

Sport as a Medium for Inter-community Participatory Communication in Peace Building: A Literature Review

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Abstract

This paper reviews literature on sport as a medium for intercommunity participatory communication, especially in the context of peace building. It begins by first defining participatory communication; then, it situates participatory within the field of Communication Studies and the discipline of Development Communication. It then zeroes into the review of literature on sport as a medium for inter – community participatory communication in peace building. Also reviewed is literature on previous research on participatory communication in the context of peace building. The review concludes with identification of potential gaps in the literature that could be considered for future research on the subject.

Keywords; sport, inter-community, participatory communication, peace building.

1. Introduction

There is no definite consensus on the common definition of participation and this varies depending on the perspective applied. Some define it as the mobilization of people to eliminate unjust hierarchies of knowledge, power and economic distribution. Others define it as the reach and inclusion of inputs by relevant groups in the design and implementation of a development project. These definitions represent two of the main approaches to participation as a social movement perspective and a project based or institutional perspective and share a common understanding of participation as the involvement of ordinary people in a development process leading to change, however their scope and method can differ.

The concept of participation in this study will be understood as defined by Tufte (2001) and Mefalopulos (2009). There is a growing consensus for the active participation in the early stages of a development project/programme, both in research and design of interventions. This participatory goal setting does not secure a continued role for participation in the following stages of project implementation, but indicates that with ownership in setting goals, a sustained process with relevant outcomes and impacts will be possible (ibid.). Mefalopulos and Tufte (2009) argue that a participatory communication strategy offers a very specific perspective on how to articulate social processes, decision-making processes and any change process for that matter. Msibi and Penzhorn (2010) support this by arguing that development agencies, practitioners and governments acknowledge that communication is an important mechanism that could bring about effective social change to ensure sustainable development.

Servaes (1999) sums this by stating that communication is fundamentally a social action-articulation of social relations between people. From this we can conclude that participation of people in development initiatives is not possible without communication and hence participatory communication. Msibi and Penzhorn (2010) argue that issues of development continue to be of global importance even in the 21st century. Development is regarded as an ethical-political process of social change and any such change or intervention will implicitly or explicitly have far reaching consequences on the lives of the people involved in the process (Servaes, 1999).

This is why participation through communication in development issues by the key stakeholders is crucial. This active participation and involvement of people in decision-making that affects development is therefore central to sustainable development (Servaes, 1999). Mefalopulos and Tufte (2009) argue that Stakeholders often have very different visions and definitions of participation in development and that for development practitioners to be clear on their conceptual approach to participation, a series of important questions have to be answered. These questions are: what is participation to each stakeholder; why participation is so important in development processes and for whom is it important; who is supposed to participate; when is participation relevant and for whom; what are the most common constraints to participation and according to who; and, how is a successful participatory process evaluated? These authors argue that these are key questions that anyone concerned with participatory communication should pay attention to. As development communication practitioners we are in agreement and hence the need to review the literature in regard to participatory communication which centres on participation of local communities or stakeholders. In the next subsection we discuss the evolution of participatory communication.

1.1 Evolution of Participatory Communication

Participatory communication first appeared in the 1950s with Brazilian educationist Paulo Freire an influential proponent for participatory communication. He empowered landless peasants to formulate their own demands for a better life and to liberate themselves from oppressive conditions. Tufte (2001) claims that central to Paulo's thinking was the emphasis on letting the stakeholders get involved in the development process and determine the outcome rather than imposing a pre-established outcome by external actors. White (1994) argues that the idea of generative power and control is consistent with and appropriate to the concept of participation. Within the frameworks of development, participation means strengthening of the power of the deprived majority (Cropley and Hanton, 2011) and the more equitable sharing of both political and economic power. The second is liberation. Msibi and Penzhorn (2010) assert that as people achieve the ability to determine the course of their lives, the confidence gained in the process is in itself liberating. Authentic participation leads to feeling of an emancipatory experience (Cropley and Hanton, 2011). The third is participation as a learning process where participation can be interpreted as a learning process. People are given an opportunity to set their own goals and take their own decisions, awakening peoples latent abilities by offering them choices to enable them to fully develop their potential (Cropley and Hanton, 2011).

Freire's (1997) concept of conscientisation, which is to activate one's consciousness, one's identity, one's talents and one's alternatives, is central to the theme of participation as noted by White (1995). There is also self-reliance and self-confidence. Participation in and of itself is an act of self-reliance accompanied by self-confidence (ibid.). It explicitly addresses the aim of developing self-esteem and self-confidence, providing a context for the recognition of people's knowledge and abilities and this sense of self confidence is in itself empowering. Honesty, trust and commitment is the last principle about which Servaes (1996) argues that reciprocal collaboration brings about honesty, trust and commitment from both higher-ups as well as grassroots. Participation means listening to what others say, respecting the counterparts' attitude and having mutual trust.

Yoon (1997) says that although there is a general consensus on the principals of participatory communication development and that it has advantages for development projects, in practice the implementation of the concept has proven to be immensely challenging. One of the challenges for participation is the allocation of power to people. Bessette (1996) states that in practicing the participatory approach there is equitable distribution of both political and economic power, which often decreases the advantages of certain groups. In many cultures, this runs counter to traditions that recognize the superiority of the opinion of certain groups.

The other challenge is shortage of skilled development communication practitioners. This is a challenge in developing countries and the skills are required to enable the communicator to transfer thoughts, information, feelings and attitudes to consciously ensure that the form in which these ideas are manifested is decoded by the partners in the communication process (ibid.). Manipulation of cultural power in society refers to misuse of cultural master codes, often in a biased way. This includes literacy, education, elitism, age and technological expertise. Often communication or development is conveyed by powerful, educated, middle class men in written and highly technical format (Tufte, 2001). Participatory communication focused on dialogical communication where emphasis was on participatory and collective processes in research, problem identification, decision-making implementation and evaluation of change (Mefalopulos&Tufte, 2009). Recently, participatory approaches to communication have reinforced the emphasis on structural and social change as captured in the third generation of communication for development (Tufte, 2001).

The Rockefeller foundation policy debate in 1997 pursued by communication for social change focused on structural inequality and social transformation and led to a definition of communication for social change as a process of public and private dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives and utilize dialogue that leads to collective problem identification, decision making and community based implementation of solutions to development issues (www.communication for social change organization). The other line of development communication, according to Mefalopulos and Tufle (2009), focuses on life skills development and deals with issues of developing core competences and requires engaging actively as a citizen in society. This developed through the 1990 with a close connection to informal and formal education where health education, civic education, income generation and human rights are the core competences associated with life skills development and here the forms of communication are deductive and face to face. The life skills development initiatives are performed in both formal and informal education contexts.

Examples of such participatory projects include the Rockefeller Foundation, Soul City and the WFP in Nazareth, among others. Msibi and Penzhorn (2010), in their study of participatory communication for local government in South Africa, conclude that participatory communication ensures that communities are part of the development process and that development initiatives are driven by the people who will benefit from them. This supports the need to use participatory communication intervention strategies in development projects. Therefore, participatory communication has gained voice in recent years with support from many different stakeholders such as government, donors, civil society and ordinary citizens. At the core of the process lies the quest for

participation of the ‘voiceless from developing countries, the marginalized and poorest sectors, the disabled and women in the international policy development and debate as well as in the practical day to day work of implementing development projects (Mefalopoulos&Tuftle, 2009). Tuftle (2001) states that within the development practice in the course of the 1990s to the new millennium, critical approaches to the dominant development discourses grew from the large UN summits through the 1990s to the world social forums in recent years where a growing voice civil society has articulated questions and concerns about participation in the development discourse, policy process and actual practice. These is the quest for many who are concerned with the development agendas of today and where intervention strategies are seen to be constitutive of the locals participation in the agenda of development.

The fundamental aim of empowering people to handle challenges and influence the direction of their own lines is inherent in participation. In Deepa Narayan’s work (as cited in Mefalopoulos&Tuftle, 2009) the definition of empowerment participation becomes a turning point. Empowerment is the expansion of assets and capabilities of people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives.

Narayan’s (2002) perspective is the institutional one, where participation for empowerment is about strengthening the people capabilities and the demand side of governance. A continuum of outcomes beyond the more tangible outputs can be identified when participatory strategies are applied in an intervention and include:

1. Psycho-social outcomes of increased feeling of ownership of a problem and commitment to do something about it.
2. Improvement of competencies and capabilities required to engage with the defined development problem.
3. Actual influence in institutions that can affect an individual or community. This implies that participation produces outcomes at three levels: the individual psycho-social level, life skills level (emphasizing the acquirement of competencies) and institutional level or the level of community development.

Participatory strategies result in a continuum of outcomes such as ownership, commitment, competencies, capacities and institutional influence. There are different perceptions of participation and each category refers to different levels of participation and communication (Mefalopoulos, 2008). When initiating development projects or programmes, it is useful to clarify what perception of participation will guide the strategy conceptually. Msibi and Penzhorn (2010) argue that true participatory communication can only come about when developmental planners and the people involved work together throughout the decision-making process, when genuine dialogue takes place and when people are empowered to control the action taken. Emphasis on participation in development also implies increased attention to communication because there can be no participation without communication (Mefalopoulos, 2008). That is, the added emphasis on participation helps to mainstream communication in many initiatives and at the same time promotes a more dialogic and two-way conception of communication. It is characterized by dialog and horizontal flow enabling the balanced sharing of perceptions and knowledge. This makes communication interactive and facilitates participation and empowerment. This means that even when using mass media, messages can be expected to originate from people themselves rather than from outside experts (Wilkins and Mody, 2001).

Genuine participation in development implies the opportunity and power to take part in decisions concerning one’s own wellbeing, hence the need for participatory communication models to take issues of power and empowerment into account. Once adopted participation transcends its scope to enhance projects results and sustainability and become capacity-building elements of a broader social dimension. This is supported by UNDP (2011, p. 21) that participation requires increased influence and control and demands increased empowerment in economic, social and political terms. This means local people should have the power to take part in the decision-making process, since power can be conceived as the ability to shape social context (Wilkins, 2000). Cultural, political and economic power is a major factor that needs to be considered at macro level which greatly influence development structures, policies and institutions affecting also the way in which people’s participation takes place. However, empowerment should be the appropriate concept than power, which is the expansion of assets and capabilities of people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives (Narayan, 2002, p. 1). Freire (1997) adds that people’s empowerment can be achieved through a process of awareness or conscientisation that requires the poor to become aware of their conditions through a totality of reflection and action. Freire (ibid) argues that dialog is an act of creation and the act of naming the world is an equivalent to creating the world. He asserts that saying the true world is transforming the world and is not a privilege of some few persons but a right for everyone. Therefore, ensuring everyone says the word is a task of dialogue, which is needed to empower stakeholders and enable meaningful change. This sustainable and genuine change which aims at a more just society can be achieved and legitimized through empowered dialogue.

Participation mode also addresses poverty, which involves income poverty as well as capability poverty as

noted by the Nobel Prize for Economics winner, AmartyaSen (1981). These two are closely related since income poverty affects capabilities of an individual and vice versa. Mefalopulos (2008) adds that social exclusion is one of the elements contributing to the overall poverty dimension and eliminating or reducing it significantly, through dialogic use of communication, is a step towards a world without poverty. By engaging stakeholders who are often excluded from any form of decision-making in their lives and allowing them to participate in decision-making process, development communication not only reduces poor people’s capability deprivation but also facilitates the process of empowerment. Use of dialogue to engage stakeholders in probing and assessing the situation can help break the broader vicious cycle of poverty. Thus the relationship between participation, empowerment and communication is clear where the horizontal model of communication opens up new spaces for dialog among stakeholders and facilitates the exchange of knowledge, empowering people to participate actively in the process affecting their own lives. In this respect the media are no longer the central element of communication but one of the tools to be used according to circumstances. The shift is from media to people and from persuasion to participation. Having discussed participatory communication concept, its evolution and tenets, in the next subsection, we situate the concept of participatory communication within the field of Communication Studies.

2. Situating Participatory Communication in the field of Communication Studies

Literature reviewed reveals various definitions of the concept of communication. It is necessary therefore to clarify what is meant by communication. According to Rayudu (2011), the word communication:

It is derived from the Latin word *communis*, which means common. In its application, it means a common ground of understanding. It is a process of exchange of facts, ideas, and opinions and as a means that individuals or organizations share meaning and understanding with another p.11

There are many different definitions of communication. The definition of communication depends on whether one visualizes it as a process, system, interactional, transactional, intentional or unintentional (Seiler and Beall, 2002). Wood (2004) defines communication as:

A systemic process in which individuals interact with and through symbols to create and interpret meanings.....communication as a process means it is ongoing and always in motion.....systematic means it involves a group of interrelated parts that affect one another....Finally, meaning is created in the process of communication (pp.9-10).

Taylor (2005) explains that communication may be defined as giving, receiving or exchanging information, opinions or ideas by writing, speech or visual means, so that the message communicated is completely understood by the recipient(s)(p.4) 26 . Seiler and Beall (2002) see communication as a simultaneous sharing and creating of meaning through human symbolic action (p.6).

2.1 Types of Communication

Mefalopulos (2008) classifies communication into four types: corporate, internal, advocacy and development communication. Mefalopulos (ibid.), however, points out that experts have noted that development managers do not differentiate among the various areas of communication, especially between this field of study and others such as mass communication and corporate communication and that the differences are often rooted in the rationale, functions and applications, the theories behind those applications, methods and techniques. To clarify this point, Table 2.1 shows the four basic types of communication frequently encountered in the development context.

Table 2.1: Types of Communication in Development Context

| Type | Purpose/ Definition | Main functions |
|---------------------------|--|--|
| Corporate communication | Communicate the mission and activities of the organization, mostly for external audiences. | Use media outputs and products to promote the mission and values of the institution; inform selected audiences about relevant activities. |
| Internal communication | Facilitate the flow of information within an institution/ project. Sometimes this area can be included in corporate communication. | Ensure timely and effective sharing of relevant information within the staff and institution unit. It enhances Synergies and avoids duplication. |
| Advocacy communication | Influence change at the public or policy level and promote issues related to development | Raise awareness on how development issues use communication methods and media to influence specific audiences and support the intended change. |
| Development communication | Support sustainable change in development operations by engaging key stakeholders. | Establish conducive environments for assessing risks and opportunities; disseminate information; induce behaviour and social change. |

Adapted from Mefalopulos (2008)

Mefalopulos (ibid.) argues that the four types of communication are highly complementary and differ in scope and function and each play a crucial role, depending on the situation. In this study I focus on development

communication which is based on two-way communication whose broader functions are; to build trust among stakeholders, assess the situation, explore options and seek a broad consensus leading to sustainable change. Depending on the circumstances, each of the types can involve one communication approach or a combination of approaches for example, marketing, capacity building, information disseminations and community mobilization. Participatory communication, which is at the centre of this review, is situated within the realm of Development Communication. Hence in the next brief subsection, we review some literature on Development communication as the platform for sport as a medium for inter-community communication in peace building.

2.2 Evolution of Development Communication

As we trace the evolution of development communication, many questions arise as to the nature and functions of development communication as noted by Mefalopulos (2008) who argues that although the discipline of development communication is enjoying recognition, its nature and full range of functions are still not fully known to many decision-makers and is identified merely with the art of disseminating information effectively. He adds that because of the shift in the development paradigm from one way to two-way communication, many communication practitioners are not aware of the discipline's rich theoretical body of knowledge and the wealth of its practical applications, which are growing in relevance in development contexts. As such, this is a pointer to the need to fully understand the discipline in totality and hence the following chronological discussion of its existence.

As a way to begin to trace its evolution, we will begin by looking at the definition of development communication though many definitions have been brought forth. We will look at three definitions that in our view capture the true meaning of development communication, which is the definition by UN and the Rome consensus and Moemka, (1989). Moemka defines Development Communication as the application of the process of communication to the development process. Development communication involves the deployment of the principles and practices of exchange of ideas to development objectives. In other words he adds

It is the art and science of human communication applied to the speedy, transformation of a country (economic, growth, modernization, industrialization) and the mass of its people (self actualization, fulfillment of human potential, greater social justice, etc) through identification and utilization of appropriate expertise in development process that seeks to increase participation of the intended beneficiaries at grassroots level" (1989:5-6).

In this context Development Communication process can be seen as the deliberate application of appropriate tools of channels of communication and techniques to make development process participatory by motivating and training the rural population to take up their own development. Development Communication as conceived by Moemka therefore has a transformational and socializing role. As a tool for transformation, it seeks social change towards enhanced quality of life and social justice. As a tool of socialization, Development communication's aspiration is for the maintenance of core societal values that are consonant with development. Development Communication in the context of socialization not only preserves indigenous knowledge but also facilitates an environment for generation of new forms of knowledge that blend the indigenous and the external ways of dealing with reality.

The Rome Consensus from the world Congress on Communication for Development defines it as a social process based on dialogue using broader range of tools and methods and seeks change at different levels, including building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change (Rainer et al., (2012). These definitions emphasize the need for two-way communication to create dialogues aimed at realizing the desired change-related objectives.

The term development communication was first used by Professor Barker (2001) to designate the process of transmitting and communicating new knowledge related to rural environments. This concept arose in the framework of the contribution of communication and the media to the development of the Third World countries and incorporates the need for an exchange of information to contribute to the resolution of a development problem, improvement of quality of life of a specific target group and implementation of needs analysis and evaluation mechanisms within the communication process (ibid.).

An examination of the existing literature on development communication reveals that the place of communication in the development process has long been recognized. Schramm (1964), in what may be classified as the best known exposition of the relationship between the mass media and national development in the 1960s, listed twelve things which the mass media can do in the task of national development. These are: i) widen horizons; ii) focus attention; iii) raise aspiration; iv) create a climate for development; v) help change strongly held attitudes or values; vi) feed the interpersonal channels; vii) confer status; viii) broaden the policy dialogue; ix) enforce social norms; x) help form tastes; xi) affect attitudes lightly held and canalize stronger attitudes; and xii) help substantially in all types of education and training.

A slow but conscious realization that development for each country has to be seen in terms of that country's own needs which, in turn, must be related to its unique circumstances of climatic, historical, cultural and social

conditions began to manifest itself. The emphasis on bare economic growth declined. Their decline created the opportunity for the process of lively rethinking contained in the discussions and documents of the International Commission on Problems of Communication headed by Sean MacBride (UNESCO, 2007). The immediate result for such rethinking was manifest in sensitivity to the structural and cultural constraints on the impact of communication. In a review of past studies, Rogers (1976a) noted the weaknesses in the study of diffusion among which were psychological bias, ignoring socio-structural variables and a reliance on the individual as the unit of analysis. What might be described as the turning point for the study of development communication was the 1975 conference held in Honolulu, Hawaii, to review the use of communication in economic and social development. At the conference, the two best known pioneers in this area of study – Daniel Lerner and Wilbur Schramm - admitted that the model of "trickle down" communication in development had been proven ineffective. A year later, Rogers edited a series of articles which examined critically the dominant paradigm of communication in development and proposed a new development model. The new development paradigm is one based on equity and it incorporates the dimension of social justice in addition to the dimension of economic growth. Under it, the causes of underdevelopment are attributable to both external and internal factors. The new model addresses the relationships among four sets of variables, namely, the social structural variables; the communication tasks; the psycho-cultural factors of the social actors at both the individual and societal levels and the socio-economic goals of development. Congenial to this new paradigm of development, the new model of development communication sees development not only in physical terms but also in socio-cultural terms. It stresses access to the media of communication; participation in communication activities and relevance of content to the socio-cultural context.

Development communication was initially characterized by the use of mass media which considered people as audiences ready to be influenced by the messages they received. This communication perspective was rooted in the sender-message-channel-receiver (SMCR) model. Mefalopulos (2008) argues that if this information dissemination is done properly it could lead to the behaviour change anticipated. However due to its limitations, this basic model has been revised and its linear model replaced with more complex perspectives in which communication is envisioned as a horizontal process aimed at building trust, assessing risks, exploring opportunities and facilitating the knowledge sharing, experiences and perceptions among stakeholders. This was aimed at using communication to probe each situation in order to reduce or eliminate risks and misunderstandings that could negatively affect the projects. The kind of communication required is therefore one that plays the role of communicating information to specific groups and of trying to influence stakeholders' voluntary change through specific methods and media.

The importance of development communication has been emphasised UNDP (2011), where it stated that 'Communication is vital for human development and its processes are central to broader empowerment practices through which people are able to arrive at their own understanding of issues, to consider and discuss ideas, to negotiate and to engage in public debates at community and national levels. It is the role of communication for development in empowerment processes that helps distinguish C4D (communication for development) from other forms of communication. This empowerment-related role of CED makes it a vital element in programming efforts aimed at achieving millennium development goals and other development priorities. It therefore important to note that this aspect of empowerment and ability to allow local communities engage in public debates and arrive at their own understanding of issues through discussions and negotiations is core in this study.

3. Sport as a form of development communication

In the next section i review literature on sports for development and peace building highlighting the value of sports in development and peace building initiatives.

3.1 Sport for social interaction in peace building

Sport is a cultural practice considered for enhancing interethnic contact and social cohesion and as a tool for peace and reconciliation initiatives Sterkenburg, (2011) hence identified by European and national policy-makers as the ideal for enhancing community spirit and promotes intercultural understanding and mutual respect within and between communities. The perceived social power of sport is evident from the fact that its benefit to interethnic relations has become an increasingly important factor in European sport policies, (ibid). Sterkenburg notes that, in 2004, the Conference on the Contribution of Sport to Intercultural Dialogue in Istanbul, recognized that

Properly promoted and delivered, sport can constitute a first step in the efforts to achieve inter-cultural dialogue by bringing together different nationalities and cultures in a common game with common rules". The participants adopted a number of recommendations for the areas of Sport for All and Elite Sport, as well as for spectators and fans (T-RV [2004] 13).

This is echoed by the European Commission which states on its website that:

Sport provides citizens with opportunities to interact and join social networks; it helps immigrants to

develop relations with other member[s] of society; audit constitutes a tool for reaching out to the underprivileged or groups at risk of or facing discrimination.

Sterkenburg adds that the social value of sport is also recognized by the United Nations, which now has a Special Advisor with the task of using the social power of sport in the service of the UN's Human Rights agenda. This recognition of the social value of sport was confirmed when the then Secretary General of the UN Kofi Annan launched the International Year of Sport and Physical Education in 2005, declaring that:

Sport is a universal language. At its best sport can bring people together, no matter what their origin, background, religious beliefs or economic status. And when young people participate in sport or have access to physical education, they can experience real exhilaration even as they learn the ideals of teamwork and tolerance" (Annan, 2005).

These statements are a pointer to the potential of sport in promoting social interaction and dealing with ethnic divides across the world. Krouwel et al, (2006), cited in Sterkenburg, (2011) attributes this to several factors; peoples participation in sport hence an important site for Interethnic interaction and the transfer of social values. Second, a success criterion in sport whose emphasizes is physical capabilities rather than cognitive capabilities, leading to social interactions which are often less racially or ethnically stratified than the interaction patterns in other socio-cultural spheres. People participating in sport are, therefore, more likely to meet individuals of other ethnic origins than people who do not participate in sport.

Lastly, policy makers often see sport as a race-free arena in the sense that social distinctions do not play a major role in sport. With its appeal to a variety of ethnic groups, it is considered relatively easy to bring together people of various ethnic origins in sport and this guided the TLPF strategy of using sport. This positive approach towards sport as a social panacea is critically interrogated by other sport scholars who point to the darker sides of recreational and professional sport as encouraging racism, homophobia, nationalism and competitive sport can create a space with the potential of fostering racism and ethnic inequalities, Sterkenburg (2011). He adds that, in their view, sport should primarily be considered "a site of struggle" in which different dimensions of ethnic bonding and exclusion are performed, experienced and demonstrated. While this two dimensions may be attributed to sport, in this study concern was more of recreational sport hence the consideration was for social inclusion but not exclusion. Around the world, government agencies and NGOs have become increasingly conscious of the possible role that sport, events, and leisure activities play in reducing social barriers, subduing inter-community strife, building capacities, and helping to give a semblance of normality to an otherwise divided and intermittently violent societies, Schulenkorf and Thomson, (2008). The peace foundation in this study is one such organization.

The 2006 United Nations Report of the Secretary-General titled *Sport for Development and Peace: The Way Forward* outlines that world leaders have now realised that sport activities not only contribute to creating physical wellbeing, but they "can foster peace and development and can contribute to an atmosphere of tolerance and understanding" (p2). Despite the strong theoretical and anecdotal support highlighting that sport and event programmes can have a positive impact on communities, little empirical evidence supports this claim – particularly in relation to culturally or ethnically divided societies, Chalip, (2006).

In support of this Sterkenburg (2011) notes that amid the birth of hundreds of new programmes employing sport for positive change, there exists an ongoing demand for evidence that sport can in fact catalyse, inspire, or otherwise contribute to peace and development. In line with this, the study is concerned with how sport can act as a catalyst in inter-community communication in peace building. The social and cultural experiences generated through participation in sport-for-development (SFD) projects still need to be explored to determine if and how they can contribute to building bridges between disparate groups.

This notwithstanding, Sport for development and peace (SDP) has become a recognized method of intervention in disadvantaged communities particularly in the developing world. In different regions affected by poverty and conflict, sports, most notably football in its condition as the world's most popular sport, has been validated by the international community as a catalyst for social inclusion, conflict resolution and peace.

But just as sport is oftentimes associated with fierce competition and aggression, sport can also be regarded as a dignified activity and as a vehicle through which the highest moral and corporeal ideals are expressed, Sterkenburg (2011). In this connection, he adds that sport has also the capacity to foster friendship and to unite people around a common activity, sometimes in the most unexpected of circumstances. The famous Christmas Truce of 1914 is a crucial example when German and English troops stopped hostilities during World War I to exchange gifts and play a game of football (Woodhouse 2009, p.27).

In doing so, the rival troops validated the potential of sport as an agent of transformation and change as a match of football provided temporary relief to combatants and granted provisional cease- fire between enemies in times of war. The idea of using sports to advance peace endeavours, is nevertheless, not a new concept. The first documented use of sports to conciliate in times of conflict dates back to the 9 Century BC in ancient Greece with an Olympian Truce (*Ekecheiria*) intended to stop war between the Peloponnesian city-states during the celebration of the Olympic Games. During the truce period, spectators, athletes, artists and their families were

able to travel to the Olympic Games and return to their places of origin in total safety (Olympic.org, 2009; International Olympic Committee, 2009).

Today, more than a hundred years after the introduction of the modern Olympic Games, the International Olympic Committee (IOC) is part of a worldwide movement composed of governments, UN agencies, the private sector and international and national NGOs, which has become increasingly supportive of the idea that sport is indeed a valuable means to address issues such as social justice and equality. Furthermore, a new strategy for social intervention in disadvantaged communities known as sport for development and peace (SDP) has recently become a platform for the implementation of development and peace projects and the design of research that employs sport and various types of physical activities with the purpose of propelling peace and promoting economic development (Jarvie and Sikes, 2012).

Sport for Development and Peace, as a social intervention strategy, proposes the use of games, physical activity and sports to achieve explicit peace and development objectives including, most notably, the Millennium Development Goals (MDG). Although this approach aims at realizing the rights of all members of society to partake in sport and leisure activities, other non- sport components -most of which are aimed at educating target groups on a variety of social issues- enhance and strengthen sport for development and peace programs and initiatives (Sport for Development and Peace International Working Group, 2008).

Although it is clear that sport alone is not a panacea to the world's most pressing issues or that it will guarantee peace, sport can be regarded, according to the international NGO Right to Play, as a "highly effective tool in a broader toolkit of development, and should be applied in a holistic and integrated manner with other interventions and programs to achieve optimal results" (Right to Play, 2010). In the following subsections I discuss the specific uses of sport in peace building and development.

There exists empirical evidence on the social value of sports. A four-year study headed by Professor Fred Coalter from Sterling University and conducted by the charity International Development Through Sport (IDS), the UK-based charity Comic Relief and the organization UK Sport International, was done to test the hypothesis " sport contributes to personal development and well-being in disadvantaged children and young people". The investigation, which analyzed the effectiveness and impact of eight organizations from Africa and India employing sports in different ways, concludes that: On the area of personal development, sport programs do have an impact on the self-esteem and perceived self-efficacy of participants as the majority of them underwent a transformation in their self-evaluation. Most interestingly, the scores of those participants with the lowest self-esteem evaluations at the beginning of the research, increased significantly by the end.

With regard to gender equality and women's empowerment, attitudes towards women's involvement in sport and education were reinforced across participating programs. Research concluded that sport proved to be an effective medium for the dissemination of information about HIV and other health-related issues to young people.

Participants reported that sport trainings had boosted their confidence both through meeting and addressing issues with peers and coaches as well as by developing their leadership skills (Coalter and Taylor, 2010). In relation to the value of sport to prevent violence and promote peace building, the consulting firm SCHWERY in 2008 concluded that in regard to violence this activity may be instrumental in preventing deviant and antisocial behaviour as well as it can potentially assist in the rehabilitation of offenders. The study also points out that children members of sport clubs have a lower proportion of delinquent activities. In peace building, Sport congregates people, breaking through social, religious and cultural barriers, making this activity a useful educational tool. In this connection, peace building becomes a natural progression of this theme and this idea has been replicated in many regions across the globe (Schwery Consulting, 2008).

The Swiss Agency for Development published a booklet on Sport for Development and Peace in 2005 and listed the findings on the influence of sport in conflict transformation as reinforcing interaction between communities, peoples and societies and hence plays a part in maintaining open channels of communication in open or dormant situations of conflict. In conflict and post-conflict situations, sport can support building a beneficial outlet for people affected which is directed towards peaceful reduction of hostilities and tensions. In addition, sport can contribute to managing trauma after natural disasters or violence in refugee camps, for instance (Swiss Agency for Development and Cooperation, 2005).

3.2 Sport for uniting people in peace building

Sport possesses unique qualities that facilitate peace and conflict resolution processes. "Harnessing the Power of Sport", a publication by the Sport for Development and Peace International Working Group (SDP IWG, 2012) identifies additional benefits of sport such as its ability to connect people, inspire and motivate, reduce violence and in conflict resolution. Sport, games and physical activity in general are activities present in virtually every society across the globe. The popularity of sports transcends political, national and ideological frontiers and it is a practice enjoyed by spectators and athletes alike. One of the most important attributes of sport is its capacity to connect peoples and communities in an extremely effective manner. These communities, when they are inclusive,

turn into important sources of social networking fostering community capacity to work cooperatively. Furthermore, sport has emerged a global mass entertainment and has become one of the most-far reaching communication stages in the world today. By shining light on what people can do, sport inspires and motivates individuals. In addition, sport promotes self-esteem, physical and mental health and fosters positive connection with others (Sport for Development and Peace International Working Group, 2008).

3.3 Sport as Edutainment (EE) in peace building

edutainment, which combines entertainment and education, can be traced to 1937 when the cartoon popeye erected in the American spinach capital was used to market spinach and later contributed to many us children's change of their eating habits and they began eating vegetables hence the behaviour change (tufte, 2001). This cartoon was an early experience in education and entertainment which was later developed and came to be known as edutainment (ibid.) through social marketing. This cartoon illustrates how edutainment genres have been used in promotion of individual behaviour change.

EE as a communication strategy in development work area has advanced significantly over the past decade (Tufte, 2001). It has been used in addressing health issues such as blood pressure, smoking, vaccine promotion and family planning and is now being applied in environment, rural development, conflict resolution and peace building (Skeie, as cited in Tufte, 2001). Tufte (ibid.) argues that the objectives of EE vary and include promoting individual behaviour change, supporting social change, enhancing social mobilization and articulating people's participation and empowering minority or marginalized groups to action. This study assesses how these objectives, in relation to attainment of peace, are all realised by the TLPP using sport as a form of EE.

EE can be divided into three generations and the first is marked by the social marketing strategies. The work of Miguel Sibido (as cited in Tufte, 2001) features significantly in this first generation where mass education and behaviour change via media grew and telenovelas (limited-run serial dramatic programming popular in Latin America, Portuguese, Filipino and Spanish television programming) became an educational and edutainment media both for disseminating information and for raising awareness (ibid.). The key aspect was the marketing of social behaviours to individuals watching the programmes. The desirable social behaviour was marketed to the target customers via the media in form of telenovelas and it was hoped that as they got entertained, they would at the same time learn about the preferred social behaviour and hopefully make the necessary changes.

in the present study, the marathon race – as used by the peace foundation to motivate peaceful behaviours and attitudes in the study area – is considered as a form of EE. The second generation consists of the more interdisciplinary strategies linking diffusion and marketing with some degree of participation. It was characterized by new theoretical and methodological perspectives introduced to the first generation (ibid.). It recognized the limitation of focusing on individual behaviour change and the complexity in the social health and other development issues. There was concern on focusing on individuals alone since all these social factors affected entire societies and it was felt that focusing on individual behaviour change was not holistic. This led to introduction of a participatory approach in many EE communication strategies. Thus there was a shift from concern on individual behaviour change to social behaviour change and EE began to address the society as the unit of change and also considered the structural elements as equally crucial (opcit.). The shift was then from the individual to the entire society and programmes created aimed at achieving what can be considered in the present study as group change.

The third EE generation emerged as a result of critiquing the second generation and is concerned with the key problem to be addressed. it also changed understanding of entertainment, culture, education and change. It is oriented towards identification of a social problem, power inequalities and their root causes with a view of enhancing collective action and structural change (ibid.). it has moved beyond diffusion or participation duality, which previously focused on correct and culture sensitive messages conveyed via the mass media. Today, its focus is on problem identification, social critique and articulation of debate challenging power relations and advocating for social change (p. 166).

In this study, an assessment is done of the problem identification among the conflicting communities through a participatory approach realized through the use of sport as an aspect of EE. Therefore, the study from which this paper was extracted is based on the third generation which recognizes that the problem is not as a result of a deficit of information but acknowledges that it lies in the power imbalances, in structural inequality and in deeper societal problems. The emphasis here is that while it is necessary to provide information and awareness as done by the diffusion theory which marked the first and second generation of EE, it is paramount that the communal problem and the root cause be identified in a participatory manner before the information on behaviour change is disseminated. Dialogue becomes a key communication strategy in this process and is therefore central in the development communication.

This implies that solutions are sought by strengthening people's ability to identify the problems in their everyday life and their ability to act collectively as well as individually upon these problems. This is what Tufte

(2001) refers to as empowerment. In the same manner, communication for social change which is emphasized by Rockefeller foundation (1997) is the key concept. This study concerns itself with the same concept, viewing the marathon sport project as EE in inducing a social behaviour change in the communities involved in the study area towards peaceful coexistence. The pastoral communities in northern Kenya need this kind of empowerment if the perpetual conflicts experienced there will be resolved and peace restored. The desirable behaviour is to achieve peaceful coexistence through the use of sport as EE. The focus is on all the society members from all the groups with a view of bringing about development in the region. A good example of EE is the soul city of South Africa founded by Bowes and Jones (2006) in the second generation of EE and uses multi-methodological strategies by combining several media, promoting partnerships to civil society, grass root activism and education. Soul city therefore developed an inclusive vehicle where the core agents of change were the audiences thus transcending the individual viewers and listeners in its appeal to the broad society. As such, the EE strategy in soul city is participatory and hence its adoption in this study.

The media vehicle produces two key types of output that involve change in knowledge, attitudes, social norms and intermediate and direct practices as well as development of supportive environment favouring these mentioned changes. This is what the present study envisions sports to do as used by the TLPF. The strategy should develop potential opportunities and include education packages and advocacy at both community and national level. Soul city therefore spearheaded efforts to bridge traditions of social marketing and health promotion with particular strategies involving the audiences in all stages of the communication strategies.

The EE of today is a negotiated strategy with epistemological foundations from scholars and strategists rooted in different schools of thought, varying cultural traditions of storytelling; organizational traditions, trajectories, priorities and constraints; political agendas, varying media infrastructures and communication playing a role in determining the final outcome of the strategies. All these work in a synergy with each other. Today there is abundance and diversity in EE communication practice and a growing number of recent works contributing to a further thinking around EE (Skeie, 2005; Bauman, 1999; Singhal & Rodgers, 2004). This suggests that the field of EE is still evolving. In the next sub section we discuss some of the skills and values learned through sport.

3.4 Sport for skill development and values for peace building

Some of the skills listed above are useful in the process of seeking peace such as cooperation, problem solving, tolerance, team work, understanding, respect for others and sharing. Through sport, it is hoped that these pastoral communities can learn and embrace these values which are essential in peace building. Sporting is a way to build understanding for the value of common bonds, and traditional games unique to an area or culture can be especially effective in this regard (op cit.). These games emphasize the importance of diversity, contribute to inclusion and help people understand their own identity and those of others (Darnell, (2010) thereby facilitating a forum to engage in peace discussions. The marathon race is among the sports and games which are usually lower in cost in terms of facilities and equipment than common sports and therefore its implementation in Northern Kenya is an affordable venture. This sport considers all people and ensures equal opportunity to participate regardless of gender, ethnicity or ability.

Table 2. Skills and Values Learned through Sport

| SKILLS | VALUES |
|------------------------|--------------------------|
| Cooperation | How to Win, Lose, Manage |
| Communication | Competition, Fair Play |
| Respect for the rules | Sharing, Self-Esteem |
| Problem-solving | Honesty, Self Respect |
| Understanding | Tolerance, Resilience |
| Connection with others | Team Work, Discipline |
| Leadership | Confidence |
| Respect for others | |
| Value for effort | |

Adapted from UN (2003)

4. Review of Related Previous Studies

In this section we discuss other studies related to this study. The study is necessary as it addresses an important aspect in development communication; conflict resolution and peace building which is a prerequisite for development. The available literature reviewed puts a lot of emphasis on development communication through participatory communication and the social functions of sport in general as well as reconciliation and peace building while providing gaps that exist in the use of sport in peace building and suggests areas to be considered and integrated in such studies if they are going to be more effective. The main media in most studies carried out on development communication has been drama, soaps and other television and radio programmes in

edutainment (Tuft, 2001) and sport especially football but none has used the marathon sport as an aspect of edutainment on conflict resolution and peace building. Several studies and projects have been done in the area of sport and development and peace and sport for participatory communication and I will discuss some of the relevant ones to this study.

4.1 Literature on communities' perception on the use of sport in peace building initiatives

Several studies have been carried out on use of sports in peace initiatives. In the case of WFSP project (Darnell, (2010) and Schulenkorf and Thomson (2008) in a study on the role of sport events in contributing to reconciliation and inclusive social change in ethnically divided communities in Sri Lanka, these studies indicated that communities perceived sport as a means of bringing divided and disparate communities together for reconciliation and peace building. There was notable reconciliation and unity as a result of communities having changed their perceptions on the conflict and of one another and hence viewed sport as having contributed to their reconciliation and peaceful coexistence. These studies validate the value of sports in divided communities for purposes of reconciliation and positive social change. They however did not look at the use of participatory communication for peace building and reconciliation.

The social functions of sport have been documented not only in relation to fostering interethnic tolerance in ethnically heterogeneous countries, but also in relation to peace and reconciliation initiatives in divided post-conflict societies, (Sterkenburg, 2011). Sugden (2010) in his study concludes that "sport is intrinsically value neutral and under carefully managed circumstances it can make a positive if modest contribution to peace building". Sugden illustrated this in the context of Northern Ireland, where mixed sport participation was successfully used to establish friendships across the Catholic-Protestant divide.

In Israel, sport was likewise used to positively affect the relationship between Israeli and Palestinian youth, for instance in the Football for Peace project (F4P: www.football4peace.eu). The aim of the F4P project was to use football coaching to transfer values and build bridges between neighboring Jewish and Arab towns in Israel. By providing participants with the opportunity to establish contacts across community boundaries, the project managed to contribute to the peace process in this otherwise divided region, (Sterkenburg, 2011).

Schulenkorf and Thomson (2008), who had evaluated the role of sport events in contributing to inclusive social change and reconciliation in ethnically divided Sri Lanka, generally confirmed Sugden's conclusions. He argued that if strategically organized, sport events can be a suitable vehicle for reducing the distance between disparate groups. Schulenkorf noted that in order for sports projects to be successful they should, on the one hand, define super ordinate goals that create an overarching identity for the participants, but they should also leave enough space for participants to experience their own ethnic sub-identities on the other hand. Schulenkorf referred to this as a "dual identity status", in which the ethnic sub-identities of the participants are combined with a super ordinate identity.

Such a dual identity status can be encouraged by organizing joint sports activities where different ethnic groups participate together and where a shared set of values and organizational identity is emphasized while at the same time allowing participants to engage in culture-specific activities. Giullianotti & Armstrong (2011) in their study suggest that sport-based peacemaking and conflict transformation interventions present the military institution with a new way to strengthening and creating positive connections with civilian populations (p.379), hence facilitating reconciliation efforts in affected communities. All these studies point to the possible use of sport in divided communities for purposes of changing communities perception of each other, the conflict and peace process, challenges notwithstanding.

With regard to sport as a cultural manifestation and its relevance in creating sustainable peace, Woodhouse (2009) highlights the importance of innovation and creativity in peace building and proposes the use of cultural tools, including sports, as a way to energizing the field of peace studies and conflict transformation (p.29). In the updated version of his Contemporary Conflict Resolution (2011), he elaborates on the importance of sport in peace building processes and highlights the current initiatives between academic institutions and football clubs to promote peace and education programs. Moreover, Woodhouse suggests further research on the involvement of professional football clubs and associated foundations on communities undergoing peace building and conflict transformation processes (pp.353-355).

There have been some exploratory investigations at the Masters level in the area of SDP particularly the works of Serena (2009) who applies models of conflict transformation to the arena of sports drawing from case studies from a number of African nations. Serena also presents current initiatives on the continent using sport as a tool to address a variety of social problems. Equally enlightening is the research carried out by Lea-Howarth (2006), investigating the potentiality of football in conflict resolution and reconciliation in African nations. These studies used football as opposed to marathon races which is the main focus of this study.

The World Bank project on the role of economic considerations in conflicts has also cut across both causal and resolution factors in the relationship between natural resources and conflict. The approach taken is to look at the specific country and provide analysis of the nature of conflicts. However, all these studies – though related to

conflicts resolution and peace building and related issues – have not focused on participatory communication component through sport as an example of edutainment in peace building. Wilson et al, (2015) in their study on the ‘Role of elite runners in run-for-peace events in post-conflict Kenya in 2008’ concluded that in the particular contexts which they studied, high-profile athletes played a crucial role in the organization of reconciliation events.

Exploring the reflective discourses of sport, development and peace, these authors support the value of sport in peace building and development. Kochomay, (2007) in his paper, ‘Running for Peace: The Role of Peace Races in Peace-building and Development of East African Pastoralists’, discusses the role of peace races in peace building and development among East African pastoralists and shares lessons learnt from the TeglaLoroupe Peace Races,(TLPP). He points out that the success of peace races is owed to its ability to attract high profile personalities in the sports, political, diplomacy and media arenas, thus, “creating opportunities for advocacy on issues affecting pastoralists”. It has also provided opportunities for showcasing sports as an alternative livelihood through talent identification and transformation of young men from their warrior behaviours. The author further notes that peace races help participants redefine perceptions and rebuild relationships among warring communities by creating the foundation on which communities accept and celebrate their areas of commonness and differences. It also serves as a stopgap that can allow discussions and negotiations although peace races are faced with challenges. He however does not explore how these races achieve these goals.

4.2 Literature on Challenges in use of sport in peace building

Sugden (2008) in his study, explains the challenges of using football to promote sustainable peace between Palestine and Israeli youth and he advocates for the notion that sport for peace work should operate in conjunction with regional and national policy processes and include local talent and knowledge (p.49). These studies although acknowledging the value of sports in peace building and other social problems as well as promoting social capital and transfer of social values, none focused on how communication was used in all these interactions especially within peace building and conflict resolution.

Kochomay, (2007) noted that one of the challenges of using peace races in peace initiatives, was limited knowledge of the concept of sport and hence lack of acceptance as a sustainable reconciliation method. He further added that sport tends to benefit only the few that have athletic talent and is hampered by high costs. Though economic challenges are implied, it is true that without financial support, the SDP projects may not fully realise their goals. However, the current study is different from this one in that it was concerned not with the success of the peace races but how the races facilitate for intercommunity participatory communication in peace building. The concern is more about the process of getting to reconcile and how it is arrived at, challenges notwithstanding.

Another challenge relates to appraisal of SDP projects. Kidd, (2011), in his work, *Cautions, Questions and Opportunities in Sport for Development and Peace* calls for a “critical eye” when examining and appraising SDP interventions. This is supported by Sterkenburg, (2011) and Tsuchiya, (2009) who calls for a critical analysis of SDP projects. This appraisal is like in the case of a study on Football for Peace (F4P), an academic and grassroots initiative with on-going sport for peace building and conflict transformation projects in the Middle East. It has been bringing together for the last ten years Israeli and Arab children to play soccer together in non-threatening settings (Savir 2008, p.75) leading to production of regular reports and academic papers by scholars from the F4P affiliated research institutions such as at the University of Brighton, UK, appraising current sport for peace interventions. This appraisal helps in redefining SDP projects thus validating the value of sport in peace building.

Tuohey & Cognato, (2008) also have identified long-term monitoring and evaluation, securing flexible, consistent funding and coping with political changes outside its control as challenges in SDP projects. Giulianotti, (2011), in a study ‘Sport, peacemaking and conflict resolution: a contextual analysis and modelling of the sport, development and peace sector presents three models to explain the role of sport in peace building and reconciliation. The author argues that while many local and international organizations are using sport as a means for bringing peace and reconciliation among communities in conflict, studies on the process through which this can be successful are limited and examines three models namely: ‘technical’, ‘dialogical’, and ‘critical’ to generate more knowledge and understanding of the subject. Each model is examined through several key perspectives ranging from its “core objectives” to its “paradigmatic methods”. He concludes that the field of sport and peace is new; more researchers need to engage in theory construction rather than case-studies. Despite this conclusion, this study was concerned with a case study with a focus on participatory/dialogical communication dimension of sport in peace building.

Skelton, (2012) in his football –based peace intervention study entitled, *Community Football as a medium of building inclusive networks of social capital in post-settlement contexts*, A case study from Lebanon found certain challenges in the implementation of the programme. The case study highlighted two major interlinked

challenges concerning external efforts to develop sports-based bridging civil society. The first involved ensuring that such interventions are tailored to local rather than external interests and second, ensuring that they are sustainable. The case study suggested that these challenges can be mitigated by bottom-up locally-led strategies.

Ultimately however it was not clear whether the issues can be fully resolved, thus leaving unanswered the question of how successfully sports-based interventions can create long-term bridging social capital. The study found that the intervention effectively generated intergroup contact and thereby bridging social capital between divided communities. Recreational sport's social position as a popular and apolitical activity in Lebanese societies made it a particularly suitable vehicle for civil society mobilisation. Similarly sport-marathons position in Northern Kenya made it possible for social mobilization. Importantly however, these characteristics of sport did not in themselves promote interethnic bridging; rather the latter was the result of intervention into the organisation of community sport in such ways that effectively engineered intergroup cooperation among multiple stakeholders.

Other related studies on participatory communication include a study by Mefalopoulos (2003) who looked at participatory communication in the FAO project, Smith (2003) who looked at participatory health communication and Ketan (2005) who looked at communication for empowerment.

5. Rationale for further studies on use of sport in peace building

The literature has revealed that the use of sport in development and peace building is largely perceived as a tool for development and in conflict and post –conflict zones for peace building although the main sport being used is football. It has emerged that the value of sport in development and peace building has been realized and hence its contribution to development and peace building hence its focus as an area of study. Though there is consensus by the scholars in this area that sport facilitates communication in development and peace building, in the literature reviewed, no studies were found to have focused on how sport achieves and facilitates intercommunity participatory communication in peace building.

Secondly, the literature review indicated that sport contributed to communities perception on intercommunity conflict and hence their engagement in peace building initiatives. Most of the research literature reviewed was from Western countries and a few studies done in Africa Hence, a viable area of study is to explore use of sport in peace building initiatives in Africa, particularly in places where inter-community conflict is rife. Literature also revealed that the previous studies have not specifically focused on marathons as a medium for intercommunity participatory communication in peace building. This is therefore another likely study area in communication studies.

Moreover, it emerged that most of the studies highlighted were case studies that adopted mixed methodology. Very few of these studies have taken a purely qualitative approach; hence, methodologically, a study exploring the use of sport in peace building following the qualitative approach could offer meaningful contribution in the field of CS. Similarly most of these studies were not grounded on theoretical and philosophical underpinnings, and therefore, a study based on participatory communication approaches within the relativist-interpretivist paradigm could also offer meaningful contribution in the field of communication studies.

6. Conclusion

Overall although extensive research has been conducted on development communication issues in developing countries, particularly with regard to immunization, reproductive health, and HIV/AIDS programmes, only a few studies have been conducted on the role of mass communication in peace building and none has been done on athletics in facilitating participatory communication for development. While the social problem is being handled by various organizations, both local and international, no empirical study has been carried out on the relevance of sport as a communication medium in peace building in the African region. Studies have been done on environmental impact in the region, causes of armed conflict and proliferation of weapons but none has been done on the use of sport in facilitating intercommunity communication for peace, yet this has been in use for several years now. This study therefore gets its justification and falls under development communication which advocates for edutainment strategies in communicating peace and development.

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