



JOURNAL OF AFRICAN RESEARCH AND DEVELOPMENT (JAFRED)



J.Afr.Res.Dev: www.jafred.co.ke

ISSN 2517-9365: ISBN: 978-9966-098-38-2

7(2017):1-029, 2017, Article No. JAFRED-01-029-17

Accepted on 20th July, 2017; Reviewed on 25th August, 2017 and Published on 27th October, 2017

CHALLENGES FACED IN USING SPORT AS A MEDIUM OF COMMUNICATION TO CHANGE COMMUNITIES' PERCEPTION TOWARDS INTER-COMMUNITY CONFLICT

By

¹Virginia Mutheu Paul and ²Dr.Charles Ochieng' Ong'ondo

^{1,2}Department of Communication Studies, Moi University, Kenya. P.O Box 3900 – 30100 Eldoret, Kenya.

Author Contributions

This work has been fully done and written by Mutheu Virginia.

Editors

1. Thomas Hap, Professor in Community Development, University of Birmingham.
2. Hamisi Hamadi, Lecturer in Communication Studies, Dar Es Salaam University.

Reviewers

1. Prof John Mac, Professor in Communication for Development – Education; Malmo University.
2. Dr. Sam Ham, Lecturer in Communication and Development Studies, Ohio University.

ORIGINAL RESEARCH ARTICLE

1. Corresponding Author: Mutheu Virginia, Email: virgmutheu@gmail.com

2. Citation: Mutheu and Ong'ondo (2017): Challenges Faced in Using Sport as a Medium of Communication to Change Communities' Perception towards Inter-Community Conflict. Journal of African Research and Development (J. Afr. Res. Dev. (Kericho)) Vol. 2: Issue 2 (2017) pp: 30 - 50.

Copy right: @ Mutheu and Ong'ondo (2017): This is an open access article distributed for unrestricted use, distribution, and reproduction in any medium, provided the original author and source is credited.

ABSTRACT

This paper is extracted from a PhD research thesis “*Sport as a medium of Inter-community communication in peace building. A study of one Peace Foundation in Kenya*”. In development communication, sport as Edutainment has been used in tackling social issues such as health, conflict resolution and peace building. This falls within the emerging discipline of sports for development and peace building. In Kenya armed conflict between the Pokot, Turkana and their neighbors has existed over the years and sport-marathon is one intervention strategy used to resolve the armed conflict. Cattle’s rustling has been a cultural practice for the Turkana and the Pokot for generations and was seen as a way of life. This practice has contributed to protracted conflict between the two communities in Northern Kenya that has claimed lives in thousands and brought about untold suffering to the region over the years. This paper assesses the challenges faced in using sport as a medium of communication in peace building between the two communities of Northern Kenya. The study adopted a social constructivist-interpretive philosophical worldview and a qualitative-case study design. The target population comprised government representatives, communities’ elders (both men and women), marathon participants, youth leaders, reformed warriors and the organization staff and marathon organizers. A sample size of 56 participants was selected. Purposive, quota and snow ball sampling techniques were employed. Data generation techniques employed were: in-depth interviews, focus group discussions, observation and document analysis. The collected data was analyzed thematically. From the study findings, it emerged that during the implementation of the sports- marathon initiative as a medium of communication in peace building among the two warring communities, several challenges were identified as, communication related challenges, political, cultural and social- economic challenges and security challenges. The study recommends that there is need for engagement of professionals in communication based initiatives in the communities. In regard to political challenges, with the introduction of county governments through the new constitution, there is need to focus on policy advocacy to deal with the structural inequalities that exacerbate the conflict. Finally cultural context and environmental factors should be factored in for the benefit of both communities while implementing sport based initiatives. The major contribution of the study is that sport-based peace initiatives contribute to inter-communication in peace building, challenges notwithstanding. However, being proactive in identification of the nature of challenges expected to factor in ways of mitigating them will go a long way in increasing the effectiveness of such initiatives in peace building.

Keywords: *Communication, Community, Conflict, development, Peace, and Sports.*

1.0 INTRODUCTION

The armed conflict in Kenya has affected development within the region and even across its borders. This has diverse effects on the communities overall well being thus necessitating the concerted effort of all stakeholders especially the government and the local communities along side other development agencies, to resolve the conflict. As a result several intervention strategies have been initiated to resolve the

economic related conflicts in Northern Kenya, especially those involving the Pokot, Marakwet and Turkana communities. Markman et al., (2010) observe that the interventions include government’s forceful disarmament, firearms amnesty and introduction of provision of weapons and small ammunition to pastoralists, making the recipients police reservists in the communities. However, the authors also indicate that the Kenya government’s efforts

to pacify the communities have tended to be antagonistic, repressive, and uneven, top-down militaristic disarmament operations that have done little to address the causes of the local conflict. This approach mirrors as top-down framework where solutions are imposed on the communities without involving them in determining how to deal with the problem effectively (Frère, 1997). This implies there is need to look at alternative avenues to build peace especially those that factor in the participation of the local communities in determining solutions to their problems as well as implementing them, hence the basis of using sport as another intervention in peace building in this study. The peace foundation organizes peace races between the warring communities annually, and its during and after these races, community dialogues are carried out with a view of understanding the conflict situation, its root causes and how the communities involved can contribute significantly to peace building and development in the communities.

At the same time capacity building through skill development and other projects are discussed and implemented with a view of economically empowering the warring communities in order to shun the armed conflict. Key stakeholders including the communities representatives both men and women are involved in these events as the focus is to have the local communities engage in finding solutions for the problem afflicting them rather than giving them outsider driven solutions. While this strategy has been commended for its successes in peace building, this paper aimed at finding out the challenges faced during the implementation of the sports initiative in the conflict region of Northern Kenya. In the next sub-section I contextualized the conflict situation in Northern Kenya.

Conflict situation in Northern Kenya

Although Kenya is considered to be peaceful unlike her neighbors, a closer scrutiny reveals an unprecedented wave of internal and cross-border conflicts. These conflicts, mainly manifesting as political, economic and environmental conflicts and tribal clashes and lately terrorism, are sending signals that all is not rosy as the outside world has erroneously been made to believe (Eston, 2013). The North Rift and North Eastern regions of Kenya are mostly affected by cattle rustling related conflict. The North Rift Region is composed of Turakana, West Pokot, Marakwet and Samburu Districts while the North Eastern Region comprises Marsabit, Mandera, Garissa, Moyale and Wajir Districts. It is estimated that approximately 70 per cent of the national livestock herd is found in ASALs (Government of Kenya – GoK, 2006). Most of the people who live in this area are mainly nomadic pastoralists. The community's main livelihood is based on livestock and access to water and pasture for their cattle is crucial to sustain their livelihood. The pastoralist community occupies about 70 per cent of Kenya's total land area, and they constitute about 20 per cent of the total population of the country (Mwaniki et al., 2007). The pastoralists generally follow their cattle across the region and their movement is not confined to Kenya alone, but transcends international boundaries into Ethiopia, Sudan, Somalia and Uganda (ibid). These inter-regional and cross-border movements oftentimes lead to conflicts over water and pasture. Consequently, a large number of households are frequently displaced from their original settlements due to conflicts arising from cattle rustling and inter-clan disputes. The North Rift and North Eastern Kenya are some of the most underdeveloped, poverty ridden and most marginalized areas of Kenya. As pointed out by Mwaura (2005, p.4):

Pastoralists are seen as not only physically distant and occupying peripheral areas, but also as politically and culturally marginal. Their presumed distance from modern institutions and from controlling action of the state is often accepted as a self-evident explanation for widespread violence.

Owing to the high level of poverty in the region, the majority of the people in the area depend on relief aid provided by international organizations, non-governmental organizations (NGOs) and the government (Mwaniki et al., 2007). At the same time, the high-poverty level and easy access to illicit arms have engulfed the region in a spiral of conflict, which has inflicted heavy damage to the region's economy, infrastructure and natural resources. As a result, most socioeconomic indices of the region are quite low compared to the national average and to other regions.

There is acute food and physical insecurity, low levels of education; and low levels of gender development. School enrollment rates, access to health facilities and clean water are below the national levels. Child mortality rates are very high, and so are the poverty levels. Moreover, proper sanitation and education facilities are either inadequate or nonexistent. Pastoralists in Kenya have borne much of the brunt of internal conflicts and considerable efforts have been directed at addressing their specific conflict environment by a number of stakeholders that include GOK, CSOs, religious organizations and CBOs. The resource-based conflicts prevalent in ASALs (arid & semi-arid regions) have completely distorted development programmes and eroded civil administration of this vast and rugged countryside (Eston, 2013). However with the establishment of governments civil administrative issues are now being given

the attention they deserve, although this in itself has not done much to resolve the conflict.

Within the Northern and South Rift valley and North Eastern regions, the conflict has been among the Turkana, Rendile, Samburu, Gabra, Marakwet, Kisii, Maasai and the Pokots. Cross-border armed conflicts have also been witnessed among the Karamoja of Uganda and Merile of Ethiopia. Ruto *et al.*, (2015) argue that these violent conflicts involving pastoralists have become widespread and increasingly severe and are associated with resource competition, cattle rustling and wide availability of small arms. In this study, focus is on the violent armed cattle rustling conflict among the Turkana and the Pokot of Northern Kenya. Cattle's rustling is embedded in traditional and cultural practices of pastoralists' communities and is one of the main causes of conflict in this part of Kenya.

There are deep-rooted values associated with cattle rustling. Among the pastoralist communities, raids and cattle rustling are undertaken to prove that young men are ready for manhood, as well as to acquire bride price (Buchanan-Smith and Lind, 2005). At this stage, the young warriors have to become independent and self-sufficient; and are expected to fend for "themselves not through work, but by raiding other clans' herds. Although cattle rustling had been a common socio-cultural practice in the past among the pastoralist community, it was controlled by the elders and by traditional values. However, with the diminishing role of the traditional governance system cattle rustling has spiraled out of control and has become extremely destructive, Kumssa et al (2009). These conflicts have been in existence even before the coming of the colonial British and the establishment of Kenya as a British protectorate (Eston, 2013). To date the

culture of armed conflict still thrives unabated in many parts of Northern Kenya, Sudan and Uganda and Ethiopia, (thematic paper on cross – border peace & sports programme for youth warriors-IKV Pax Christi Netherlands 2009).

The communities involved rely on scarce pasture and water for the survival of their livestock and often these resources have to be shared. Ruto *et al.*, (2015), in discussing factors influencing violent conflict, argue that the patterns of conflict in Northern Kenya are complex and that there are many factors contributing to the risk of violent conflict involving pastoralists. They argue that these factors have become mutually reinforcing and include intensified cattle rustling, proliferation of illicit arms, inadequate policing and state security arrangements, diminishing the role of traditional governance systems, competition over control and access to natural resources such as pasture and water, land issues, political incitements, ethnocentrism, increasing levels of poverty and idleness among the youth.

However, cattle's rustling conflict, which is the main conflict issue of focus in this study, has been exacerbated by the other factors. In a report entitled *Pastoralists Vulnerability in the Horn of Africa: Exploring Political Marginalization, Donor Policies and Cross Border Issues* (2009) (www.irinnews.org) by an Overseas Development Institute (ODI) indicated that livestock movements in search of water and pasture remain a driver of conflict in Northern Kenya. This movement transcends national and regional borders where the groups share the same pool of natural resources. This in turn presents a situation for conflict due to scarcity of these resources. In my view the availability and access of illicit fire arms has contributed to the escalation and brutal nature of the conflict. Traditions, cultural songs and

dances handed over from one generation to another highlight the existence of cattle rustling before the coming of the Europeans to the Horn of Africa (Kumar, 2003). Kumar (ibid.) adds that this was done to the weaker communities as a way of expanding grazing lands, restocking and obtaining cattle for bride price and that the potential brides sang praise songs to the *morans* after a successful raid. This social cultural context of the raids is an indication that women play a critical role in armed conflict and much as they are seen as victims, in this region they are largely perpetrators of the conflict through their various indirect roles. The cross border region is highly marginalized and underdeveloped as essential infrastructure such as water, livestock market, health, roads and education facilities are either too scarce or totally absent to be relied on, (IKV Pax Christi Netherlands, 2009). The vastness and remoteness of the area, inadequate road networks and scarcity of resources goes hand-in-hand with lapse in security occasioning frequent misunderstanding and conflicts among these pastoralist communities, (ibid). This is normally over resources especially water and grazing land. The conflict situation in this area is further complicated by the regional cross border issues and most importantly easy availability and continuous in-flow of small arms and light weapons from these neighboring states. Cattle rustling practice did not involve killing people and if death occurred during the raid the *morans* had to go through a rigorous cleansing ceremony and compensation was done. Although killing people during raids was detested by the community, violent conflicts exploded in the 1970s (ibid.). Today the number of deaths of innocent men, women and children reported after most raids are at an alarming level, an indication that raiders are no longer bound by traditional values and therefore an increase in abuse of human rights. Though the issues have been

discussed by the communities and civil societies as well as the governments involved, the raiders continue to perpetrate untold suffering to their neighbors.

In addition to the traditional raiding, today, cattle's rustling in the region has taken an economic and political perspective (Ruto *et al.*, 2015) and this has complicated the whole conflict management process especially when the terrain harsh climatic conditions and the nomadic nature of pastoralists are taken in to account. This is the case in Northern Kenya. In a report by IRIN news agency entitled *Kenya: the Dangers of Pastoralism*, it is reported that pastoralist regions in Kenya, Uganda, Ethiopia and Sudan, where a few other economic activities are practiced, have long been neglected by their governments, not just in terms of infrastructure but also in terms of protection. The absence of enough security partly explains the prevalence of small arms which has exacerbated the practice of cattle rustling and therefore its violent nature. The same report indicates that insecurity has led five year old children to learn how to use rifles.

Although the frequency of conflicts has lessened, the severity of the effects of the culture of violent armed conflicts in Northern Kenya is still a serious problem which must be addressed. Cattle's rustling is now being looked at as a criminal activity, a vice that needs to be addressed. Ruto *et al.*, (2015) & Pkalya et al. (2003), the effects of violent conflict are: displacement of large segments of the communities, disruption of social-economic activities and livelihood, increased hatred between the communities, environmental degradation and threat to water catchment areas, increased economic hardships as a result of loss of livelihoods, high levels of starvation and malnutrition among the displaced groups and unprecedented dependency syndrome on

relief food as the main negative effects of these increasing and severe inter-ethnic armed conflict. Others include low literacy levels, hunger and starvation and massive abuse of human rights. In a report entitled *Human rights and Gun Confiscation*, Galtung, J, (2013) argue that the severity of cattle rustling and insecurity in the region has forced the government to disarm the communities and in the process human rights have been abused. Even the raiders themselves have violated the human rights of their victims. These negative effects are not unique to Africa but cut across everywhere conflicts have persisted. Cattle's rustling has therefore affected development in the areas and the livelihood of pastoralists. The use of sport as an alternative intervention to resolve this armed conflict has therefore been implemented over a period of time by the peace foundation and while it has been commended for its successes it has however experienced a number of challenges hence the focus of this paper.

Marathon in sports for development and peace building

A new intervention strategy established in 2003 by Tegla Loroupe, a world renowned marathoner, through the Tegla Loroupe Peace Foundation (TLPF), has been implemented to tackle the problem of armed cattle rustling in Northern Kenya. The strategy uses the marathon race to mobilize community members to participate in competitive peace races and engage them in community dialogues aimed at resolving the armed cattle rustling conflict. The purpose of the sport is changing, especially in the context of emerging paradigm of development communication and is gaining popularity as a means of tackling many social challenges being faced today. Portland (2003) in support of the changing role of sport, argues that sport has

contributed significantly to health education, development and peace and is therefore a powerful medium for mobilizing societies as well as communicating key messages by opening new avenues for creative partnerships. Sport brings people together in a way that cut across boundaries and breaks down barriers, making the playing field a simple and often apolitical site for initiating contact between antagonistic groups, (https://www.un.org/sport2005/resources/task_force.pdf). Consequently, sport can be an ideal forum for resuming social dialogue and bridging divides, highlighting the similarities between people and breaking down prejudice, UNESCO, (2002). This is what was found in this study however, in the midst of these realizations, challenges were encountered.

The popularity of sport and its convening power further contribute to sport being a powerful voice for communicating messages of peace and site for symbolic public acts on the global and local levels. It is therefore an effective element in community-based initiatives that aim to create sustainable peace, (https://www.un.org/sport2005/resources/task_force.pdf). The skills and values learned through sport are many and are the same skills and values taught in peace education to resolve and prevent conflict and create conditions conducive to peace, from the inter-personal to the international UNICEF, (1999). In this study communities were empowered with skills and values necessary for peace building and coexistence as well economic empowerment. Well-crafted sports activities teach respect, honesty, communication, cooperation, empathy, and how and why to adhere to rules. Sport is a powerful way to communicate these values, especially to young people, in a way that is fun and participatory. The peace marathons created opportunities for this participation in a fun way. This literature supports the utility

of sport in peace building. The adoption and implementation of the strategy is based on this rationale. In the world of sports, more emphasis is being placed on exploiting of sports through what are called sports ambassadors to champion campaigns and projects aimed at achieving different targets and solving social problems at the community level (UN Report, 2003). Sport, therefore, serves the purpose of entertaining as well as educating hence the term Edutainment, (Tuft, 2001), commonly used in Development communication.

The sports strategy operates through organized annual peace races by the peace foundation and other sponsors. Participants in these competitive marathon races are drawn voluntarily from both the Turkana and the Pokot communities and include both the young and the old. The races get local, national and international media coverage. The peace races have been extended to other regions in Kenya where armed cattle conflict is experienced such as in Samburu and Tana River. The event enables these communities to congregate and participate in a common activity (marathon), which is entertaining and lucrative for the winners. Above all the event presents opportunities for open discussion about armed cattle rustling conflict and how to resolve it. Sport by its very nature is about participation, inclusion and citizenship, and brings individuals and communities together bridging cultural and ethnic divides (UN Report, 2003). For this reason, this strategy has been implemented for purposes of realizing other goals in various fields such as education, health, development and peace.

TLPF understands the role of any sport as a powerful medium for mobilizing societies as well as communicating key messages by opening new avenues for creative partnerships. Through the races, the two communities are mobilized with little effort

and community dialogues touching on peace, education and other development concerns are initiated and developed with follow up after the events. The community dialogues should create opportunities for in-depth problem identification, its root causes and social critique of structures that perpetuate these power imbalances among the communities with a view of working towards a social change of peace (Mefalopulos, 2003). The marathon is also used to instill the need to engage in activities that unite the two communities rather than divide them, create team spirit, trust and healthy competition which is needed for peaceful coexistence.

1.1 STATEMENT OF THE PROBLEM

In many parts of the world, Kenya included, there exists a number of inter and intra communities conflicts precipitated by many different factors. In Africa, armed conflicts have been witnessed in countries like Kenya, Rwanda, Congo, Sudan and Somalia, just to mention a few. These conflicts continue to persist. The nature of these conflicts include violent ethno-nationalism, acrimonious inter group relations, youth revolts, small arms and light weapons proliferation, corruption, money laundering, war terrorism, cross border looting *mercenarism* and links with global terrorism (Alao, 2007).

In northern Kenya, instances of violence armed cattle rustling activities are still reported. It is estimated that 15 billion shillings was lost to cattle rustling and banditry between 1999 and 2002 in pastoral areas and between 1990 and 1999, an estimated 30 billion shillings was lost to cattle rustling alone (practical action.org). Recent armed conflicts have also been witnessed in December 2012 and January, 2013, in Tana River and in Baringo Districts in Baragoi in Kenya

(www.standardnews.co.ke). In these conflicts, many people have been killed and others displaced with loss of property and more than 500 livestock stolen. Today, the government has deployed soldiers in these regions to combat the armed raiders with little success and this has forced communities to relocate to other regions, schools have been closed and communities continue to encounter untold suffering in the hands of the raiders especially where the peace foundation activities have not been established. Eston (2013) argues that the practice of cattle rustling is almost a daily occurrence. According to Eston sometimes the Turkana are warned by one group of an imminent raid but there is little that these people can do and even when they report to the relevant authorities little is done to prevent an oncoming raid from taking place. Following such conflicts, the victim community often plans and retaliates. The aftermath of these cyclic raids has seen whole villages and homesteads swept clean with bodies' strewn all over the place.

Efforts by the Kenya government to resolve the conflict, such as forceful and voluntary disarmament and peace talks, have not borne much fruit. There is, therefore, a need to rethink the conflict resolution intervention strategies. The implementation of alternative strategies to resolve the conflict such as the sport-marathon initiative by the peace foundation has received a lot of support in the region and has been going on for years now. Its main focus is to use sport as (EE) edutainment to facilitate participatory communication for purposes of resolving the armed conflict. Participatory communication (dialogical) has become more and more the object of research and reflection in different disciplines of the human sciences. This is particularly important in an age of globalization in which cultures are presented with more avenues to interact more amidst the difficulties arising from differences in

assumptions, beliefs, norms and attitudes. In the context of world affairs Pluzanski (2000) describes the rise in emphasis of dialogue as follows:

As various internal and international conflicts drew to a close, the dialectics of the struggle of opposites was ever more frequently replaced by the dialogue of concession and compromise. Not because the principle of communication is more effective in itself as a principle as such, but from the point of view of the play of social forces that create situations in which peaceful dialogue proved to be more effective than open, uncompromising struggle (p. 4).

Dialogue is an important component of sporting activities. The Peace Foundation (TLPF) has been commended as being one of the most powerful strategies of conflict resolution between the Turkana and the Pokot. However, it has been engulfed by challenges in its effort to build peace in the region. There was, therefore, a need to assess the challenges faced by TLPF in using sport to bring about social and individual behavior and attitude change in relation to armed cattle rustling for purposes of peace building. From the literature reviewed, Yoon (1997) talks of the challenges involved in the implementation of the participatory communication strategies and hence the need to investigate whether this sport initiative was encountering similar or other challenges. The existence of challenges in various sport based initiatives is also supported by Kochomay (2007), and Sugden (2008) who explains the challenges of using football to promote sustainable peace between Palestine and Israeli youth. These challenges affect

the operations of the sport based initiatives and therefore their effectiveness. This study therefore aimed at identifying the nature of challenges experienced by the TLPF Sport-marathon initiative and therefore recommends ways these challenges can be handled to improve the effectiveness of the sport-based initiatives in peace building.

2.0 RESEARCH METHODOLOGY

2.1 Research Design

The study is designed as a Relativist-interpretivist qualitative case study. It was guided by relativist-interpretivist paradigm which is a worldview constituting a way of looking at the world and interpretation of what is to be studied. It indicates how research ought to be carried out, by whom, and the degree of involvement and interpretation (Rubin and Rubin, 2005). The Paradigm a researcher chooses is guided by two main philosophical elements which are; ontology and epistemology Creswell and Clark (2007) and Clotty (1998). This study is guided by relativist ontology. Jwan & Ong'ondo (2011) list three categories of beliefs as ontology, epistemology and methodology. The first deals with what reality is; the second with the relationship between the inquirer and the known, and the third with how we know the world or gain knowledge (ibid.). In relation to research, ontology is concerned with the nature of knowledge Jwan & Ong'ondo (2011).

Richards (as cited in Ongondo, 2010) lists two paradigms ontologically: realism and relativism. Realists consider the world as a real one that has rules and regulations which govern behavior. Relativists on the other hand claim that there is no reality that is not dependent on human understanding. People construct meanings and behaviors in different ways. This study was conducted therefore within the relativist ontology, where a subjective position is taken. This

implies that knowledge is constructed as people interact and in the case of my study, it's the interaction of the two communities in armed conflict with TLPF staff and other stakeholders in an effort to resolve the armed conflict. The ontological position as discussed above tends to be consistent with certain epistemological orientation. The study was informed by interpretivist epistemology. The concept of epistemology refers to how knowledge (reality) is studied, (Baldwin et al., 2003; and Ong'ondo, 2011).

Ongond'o (2009) notes that there are two extreme epistemological stances, that is, positivist/post-positivists and the constructivist/interpretivist instances. Richards (2003) refers to the two stances as 'objectivists and subjectivists'. Richards states that realists believe in the existence of objective truth 'out there' which is possible to attain through research, while the relativists believe in subjective truth; that is knowledge is constructed by human beings and is dependent on their context. My study was concerned with peace building in cattle rustling conflict regions and was therefore informed by interpretivist epistemology since my intention was to get knowledge about how the communities in conflict interpret and understand the use of sport in conflict situation and peace building. This view is consistent with constructivist movement in cognitive psychology which posits that individuals gradually build their own understandings of the world (Denzin & Lincoln, 2005). As such, this position helps in understanding how the communities in the study area have over the years build their own understandings of the TLPF peace initiatives since they have participated in the peace runs and peace talks and therefore their varied views will give the insights being sought regarding this phenomenon.

2.2 Study Area

This study was carried out in Northern part of Kenya. The actual locations were West Pokot, Kalapata, Kainuk and Turkwell Gorge regions where both communities' members are found. These areas were found appropriate for this study since armed cattle rustling conflicts adversely affect them. Besides, peace races and peace meetings organized by TLPF have been conducted in these regions. TLPF has concentrated its activities in these areas; the reason why key participants were identified from these areas and also some reformed warriors and other TLPF empowerment initiatives are found in these regions. The research adopted a relativist-interpretivist qualitative case study design.

2.3 Population and Sample Size

The target population comprised the Pokot and Turkana elders, Pokot and Turkana race participants (men and women), Pokot and Turkana reformed warriors, Pokot and Turkana youth leaders, government representatives (the district commissioners, district officers, members of the county assembly (MCAs), chiefs, TLPF representatives, national and community media representatives and TLPF marathon organizers. The study used the following sampling techniques: purposive sampling, quota sampling, convenience and snow ball sampling techniques in the selection of study participants.

Although TLPF representatives had compiled a list of names of reformed warriors, they could not locate all of them in their places of residence. This is because some of them had found more meaningful forms of livelihoods away from their original homes. This is why snowball sampling technique was employed in identifying the required number of reformed warriors. There were eight (8) youth leaders; four (4) from each community who were selected to participate in this study. Six (6)

government representatives (CC, DC, DO, MCA, and two chiefs) were identified as respondents for this study. There were five (5) representatives of TLPF who participated in this study as well as three (3) media house representatives from *Yemit* radio station, Citizen TV and KTN TV. Therefore, a total of 56 respondents participated in this study.

2.3 Data Collection

Data from elders both men and women, youth leaders and reformed warriors was obtained from focus group discussions, and this provided data on experiences with armed cattle rustling conflict, engagement and participation in TLPF sporting event, their role in the conflict, participation in community peace dialogues, their experiences during the negotiations, interpretation of use of dialogue in peace negotiations and their perceptions on the use of this strategy, the challenges faced during implementation and their recommendations on the way forward. Focus groups comprised of 6-10 members of both sexes. The TLPF staff, reformed warriors and government officials were individuals who were subjected to in-depth interviews.

2.4 Data Analysis

Data analysis was done in a non-linear recursive manner. This followed the six-stage procedure propounded by Jwan and Ong'ondo (2011) as follows: transcription of the data, re-familiarization with the data, first phase coding, second phase coding, third phase coding and producing a report.

2.5 Ethical Considerations

I considered several ethical issues in this study. Jwan & Ong'ondo (2011) stresses that researchers are called upon to carry out research morally and plan questions

ethically. In regard to access to informants First, I sought clearance from the Ministry of Science and Technology (MOS&T) and the different gatekeepers in order to get access to the research site and research participants. I explained to the participants the nature of the study and their rights during participation (Given, 2005) and that the study would involve interviewing and observation. Informed consent forms were used to guarantee willingness to participation. Verbal briefing was done to both illiterate and literate groups to ensure they understood the contents of the informed consent form, in order to make a decision about whether to participate or not. Therefore formal procedures ensured that access to the participant is ethically sound and protects their psychological, physical and or professional welfare, (ibid).

On accountability to participants I explained how they had been identified and why they had been approached to participate in the study (Creswell, 2007) using Participant information sheets or verbal explanations for the illiterate ones. Accountability was in form of clarifying the nature and extent of participation so that the participants provided informed consent. Accountability was also realized through members checking where the written transcripts of interviews were returned to some participants prior to further analysis for checking accuracy of the transcriptions. On anonymity Ballinger and Willes, (2006) pseudonyms codes were used to classify the participants and their responses were kept private. Participant disclosures were guarded since they gave information considered as 'community secrets'.

3.0 RESULTS

3.1 CHALLENGES OF USING SPORT-MARATHON AS AN AVENUE FOR PEACE BUILDING

Data generated from the study participants, sampled from the various categories identified in the two communities indicated the following as challenges encountered in this sport-based peace building initiative;

3.1.1 Appraisal and evaluation challenges

One of the challenges that were identified relates to appraisal or evaluation of SDP projects. This involved measurement of the effectiveness of sport as an intervention strategy as well as its effectiveness in facilitating communication for Peace building. It was found that The peace foundation did not have clear mechanisms of appraisal and relied mostly on their own assessment on their success and feedback from the communities. They thus produced narrative like reports on what was going on and what they have achieved so far and this was not considered adequate as a measure of its effectiveness especially from an academic position. In support of proper and critical appraisal mechanisms, 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.

A proper appraisal is exemplified by a study on Football for Peace (F4P), an academic and grassroots initiative with ongoing sport for peace building and conflict transformation projects in the Middle East. The initiative 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. In this paper, it was found that evaluation of the TLPF project was at the superficial level and this calls for critical analysis with proper mechanisms of accessing success or failure. This failure to have proper evaluation procedures leads to narrative like reports which do not explain the deeper or critical analysis needed in SDP projects especially from a theoretical perspective, hence the need to be affiliated to academic institutions and include scholars to assist in development of appraisal and monitoring techniques and to produce academic papers from such initiatives. In recognition of this challenge, Tuohy & 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.

3.1.2 Political Challenges

At the political level it was indicated that there is no support and much needed collaboration from the political leadership in the region sampled and instead some of the political leadership frustrated the efforts of the peace foundation. There were issues of mistrust and credibility especially now that there was obvious mistrust among the two communities and their political leaders more so before the implementation of TLPF initiative. As noted by one respondent, “some of the politicians here are not supporting our daughter, infact they are giving guns to our neighbors to attack us after disarmament, we know them and we don't trust them... they don't support peace..”. This calls for the need to improve the credibility and trust between local populations and organizations, between government and NGOs, and between communities and the political leadership and the media.

The respondents implied that there is need for political support especially now that there is need for provision of the necessary policies to govern resources distribution, support education, economic development especially for the youth and peace advocacy in the region. The political leadership should be at the fore front in promoting voluntary disarmament exercises to get rid of all the arms in the region; however the respondents indicated that forced disarmament will not work as it works against the gains already made. It therefore emerged that there is lack of political will from the national government to support the two marginalized communities' in development projects.

3.1.3 Cultural Challenges

At the cultural level, there is the aspect of culture seen by many respondents as responsible for fuelling the conflict. This is because cattle rustling in itself is a cultural practice among the two communities although traditionally it had a positive purpose in the society. Stealing cows was more like an exchange activity which did not result to deaths or suffering or displacement which are examples of abuse of human rights. It was mainly encouraged for young men who wanted to prove their manhood by looking for and having raised their own bride price to the joy of their brides to be, (Kumar, 2003). Today the practice of armed cattle rustling has changed and it is marked by bloodshed, displacement, destruction of poverty and even death. These are challenges that make the practice to be declared as an enemy to development and the cause of the inter-community conflict in the region. The cultural context of these communities can however be used to positively resolve the conflict by looking at cultural aspects that can promote peace in the region. Elders who play a critical role in armed conflict are

highly respected and listened to in these two communities.

In this study, they were found to be used to promote and inculcate the social and individual attitude and behavior changes among the warriors so that they can stop engaging in armed conflict. The same traditional authority can be used during disarmament exercises as is the case as well as in championing for education for both boys and girls and to provide leadership in the peace initiatives for the community members. Therefore the social-cultural context of the two communities should not necessarily be seen as a negative aspect in peace building but as a way of strengthening traditional governance which still holds a critical position in the lives of the pastoral communities today.

The role of women in promoting armed conflict is also a social-cultural aspect which should be looked into. With more boys and girls encouraged to remain in school and avoid early marriages, which fuel the conflict in order to pay bride price, this challenge can be resolved and the same women especially the mothers should be used to champion girl-education and condemn female genital mutilation as its used to force girls into early marriages once they undergo the cut.

3.1.4 Regional Participation

The other challenge was associated with regional participation or outreach by the peace foundation. It was noted that while participation by the communities in the sampled area was consistent, many of the local communities were not involved majorly due to the remoteness and vastness of the locations where they reside and which are inaccessible. This therefore affected the outcome of the initiative. The whole of Northern Kenya and neighboring countries should be involved and the frequency of the

events to be increased since a year is long enough to realize very good results. Being as annual event has its limitations and hence there is need to have as many events and peace talks as possible. There is also need to ensure everyone in the community is actively involved by ensuring they reach all the communities members regardless of their geographical location within the region. While those sampled indicated willingness to participate, it was found that many in the cross-border regions lacked the opportunity for participation and hence the rise of armed conflicts because the regions where the initiative was implemented are not isolated and therefore it emerged that their neighbors who do not understand the purpose of the initiative were largely seen to continue with the attacks hence a draw back to their efforts.

This calls for regional and cross-border participation in all pastoral communities in both Northern and southern Kenya. Due to their nomadic lifestyle, their movements to other regions contribute to the raids and hence distance cannot be used as a factor of elimination of who participates. It was however noted that the financial constraints could not allow the initiative to be widely spread and hence the call for more partners to assist TLPF to expand its activities and also increase the frequency of the peace runs.

3.1.5 Economic Challenges

The other challenge is related to the economic status of the communities living in Northern Kenya. It is one of the poorest regions in Kenya yet it is endowed with natural resources that can be exploited to benefit the communities. The thousands of livestock the area has can be exploited and marketed for meat and sold in other regions but due the insecurity and lack of markets and education, the communities continue to suffer. With recent discover of oil and other

minerals such as gold in the area, it is certain that the region is rich in resources and hence the poor socio-economic status should not be the case. The area has been marginalized by the previous governments and this has led to the situation of underdevelopment in the region. This situation makes the efforts of the TPLF initiative difficult since they lack the financial base to ensure that all the communities become financially stable and therefore can sustain their livelihood.

TPLF uses sponsors to raise funds for their various empowerment projects, but they cannot succeed without the support of the government and other stakeholders. This affects the levels of success of the initiative. The county government needs to consider the development agenda for the region and create an enabling environment which can attract investors to take advantage of the opportunities of investment in the region which is rich in oil and other minerals. TLPF also can be supported by the government and other stakeholders in uplifting the living standards of the two communities by giving them grants and support their projects financially.

3.1.6 Communication Challenges

Communication related challenges were noted especially in terms of accessibility of many people due to poor communication networks as well as lack of communication channels in villages and homes due to high levels of poverty. The question of improving accessibility of communication channels to the communities should be addressed. It was noted that there was need to improve on collaboration and information flow to reach out to many of the communities members since a lot of information related to peace building, empowerment, security and education and generally information from the peace dialogues needs to be shared to all.

With the advancement of ICT, there is need to find alternatives means of using technology for mobilization and information flow, however, these may be affected again by the high levels of poverty and illiteracy but it is an area to be explored. There were also challenges during the actual communication dialogues. The community radio 'Yemit' also was highly used by TPLF to publicize the events, but very few families have the basic radio, even if network coverage was available. Word of mouth was highly used but because the populations are sparsely dispersed, reaching out to them, to participate was hampered.

During the dialogues, communication challenges related to respect of other speakers opinion, turn-taking as well as listening and speaking. This finding is supported by Darrington & Brower (2012) who note that communication roadblocks occur when two people talk in such a way that neither one feels understood. These communication roadblocks were experienced during the communication dialogues and in many ways affected the outcomes of communication although attempts were made to resolve them. Research has found four particularly negative styles of communication, often referred to as the "four horsemen of the apocalypse," (Gottman and Silver, 1999, p.27) because if left unchecked, these styles of interaction can eventually become lethal to relationships.

These styles are criticism, contempt, defensiveness, and stonewalling (Gottman and Silver, 1999). Overcoming communication roadblocks requires effective speaking and listening skills. Markman, Stanley and Blumberg (2010) call the "speaker-listener" technique to help individuals more effectively communicate. Each partner takes turns being the speaker and the listener. These challenges call for

inclusion of communication specialist in the inter-community dialogues, which was found missing in the initiative.

3.1.7 Availability/Penetration of Guns among the Communities

This was noted as a challenge affecting the efforts of the initiatives. Although voluntary disarmament in the two communities was done, guns would still find their way back into some of the groups and this defeated the exercise of ridding them off guns which are used in armed conflict. The forceful government disarmament exercise was not taken well by the communities, since from experience, amnesty yields results. There is need to treat banditry as a different problem from armed cattle rustling in the area since it's not necessarily perpetuated by the members from local communities. The gun culture also contributes to retracting into armed conflict. There is need for serious voluntary disarmament to rid the region of the many fire arms that have penetrated the region. Follow up activities and programmes were not as effective and this may have contributed to incidents of retracting to armed conflict noted. As a result there is a need to deal with illicit arms in the region once and for all by the government together with the communities since this exacerbates the armed conflict.

3.1.8 Security

Security concerns especially at the camp and generally in the region were seen as other challenges affecting the peace initiative. The influx of armed highway bandits in the region who may be from the local communities or from neighboring towns also was seen as a challenge as people feared venturing into certain areas to attend peace meetings and follow up, fearing attacks from bandits. Security staff capacities especially during the races and during peace talks are wanting and the government needs to assist in ensuring there

is total security in the region. There was also need to ensure that as much as there was information related to possible attacks and therefore early warning and monitoring from the communities sources, there was a challenge in terms of ensuring that there was rapid response and appropriate action taken once such information was relayed. The respondents noted that there was little done even when they reported to the security organs information related to eminent attacks.

4.0 DISCUSSIONS

Discussion on challenges encountered in using sport for development and peace building

The study found that the use of the sport as EE in peace building initiative in development communication was noted to have some challenges which affect its operations and hence its effectiveness. The challenges were identified and grouped as appraisal and evaluation, communication related, financial, political, security, cultural as well as individual challenges. Yoon (1997) acknowledging the possibility of challenges when he talks of the challenges involved in the implementation of the participatory communication strategies, however in this study the participatory strategies were implemented through the sport marathon. On participation, Waisbord (2008) asserts that participation can be a positive method for long-term strategies, but might not be suitable for short-term and urgent issues. In this study participation through sport was however envisioned as long term and therefore not a challenge, as one respondent noted that, “we want to come together and take part in the peace races and talks for the sake of our people...”, this indicates that there was willingness to participate although the environmental and security issues were seen to affect

participation of some members due to harsh terrains and vastness of the region.

Along these lines, Bessette (2004) states that participation is not ‘a panacea or a magic wand’ as a method, participation is time-consuming, can lead to frustration and might not be a viable solution at all times. The study took this consideration in mind and it was found that though it was time consuming the study respondents noted that as long as the end goal was peace building, they willingly participated. Kochomay (2007) in his study noted that peace races have their own challenges such as being accepted as sustainable reconciliation and lack of knowledge in sport. In this study, however in the communities sampled, it emerged that the use of celebrity athlete and other renown athletes provided the technical know-how in sport and hence these was not a challenge, besides races do not complex rules of the game that are difficult to implement or decipher among the participants.

The simplicity of the sport in terms of its rules made it easy for both the young and the old to participate. In terms of its sustainability as a reconciliation method, the challenge of finances and political goodwill were seen to have an influence in this and hence the call for support from the political leadership and other sponsors for economic sustainability. Skelton, (2012) also highlights certain challenges faced in his football-based peace intervention related to sustainability and ownership. In this study it was however found that peace races had actually been accepted as intervention strategies for long term peace building and this was because it was perceived as an internal intervention rather than emanating from external actors. On sustainability it was found to be sustainable with full support from the TLPF since all the coordinators,

participants, and major donors were from the local communities.

Sugden (ibid) 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). Local talent was found to be the basis for using sport marathon, while there was an attempt to include national and regional policy processes through the county governments.

These studies although acknowledge 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 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 realize their goals. Talent in this study was not a major concern since sport was seen more as a mobilization tool rather than for competitive purpose; however those who have talent are awarded and supported to pursue their goals.

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. This was not a challenge in my study as the intervention was tailored for local rather than external interests.

Recreational sport's social position as a popular and apolitical activity in Lebanese societies made it a particularly suitable vehicle for civil society mobilization. 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 organization of community sport in such ways that effectively engineered intergroup cooperation among multiple stakeholders. The literature reviewed indicates that sport-based initiatives encounter different challenges depending on the goals of the initiative and also the locations. Similarly some of the challenges are common in such initiatives such as the question of sustainability and finances.

The current study on the basis of its geographical context and content scope/ goal which was to establish the contribution of sport in facilitating inter-community communication in peace building in Northern Kenya, was found to encounter certain challenges during the operations of the sport -based peace initiative. The challenges identified during the study were

grouped and the main ones discussed in the next sub-section.

5.0 Conclusion

From the study findings, I conclude that one of the successes of the sport-based initiative is that it contributed to peace building in Northern Kenya. Some of the major challenges identified were; communication, political, economic, regional participation and penetration of illicit firearms in the region. This calls for concerted effort from all the key stakeholders in the region to deal with these challenges so as to improve the effectiveness of the initiative in peace building. More so the county government and the local communities need to work closely with the peace foundation together to bring about the necessary peace in the region.

6.0 Recommendations

The study recommends that there is need to include communication professionals as well as consider context specific challenges in sport-based initiatives, in order to address them from the beginning of the projects to enhance the projects effectiveness. Communication challenges such as accessibility of communication channels, evaluation of the communication approaches and collaboration of information flow from the peace talks and other forums to the communities and all stakeholders. In regard to political challenges, with the introduction of county governments through the new constitution, there is need to focus on policy advocacy to deal with the structural inequalities that exacerbate the conflict. Finally, economic, cultural context and environmental factors should be factored in for the benefit of both communities while implementing sport based initiatives.

REFERENCES

- Alao, A. (2007). *Natural Resources and Conflict in Africa. The Tragedy of Endowment*. University of USA: Rochester Press.
- Baldwin, J., Perry S & Moffitt M.A. (Eds.). (2003). *Communication theories for everyday life*. Allyn & Bacon
- Ballinger and Willes (2006). Working at the edge of chaos: Understanding coaching as a complex interpersonal system. *The Sport Psychologist*, 20, 232-245.
- Bessette, G. (2004). Facilitating dialogue, learning and participation in natural resource management. 9th UN Roundtable on Communication for Development. Retrieved on 7th may 2017.
- Bratic ,V & Schirch, L., (2005). Why and when to use media for conflict prevention of armed conflict. Issue paper, 2007.
- Creswell , J., and Clark, V. (2007). *Designing and conducting mixed methods research*. Thousands Oaks, C.A: Siege. (2nded.). California: Sage Publications.
- Creswell, W.J. (2007). Qualitative inquiry and research design: Choosing among five approaches. *Professional practice in sport psychology: A review* (pp.207-337)
- Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Londonnnnnn\; Sage Publications Ltd.
- Darrington, J., & Brower, N. (2012). *Effective communication skills: "I" messages and beyond*. Utah State University Extension. <https://extension.usu.edu/html/publications/publication=14541>.
- Denzin, N. K., & Lincoln, Y. S. (Eds.), (2005). *Handbook of Qualitative*

- Research* (3rded.).London: Sage Publications.
- Eston, N. (2013). Exploring Kenya's Inequality. Pulling Apart or Pooling Together?. Kenya National Bureau of Statistics and Society for International Development-East Africa, pp. 23.
- Freire, P. (1997). *Pedagogy of the Oppressed* (Rev. ed.). New York: Continuum.
- Galtung, J. (2013): John Galtung Pioneer of Peace Research, The School of Peace Studies, University of Bradford. Right Livelihood Award Foundation. pp. 17-56.
- GoK (2006), National Policy for Sustainable Development of Arid and Semi-arid Lands of Kenya, Government of Kenya, Nairobi.
- Gottman J and Silver N, (1999). The Seven principles for making marriage work: A practical Guide from the Country's Foremost Relationship Expert. NY, Three Rivers Press. Harmony Publisher, p.27.
- <https://practicalaction.org/conflict-in-northern-kenya>.
- IRIN News Agencies (2010). Pastoralists Vulnerability in the Horn of Africa: Exploring Political Marginalization, Donor Policies and Cross Border Issues (2009) (www.irinnews.org). Overseas Development Institute.
- Jwan, J. O. & Ong'ondo, C. O. (2011). Qualitative Research. An introduction to principles and Techniques. Moi University press, Eldoret.
- Kidd, B. (2011). "Cautions, questions and opportunities in sport for development and peace". *Third World Quarterly*, Vol. 32, issue. 3, pp. 603-609.
- Kochomay S. (2007) 'Running for Peace: The Role of Peace Races in Peace-building and Development of East African Pastoralists', Proceedings of the 4th IIPT African Conference on Peace through Tourism, 24 May 2007 in Kampala, Uganda.
- Kumar, B. (2003). Development of expertise. *Journal of Physical Education, Recreation and Dance*, 63, 33-36.
- Kumssa, A. & John F. Jones & Williams, H. (2009). Conflict and Human Security in the North North Eastern Kenya. United Nations Centre for Regional Development, Africa Office, Nairobi, Kenya, Graduate School of Social Work, University of Denver, Denver, Colorado, USA www.emeraldinsight.com/0306-8293.htm
- Markman, H.J., Stanley, S.M., and Blumberg, S.L. (2010). *Fighting For Your Marriage*. The cost and benefits of communication in marriage. San Francisco, Calif.
- Mefalopoulos, P. (2003). *Theory and Practice of Participatory Communication; The Case of the FAO Project 'Communication for Development in South Africa'*. Unpublished PhD. Thesis diss. Austin: University of Texas.
- Mwaniki, T., Mbuchi, P.M., Leleruk, M. and Mwei, F. (2007), *Peace Building and Conflict Management: Joint Case Study of North Rift Region of Kenya*, Paulines Publishers, Nairobi.
- Mwaura, C. (2005), "Kenya and Uganda pastoral conflict case study", occasional paper UNDP Human Development, Report Office, New York, NY, available at: http://hdr.undp.org/en/reports/global/hdr2005/papers/HDR2005_Mwaura_Ciru_20.pdf (accessed 22 November, 2008).

- Ong'ondo C.O. (2010). *Pedagogical Practice and Support of Student Teacher: During the Practicum*. Saarbrücken: Lambert Academic publishing
- Portland, B. (2003). *Sport for Development and Peace, towards Achieving the Millennium Development Goals*. UN publications, The Alpha press: UN.
- Pluzanski, T. (2000). Multi-dimensional dialogic as the key to Universalism. *Dialogue & Universalism*; 2000, Vol. 10, Issue 11. EBSCO publishing.
- Pkalya, R., Adan, M. and Masinde, I. (2003), *Conflict in Northern Kenya: A Focus on the Internally Displaced Conflict Victims in Northern Kenya*, DTP Martin Karimi, Nairobi.
- Richards, K. (2003). *Qualitative Inquiry in TESOL*. New York: palgrave Macmillan.
- Ruto J.S, Nderitu J.K and Mugo, J.K. (2015). *The 2015 promise of Education for All Kenyans: Missed Target or New Start?, Achieving Quality Education for ALL, Kenya*.
- Report from the UN Inter-Agency Task Force on Sport for Development and Peace
https://www.un.org/sport2005/resources/task_force.pdf Retrieved On 12th, October, 2017.
- Savir, U. (2008). *Peace first: a new model to end war*. San Francisco: Berrett Koehler Publishers
- Skelton, J. (2012). Community Football as a medium of Building Inclusive networks of social capital in post-settlement contexts. A study from Lebanon.
- SPORT FOR DEVELOPMENT AND PEACE INTERNATIONAL WORKING GROUP (SDP IWG) (2008). *Harnessing the power of sport for development and peace*, Toronto: Right to Play.
- Sterkenburg, (2011). The values and limits of sport-based social interventions in post-conflict societies Jacco van Sterkenburg, 2.
http://ec.europa.eu/sport/what-we-do/doc35_en.htm.
- Sugden, J. (2008). "Anyone for football for peace? The challenges of using sport in the service of co-existence in Israel". *Soccer & Society*, Vol. 9, iss. 3, pp. 405-415.
- Thematic Paper Pastoralists Week, (2009). A practical experience of a peace building programme targeting pastoralists youth: cross -border peace & sports programme for youth warriors sudan/Uganda/kenya-IKV Pax Christi Netherlands(2009).
<https://www.paxvoorvrede.nl/media/files/091208peace-and-sportsthematic-paper.pdf>
- The Tecla Lorupe Peace Foundation. Online The Tecla Lorupe Peace Foundation. Retrieved April 4, 2011 from <http://www.Teclapeacefondation.org/>.
- 237 SPORTS FOR INTRA AND INTER COMMUNITY PEACE IN KENYA: AN ANALYSIS OF TEGLA LOROUPE PEACE FOUNDATION. Communication. IAMCR/Macquarie University: Sydney: Vol 7:2, 2001. 25-51.
- Tufte, T. (2001). Entertainment-Education and Participation - Assessing the Communication Strategy of Soul City. *Journal of International Communication*, 7(2), 25-51.
- Tuohey B. and Cognato B (2008). A Case Study on the Use of Sport as a Tool for Conflict Transformation by Peace Players International, 2008.
- Tsuchiya S, Sport as an International Tool for Development and Peace-building (2009). University for Peace in Costa Rica <http://www.monitor.upeace.org/>

- archive.cfm?id_article=621, Retrieved on 10/10/2012.
- United Nations, 'International Year of Sport and Physical Education', 2005, <http://www.un.org/sport2005/>, viewed 12 July 2012.
- United Nations. Sport for Development and Peace: The Way Forward. Sixty-first session, Agenda item 49, A/61/373, United Nations General Assembly, 2006.
- UNESCO (2001) Action Plan from UNESCO's Ministerial Round Table for Sport and Peace in Yamoussoukro in 2001.
- UNICEF (1999) Peace education in UNICEF, Working Paper Series (Education Section), July 1999.
- Waisbord, S. (2008, forthcoming). *Missed opportunities: Communication and the Polio Eradication Initiative*. Communication for Social Change.
- Yoon, C. S. (1997). *Participatory Communication for Development*. Retrieved April 5, 2012
- Football4Peace, see Football4Peace, online: Football 4 Peace <<http://www.football4peace.org.uk>.

