has had positive impact. one of the chiefs said *before the peace run initiative we experienced a lot of raids in this area, but we can now sleep peacefully*.

5.3 Conclusions

Based on the findings of the study, use of (peace run) sports should be encouraged for peace not only in the North Rift but also in other conflict prone areas. This is because it has proved to be successful in the West Pokot as it provides a platform for people to meet and share fun, coming together to interact and having a chance to understand each other. Besides, sports have also benefits for the individual as they learn sport skills and stay healthy.

Only one sport was found to be popular in peace building in the North Rift- running (92.9%). Although other sports such as volleyball (17.9%), netball (10.7%), and football (21.4%) are used in peace building, running was found to be the most preferred. There is a need to diversify sports in use for peace building. This will encourage more people to engage in sports for peace initiatives. Chiefs who said that their communities need other related alternatives for them to engage in peace building initiatives underscore the need to diversify from running to other sports.

The mixed reactions from religious leaders, chiefs and district sports officers on the impact of peace run initiative show that more stakeholder analysis, consultation, and incorporation should be done. The study reveals that with more involvement of relevant stakeholders and coordination, the peace initiative could be more successful. On the closer look at the previous program for the peace run, two categories come out strongly the 10km warrior's race and the 10km elite race. This leaves a very important group, children and women whose participation in the peace run is equally important.

5.4 Recommendations

Lorupe peace run

This study recommends that the organizers of peace run and more specifically the logistical framework for the Tegla Lorupe peace run, selection of venue and the participations must be re-designed. This is in order to achieve maximum results. In the entire county, there is relative peace in Kapenguria, which is largely attributed to the peace run. However, the other areas, Pokot North, Pokot Central, and Pokot South are still experiencing conflicts. There is therefore a need to enhance the participation in the other areas in the district in order to record similar results, or have the peace run in rotational basis.

Participation in the peace run

The group that largely takes part in the run are the youths (Warriors), whereas their participation is crucial considering their role in the raids, it leaves behind the other groups that their participation in the peace building is also crucial. The participation of women and children needs to be encouraged, during conflicts women and children suffer more, and thus their inclusion is important, furthermore, the children will be able to learn peaceful coexistence at tender age which is important when they grow up. Having a peace run once a year is not sufficient, a lot of conflict emerge in between, and waiting for too long to address it is counterproductive, there is need to design similar program at some interval within the year that people will be enlightened on the importance of peace.

Government

Sports program can take us forward as a nation, but if we do not properly manage it, there will be nothing that comes out of it. The contribution of government towards sports in Kenya especially towards a major tournament like Olympics, world championship is commendable, while this is good. The government needs to invest in the social capacity inherent in sports in order to realize its full potential. Whereas the media has given sports considerable coverage in Kenya, the fact that we can achieve peace through sports has not been given enough attention, the media therefore needs to package and use sports as an avenue to preach peace, sport is cost effective than using the police and other state organs.

Education

The government should enforce free and compulsory education in some parts of the North rift especially in West Pokot According to national statistics, West Pokot is among the eight districts with the lowest literacy rates in Kenya. The district had 40.0 percent and 29.81 percent literacy rates for men and women respectively, compared to the national level rates which average at 81.26 percent and 65.74 percent for men and women respectively. (World Vision 2007), some training institutions like polytechnic should be established in order to enable the youths to gain necessary skills and stop relying on cattle rustling as the only means of livelihood.

Disarmament

The government should carry out exhaustive disarmament exercise in the North Rift to remove illegal guns. further; the exercise should be carried out jointly with the neighboring countries like, Uganda, South Sudan, and Ethiopia this is in order not to expose those being disarmed to external aggression.

NGO

The nongovernmental organization should work together with key stakeholders in the area in holding peace meetings, and teach the residence on the importance of peace. they should also incorporate sports in their functions

5.5 Area of further research

Since this study explored on the use of sports in conflict resolution a case study of Tegla Lorupe peace run in West Pokot. the study recommends that:

1 Similar study should be done in an urban set up, since Kapenguria is a relatively remote town
2 More research should be done to determine the social economic benefits of sports
3. Similar study to be done on non pastoralist communities to determine the effectiveness of sports in resolving conflicts

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APPENDICES

Appendix I: Introduction Letter

Tom Benson Naibei
P.O Box 30197 - 00100,
Nairobi.

Dear respondent,

RE: DATA COLLECTION

My name is Tom Benson Naibei a Master's student in Criminology and Social order at the University of Nairobi; I am currently conducting research on **"Assessing the use of sports in conflict resolution, a case study of Tegla Lorupe peace run in West Pokot."**

I would like to inform you that you have been selected for the survey as one of the respondents to provide some information which I believe will be very resourceful in understanding conflict and sports as an intervention mechanism

The information collected in this form will be treated with utmost confidentiality, and used for academic purpose only.

Your identity will be kept anonymous and thus, you are not required to reveal your name both during the interview and on the questionnaire

Thanks in advance.

Yours faithfully,

Tom Benson Naibei
C50/76630/2009

APPENDICES

Appendix I: Introduction Letter

Tom Benson Nalbei
P.O Box 30197 – 00100,
Nairobi.

Dear respondent,

RE: DATA COLLECTION

My name is Tom Benson Nalbei a Master's student in Criminology and Social Order at the University of Nairobi; I am currently conducting research on **"Assessing the use of sports in conflict resolution, a case study of Tegla Lorupe peace run In West Pokot."**

I would like to inform you that you have been selected for the survey as one of the respondents to provide some information which I believe will be very resourceful in understanding conflict and sports as an intervention mechanism

The information collected in this form will be treated with utmost confidentiality, and used for academic purpose only

Your identity will be kept anonymous and thus, you are not required to reveal your name both during the interview and on the questionnaire

Thanks in advance.

Yours faithfully,

Tom Benson Nalbei
C50/76630/2009

Appendix 11: Questionnaire for General Public

Your honesty in answering the questions in the questionnaire is vital in he p ng to understand ways of resolving conflicts

INSTRUCTIONS: Please tick [√] the box where applicable

Section A: Background information

1. Age
   a. 10 20   [ ]
   b. 21-30   [ ]
   c. 31–40   [ ]
   d. 41-50   [ ]
   e. 51 60   [ ]

2. Gender
   a. male   [ ]
   b. female   [ ]

3. Level of education.
   a. Certificate   [ ]
   b. Diploma   [ ]
   c. Degree   [ ]
   d. Other (specify) [...]

4. Religion:
   a. catholic   [ ]
   b. protestant   [ ]
   c. Muslim   [ ]
   d. others   [ ]
   e. Other (specify) [...

5   Occupation:

   a   Professional

   (E g lawyer engineer)   [   ]

   b   Skilled labour   [   ]

   c.   Semi skilled labour   [   ]

   d   Unskilled labour   [   ]

   e   Peasant farmer   [   ]

   f   Other (specify) [..]

6   What is your approximate monthly income:

   a   0-5000   [   ]

   b.   5001-10000   [   ]

   c.   1001-15000   [   ]

   d   1501-2000   [   ]

   e.   Over 20000   [   ]

   f   Other (specify) [..]

7.   Do you know the Tegla Lorupe Peace Run Initiative?

   a.   Yes   [   ]

   b   No   [   ]

8   Have you ever participated in Tegla Lorupe Peace Run?

   a   Yes   [   ]

   b   No   [   ]

9.   If yes, do you agree that peace run helps in ..?

	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
Making new friends					
Integrating with other people					
Having fun					
Learning sports skills					
Being a member of a team					
Getting Fit					
Other					

5. Occupation:

a   Professional

(E.g lawyer engineer)   [ ]

b   Skilled labour   [ ]

c   Semi skilled labour   [ ]

d   Unskilled labour   [ ]

e.   Peasant farmer   [ ]

f   Other (specify) [....................................]

6. What is your approximate monthly income:

a.   0-5000   [ ]

b.   5001-10000   [ ]

c   1001-15000   [ ]

d   1501-2000   [ ]

e.   Over 20000   [ ]

f   Other (specify) [. ....]

7. Do you know the Tegla Lorupe Peace Run Initiative?

a.   Yes   [ ]

b.   No   [ ]

8   Have you ever participated in Tegla Lorupe Peace Run?

a   Yes   [ ]

b.   No   [ ]

9   If yes, do you agree that peace run helps in ...?

	Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
Making new friends					
Integrating with other people					
Having fun					
Learning sports skills					
Being a member of a team					
Getting Fit					
Other					

10. Has your participation in peace run initiative affected your relationships with friends, family and community?

a   Yes | |
b   No | |

11. If yes How?

	Strongly agree	Agree	Not Sure	Disagree	Strongly Disagree
I feel that I'm good at understanding the problem of others					
I feel that I'm good at respecting and talking nicely to others					
I feel more tolerant with people					
I feel that I prefer not to respect others					
I feel not safe when meeting with people from other communities					

12. Do you prefer individual or team sport?

a.   Individual | |
b.   Team | |

Give your reason...

13. Is sports used in peace building in the North Rift?

a.   Yes | |
b.   No | |

14 Which sport is used in peace building in the North Rift?

   a. Volley ball   [ ]

   b. Football   [ ]

   c. Netball   [ ]

   d. Running   [ ]

   e. None   [ ]

   f Other (specify) [..]

15 Do you agree that people of all age groups come together to participate in the peace run?

   a Strongly agree   [ ]

   b. Agree   [ ]

   c. Not sure   [ ]

   d. Disagree   [ ]

   e strongly disagree   [ ]

16 Which age group is largely represented in the peace run?

   a. Children   [ ]

   b. Youths (Warriors)   [ ]

   c. Women   [ ]

   d. Old men and women [ ]

17 They participate during peace run and thus contribute immensely in peace building

	Strongly agree	Agree	Not Sure	Disagree	Strongly disagree
Children					
Youths (Warriors)					
Women					
Old men and women					

18. What do you learn by participating in the peace run?

	Strongly agree	Agree	Not Sure	Disagree	Strongly disagree
I believe that I can be good in something if I work hard at it					
I can have new friends regardless where they are from					
I want only friends from my community					

19. What is your role in the peace run initiative?... ....
....

20. Do you agree that during peace run participants are enlightened on peaceful co-existence?

    a   Strongly agree   [ ]

    b.   Agree   [ ]

    c.   Not sure   [ ]

    d   Disagree   [ ]

    e.   strongly disagree   [ ]

21. What is the main source of conflict in the north rift region

    a.   Cattle rustling   [ ]

    b.   Poverty   [ ]

    c   Water and pasture   [ ]

    d.   Cultural reason   [ ]

    e.   Politics   [ ]

    f   Other (specify) [....]

22. Peace run has successfully succeeded in establishing peaceful co-existence between communities that were hostile to one another

    a   Strongly agree   [ ]

    b.   Agree   [ ]

    c   Not sure   [ ]

d. Disagree   [ ]

e. strongly disagree   [ ]

23 The peace run is a perfect mingling point for people of all walks of life

a. Strongly agree   [ ]

b. Agree   [ ]

c. Not sure   [ ]

d. Disagree   [ ]

e. strongly disagree   [ ]

24 Sport is important to socialise with other people

a. Strongly agree   [ ]

b. Agree   [ ]

c. Not sure   [ ]

d. Disagree   [ ]

e. strongly disagree   [ ]

25 Peace run play a key role in peace building

a Strongly agree   [ ]

b. Agree   [ ]

c Not sure   [ ]

d. Disagree   [ ]

e. strongly disagree   [ ]

26. Sport should be used in other regions to advocate for peace

a. Strongly agree   [ ]

b Agree   [ ]

c. Not sure   [ ]

d. Disagree   [ ]

e strongly disagree   [ ]

27. Which other educational activities are carried out during the peace run?

....

....

Appendix III: Interview Guide for District Sports Officers

1. For how long have you known peace through sport initiative in your area?

   ....

   ....

   ....

2. Has the conflict situation in the region changed over time, since the introduction of Tegla Lorupe peace initiative?

   ....

   ....

   ....

   ....

3. Should the initiative of peace through sports be extended to other regions experiencing conflicts?

   ....

   ....

   ....

   ....

4. Do you think the peace run participation is inclusive of all the age groups?

   ....

   ....

   ....

   ....

5. Has the peace run empowered the warring parties to solve their conflicts amicably?

   ....

   ....

   ....

   ....

Appendix IV: Interview Guide for Chiefs

1 What is the perception of the community towards the peace run initiative?

_____

_____

_____

_____

2 Has the peace run been successful in reducing conflict in your area?

_____

_____

_____

_____

3. Would you champion for the use of sports in other areas experiencing conflicts?

_____

_____

_____

_____

4 Has Peace run been successful in establishing peaceful co-existence between communities that were hostile to one another?

_____

_____

_____

_____

5. Do you advocate for the government to support this initiative?

_____

_____

_____

_____

1 What is your assessment of conflict levels before the introduction of Tegla
   Lorupe peace run and now?

   ....

   ....

   ....

   ....

   ....

2. Is the peace run initiative a complete solution to the conflict in the area?

   ....

   ....

   ....

   ....

   ....

3. Does the church support the peace run initiative?

   ....

   ....

   ....

   ....

4 Does the use of sports in co operate all stake holders in preaching peace?

   ....

   ....

   ....

   ....

Appendix V: Interview Guide Religious Leaders

1. What is your assessment of conflict levels before the introduction of Tegla Lorupe peace run and now?

   ....

   ....

   ....

   ....

   ....

2. Is the peace run initiative a complete solution to the conflict in the area?

   ....

   ....

   ....

   ....

   ....

3. Does the church support the peace run initiative?

   ....

   ....

   ....

   ....

4. Does the use of sports in co-operate all stake holders in preaching peace?

   ....

   ....

   ....

   ....

   ....

Turkana

Samburu

West Pokot

Marakwet

Baringo

Uasin Gishu

Trans zoia

Map of West Pokot showing Nauyapong, Amakuriat, ALALE, Kacheliba, Kiwawa, Chepareria, Kongolai, KAPENGURIA, Kanyarkwat, LELAN Kapenguria, Swam, SIGOR, Lomut; bordered by UGANDA, TURKANA DISTRICT, BARINGO DISTRICT, MARAKWET DISTRICT, and TRANS ZOIA DISTRICT.