

**SPORT AS A MEDIUM FOR INTER-COMMUNITY COMMUNICATION IN
PEACE BUILDING: A STUDY OF ONE PEACE FOUNDATION IN KENYA**

BY

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DECLARATION

Declaration by Student

I declare that this Thesis is my original work and has not been presented for examination in any other university. No part of this work may be reproduced without the prior written permission of the author and/or Moi University.

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DEDICATION

To the memory of my late parents, Paul Muasya Katuvi and Annastacia Syokau
Katuvi, who bequeathed in me a rich legacy of honesty, hard work and self discipline!

ABSTRACT

In development communication, sport as Edutainment has been used in tackling social issues such as health, conflict resolution and peace building. While empirical evidence exists on use of sport for development to engage local communities in tackling these social issues through participatory communication, such is lacking in Kenya especially in peace building initiatives. In Kenya armed conflict between the Pokot, Turkana and their neighbors has existed over the years leading to lack of peace. Various interventions have been employed to restore peace, including marathon sport. This study assessed the significance of marathon sport in facilitating inter-community participatory communication in peace building. The specific research questions were: How do the communities perceive the use of sport in peace building initiatives? How has sport contributed to societal perceptions on inter-community conflict? What are the challenges faced in the use of sport in peace-building? The study adopted a social constructivist-interpretive philosophical worldview and a qualitative-case study design. The target population comprised of government representatives, communities' elders (both men and women), marathon participants, youth leaders, reformed warriors, the organizations staff, media representatives and marathon organizers. A sample size of 56 participants was selected. Purposive, quota and snow ball sampling techniques were employed. Data generation techniques were in-depth interviews, focus group discussions, observation and document analysis. Data were analyzed thematically. Key finding was that communities' perceived sport to have contributed to peace building through participatory communication and positively influenced their perceptions towards intercommunity conflict thus embracing peace building and alternative livelihoods. The study recommends; communication concerns to be factored in all development projects generally and specifically sport to be considered as a peace building medium. The study will inform further research in communication studies specifically, development Communication. It also provides a communication model for use in peace building initiatives that could be useful in the Pokot-Turkana area and similar contexts.

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LIST OF ABBREVIATIONS

ASALs	Arid and Semi-Arid Lands
CBOs	Community Based Organizations
CSOs	Civil Society Organizations
GOK	Government of Kenya
TLPF	Tegla Loroupe Peace Foundation
WB	World Bank
WFP	World Food Programme
WV	World Vision
UN	United Nations
C4D	Communication for development
WCC	World congress for communication
EE	Educational Edutainment
CBA	Communication Based Assessment
CNA	Communication Needs Assessment

CHAPTER ONE

INTRODUCTION

1.1 Introduction to Chapter One

The first section of this chapter discusses the background of the study on violent conflict in general and in Africa and narrows down to violent conflict in Northern Kenya, in the form of cattle rustling and use of sport as edutainment in development communication as an intervention strategy. The second section discusses the statement of the problem which focuses on the central issues that this study seeks to address. The third section deals with the purpose of the study and the research questions. This is followed by the scope which puts the study within the Kenyan context. The last section deals with the limitations and the significance of the study.

1.2 Background to the Study

This study is about the use of sports in peace building in Northern Kenya. Conflict in Northern Kenya has majorly been attributed to cattle rustling. Cattle's rustling has been a cultural practice for the Turkana and the Pokot for generations and was seen as a way of life. The warriors took part to accumulate wealth to pay for their bride price and the brides to be looked forward to their success during the raids (Eston, 2013). The practice was not regarded as a threat to the very existence of the two communities or as a source of conflict as is the case today. Over the years, however these cultural practice has been abused and transformed into an economic activity thus causing anguish, displacement, bloodshed, lose of property and lives and hence the reason it is treated as a conflict, (ibid). The raiders use guns during their operations and in the process end up killing innocent men, women and children after taking away their

animals (UN report, 2008). This was not the case traditionally, hence armed conflict. The communities and other stakeholders have come to realize the magnitude of the conflict which needs intervention. Several intervention strategies have been put in place to resolve the conflict since the cattle raids are more frequent and violent, thus raising a lot of concern among the two communities and their neighbors. Hence, in this section, starts by explaining conflict situation in general, conflict situation in Africa and then narrows down to conflict situation in Kenya and finally in Northern Kenya.

1.2.1 Conflict Situation in General

Conflicts have been in existence the world over from time immemorial to present times. Issues of cultural conflict and inter ethnic tolerance are at the centre of political and public debate in many multi-ethnic European countries and in divided post conflict societies which have suffered from civil war and armed conflicts, Sterkenburg, (2011). This applies to Africa and other continents. The existence of this conflict situation has led to underdevelopment in the affected areas and therefore calls for ways of resolving them and eventually restoring peace. This is because the conflicts affect social, economic as well as development aspects of a region. Peace is a prerequisite to development and therefore necessary for development. According to Lederach (2005), contemporary armed conflict resolutions must take into account the development of peace frameworks. The frequency of armed conflicts around the world has significantly grown during the course of the 21st century, with much of the conflict taking place internally among state and non-state parties (Abatneh, 2006). In these armed conflicts, the categories of 'civilians' and combat are simply generalised as youth, their families and communities emerge as both victims and perpetrators

(Boyden & de Berry, 2004). While in Northern Kenya, the armed conflict is not between states, the effects of the inter-community armed conflict are severe and both communities are victims as well as perpetrators. This situation therefore calls for ways of restoring peace in such areas.

1.2.2 Conflict Situation in Africa

In Africa, armed conflict has existed in countries like, Rwanda, Congo, Sudan and Somalia just to mention a few and continue to persist as they do elsewhere in the world. The 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 alleged links with global terrorism (Alao, 2007). Specifically, the Horn of Africa has experienced violent conflicts among the pastoral communities.

The effects of conflicts are diverse and to date over 300,000 youth under the age of 18 have been recruited into government forces, rebel groups and other non-state armed groups (Amnesty International, 2003). This indicates that their involvement in conflicts is not only immense but negatively impacts on their lives as young people in the country (ibid.). There is no doubt then that modern armed conflicts have devastating consequences on civilian population in general and the young ones in particular (Abatneh, 2003). He argues that civilians have become direct targets and victims of brutal conflicts as battle sites move greatly from less inhabited border areas to the heart of civilian life in cities, villages and towns. This has affected the youths and the children disproportionately as they are the deliberate targets of armed forces. Over 2 million children have been killed and over 6 million seriously injured or

permanently disabled (Hart & Tyrer, 2006). Thus the effects of armed conflict at whatever level have necessitated the need to resolve the conflict and communicate peace.

1.2.3 Conflict in Kenya

Although Kenya is considered to be peaceful unlike her neighbours, 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 (Mwaniki et al., 2007). 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 (Mwanikiet 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 have completely distorted development programmes and eroded civil administration of this vast and rugged countryside (Eston, 2013).

1.2.4 Conflict Situation in Northern Kenya

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 which is associated with cattle rustling. 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" (Saidi, 1992, p. 135). 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 two communities have engaged in violent armed conflicts associated with cattle rustling among themselves and with their neighbours from Uganda and Ethiopia. These conflicts have been in existence even before the coming of the 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 are scarce and 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) which indicated that livestock movements in search of water and pasture remains 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. 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. 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.).

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.

According to 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.

1.2.5 Armed Conflict Interventions in Northern Kenya

Several intervention strategies have been initiated to resolve the conflict. This has been a concerted effort by the Kenyan government and other development agencies. Ruto et al, (2015), and IKV Pax Christi Netherlands, (2009) indicate 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 report also indicates that government's efforts to pacify the communities have tended to be antagonistic, repressive, and uneven, top-down militaristic disarmament operations that 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). Pax Christi Netherlands, (2009), in close collaboration with local partners, has also been involved in the problem of cattle raiding in the Horn of Africa since the nineties through their Cross –border peace & sports programme for youth warriors and recommended the need for political and economical empowerment, alternative security arrangements and cultural reorientation of the youth.

Ruben de Koning, argues that violence among the pastoralists is considered as valuable to earn social status and economic welfare, and that therefore economic empowerment should be linked to cultural re-orientation hence supports the need to work on their (warriors, diviners and traders) political empowerment and to look for alternative security mechanisms and arms control. Because of the cross border nature of the conflicts and the suspicion between neighbouring tribes all development and peace trajectories must incorporate youth from all ethnic groups. even with all these interventions the armed conflict is a challenge in the region. The government has also failed to provide alternative security for disarmed communities or to act on the interests of the local people. The voluntary and forced disarmament exercises therefore expose those who are disarmed to poverty since when the raiders strike they take all their animals which are their only source of wealth. Today, the government is using firearms amnesty as a peaceful way of disarmament with little success. Galtung, J, (2013) add that those disarmed resort to acquiring arms again to protect themselves and their animals. This explains the failure of this interventions and hence endemic violent conflicts.

Other intervention strategies by the development agencies have been: monitoring for early warning and response, peace caravans organized by local leaders and community professionals, provision of relief food and establishment of peace committees at the district and community levels. In a report by IRIN News Agencies (2010) entitled *Peace Caravan in Northern Kenya Change Attitudes of Young Men* (www.irinnews.org) the peace caravans organized by professionals and community leaders condemn *moranship* and preach a message of peace by stating that the two communities are not permanent enemies and their differences can be resolved without killing each other and stealing each other's animals. All these strategies seem to have

not successfully managed to resolve the conflict and in instances of violent cattle raids continue to be reported.

The recent decision by the government, as reported by Eston (2013), to approve a social, economic and security programme is another intervention which is yet to be implemented. This is an indication of the problems facing these communities with Turkana being the most affected by the conflicts as well as the harsh climatic conditions. The latest severe cases of hunger and malnutrition, especially in Turkana, are also linked to cattle rustling but exacerbated by other factors. The area records the lowest school enrolment (ibid), although there are improvements on the same over the years, while in Pokot most schools have been closed due to frequent attacks thus affecting education in the area. This is compounded by the culture of communities of rewarding warriors after a successful raid. The result is that young boys drop out of school to engage in cattle rustling and young girls are married off early to the warriors and other rich old men. These complex problems have attracted the concerted efforts of both national and international agencies that aim to curb the menace of cattle rustling.

1.2.6 The TLPF Marathon as a tool for conflict resolution

A new intervention strategy established in 2003 by TeglaLoroupe, a world renowned marathoner, through TeglaLoroupe Peace Foundation (TLPF), has been implemented to tackle the problem of armed cattle rustling. The strategy uses sport-marathon to mobilise 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 sport is changing especially in the emerging paradigm of development communication and is gaining popularity as a means of tackling many social challenges being faced today. Portland, (2003) argues that use of 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.

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). TeglaLorupe who is an international marathoner is behind this intervention in Northern Kenya. Sport therefore serves the purpose of entertaining as well as educating hence the term Edutainment, commonly used in Development communication. Different sports have been used in South Africa and other regions for public communication and health communication to induce social behaviour changes.

The strategy operates through organised annual peace races by TLPF 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 instil 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.

1.2.7 The Role of Communication in Conflict Resolution

For peace building to be realised communication becomes central in the entire process. Top– down communication does not serve this process well and is discouraged by proponents of development communication which is participatory in nature, (Mefalopulos, 2008). This is supported by Bassey, (1991) in his work, “Pedagogy of the oppressed”, where he talks of education through a dialogical process, a process of learning and knowing from each other as opposed to use of it as a mere technique/method.

The author argues that through dialogical process, people begin to learn from each other and are able to work together to resolve whatever is oppressing them. In this case armed cattle rustling is the cause of the conflict between the two communities and its hoped that through these dialogical processes, they should learn as a group the importance of living peacefully. By looking at dialogue from an epistemological perspective, peoples lived experiences with armed cattle rustling become a learning and knowing point, prompting reflection and action and thus creating new knowledge which enable them to transform themselves into peaceful communities (Ruben de Koning, 2008).

According to Bassey, (1991) on the oppressor and oppressed, the two communities are both oppressors and victims since they both participate in armed cattle rustling and attack and counter attacks have become the norm. Accordingly those involved in the process of liberating themselves will not get it” by chance but through a praxis of their quest for it , through their recognition of the necessity to fight for it based on an act of love”, Bassey, (1991, p.45). The armed conflict has persisted as Bassey puts it, because the oppressed desires to be like the oppressor, to oppress the other and hence the counter attacks. Bassey argues that this desire to get freedom to oppress others must be dealt with as well as the dilemma the oppressed find themselves in: to either rise or to keep quiet.

Education should therefore take care of this dilemma and this educative forum is facilitated by sport and must be dialogical in nature. The previous intervention strategies have not succeed because they relied on top-down approach where the communities were only recipients/depositories of solution proposed by

“experts”(governments , other national and international agencies) thus denying them the opportunity to critically reflect on the problem and develop concrete solutions that draw from their lived experiences.

Dialogical communication is aimed at facilitating this reflection and development of their solutions to their own problems. Bassey philosophy of the freedom of the oppressed through a dialogical process as a learning process guides the thinking behind this study and hence the need to assess the significance of use of sport in facilitating the community dialogues.

Learning can only take place only when the two communities come to a realization that they have a problem which is dehumanizing them and that they need to get their freedom back and leave peacefully like they did before. This calls for a reflection on the action they need to take to liberate themselves without turning to be oppressors themselves. This is the new knowledge required for transformation to occur and it's this that the study concerns itself with, to find out whether through sport and community dialogues the communities have learned in such a way to begin the transformation process. The people from both communities need to break the culture of silence and be vocal about this unjust practise they have fully immersed themselves, (Bassey, 1991). This is happening and the calls for intervention are many. The solution therefore lies with the two communities and not with external actors. The external actors are only there to facilitate the exercise and not to provide solutions. This calls for a participatory approach in problem identification and resolution. The role of communication in peace resolution is further discussed in the review of literature.

1.2.8 The TeglaLoroupe Peace Foundation (TLPF)

The TLPF falls within the realm of civil society organisations. It was established in 2003 by TeglaLoroupe, who is a three time world half-marathon champion and also held the world marathon record twice. Because of her roots in the pastoralist Pokot community of Kapenguria in North Western Kenya, she experienced conflict through the traditional cattle rustling all her life. This was the motivation that drove her to take action using her fame in sports to create awareness and initiate projects to bring peace among the warring communities. The TLPF is a registered charity in Kenya under the Trustees (Perpetual Succession Act) Chapter 164 of the Laws of Kenya. The charity is in honour of TeglaLoroupe who decided to dedicate her track achievements, skills and connections to promote peaceful coexistence and socio-economic development of poor and marginalized pastoralists and agro-pastoralist in North Western Kenya, Uganda, Sudan and the Tana River Delta which have experienced inter-ethnic conflicts for many generations. From its inception, the Foundation has organized annual peace races that bring together warriors from the Pokot, Turkana and Sebei communities in Kenya and Karamoja in Uganda. The TeglaLoroupe Peace Foundation chose sports as the entry point for peace building as it resonates well with the people from these communities. The various communities have produced world champions such as Ben Jipcho from the Sebei, Paul Ereng from the Turkana and TeglaLoroupe herself from the Pokot among others. Other Kenyan world athletic champions such as KipchogeKeino, Paul Tergat, Edith Masai, Joyce Chepchumba, EzekielKemboi, David Rudisha and Catherine Ndereba among others have given support and publicity to the TLPF by direct participation in its activities. According to TeglaLoroupe

This unity among world athletic champions sends a powerful message to every child every warrior, every elder and every community that peace can be achieved when we work together....” <http://teglapeacefoundation.org>

The TLPF has partnerships with local media organisations. It is also supported by other civil society organisations such as International Organisation for Migration, Oxfam, and corporations such as Safaricom Limited and, Kenya Airways, International Association of Athletics Federation, International Olympic Committee, National Olympic Committee, Athletics Kenya, Government of Kenya, National Steering Committee on Peace Building and Conflict Management and Government of Uganda. The foundation’s Web site (<http://teglapeacefoundation.org>) disseminates information about its activities to the local and international community and donors/partners. The members of TLPF maintain presence in the public arena through participation in international events such as conferences and seminars. For example, the “4th IIPT African Conference on Peace through Tourism: Building Strategic Alliances for Sustainable Tourism Development, Peace and Reconciliation on the 17 African Continent” held in Kampala, Uganda in 2007, where Samuel Kochomay, a member of TLPF shared lessons learnt from peace races organized by TLPF. Tegla Lorupe, the TLPF founder is the United Nations Goodwill ambassador for sport and has used that platform to advance the culture of peace.

The vision for this organization is to realize ‘a peaceful, prosperous and just world in which sport is a unifying and livelihood factor’. The mission is to ‘improve peace building and livelihood and resilience of poor people affected by and vulnerable to conflicts and civil strife in the world’ (www.teglalorupe). To realize its vision, TLPF has engaged in various activities such as the peace runs, peace forums and galas, consultative security forums, warrior athletic training camps, education for peace and

environment for peace. The foundation also has established TeglaLoroupe peace academy where young people from these regions receive education and also become peace ambassadors in their communities. Those who win the races are awarded livestock specifically heifers and goats as their trophies thus sending the message that sport can be used to create wealth other than by stealing from others and killing or displacing them in the process.

The foundation mobilises communities and sensitizes them on various activities such as environmental issues and most importantly the need to live peacefully with their neighbours. To realise this, the foundation through the support of its sponsors such as United Nations embassy, Oxfam and other well-wishers organises annual peace races in the various regions affected by armed cattle rustling conflict in order to preach peace through creating plat forms for dialogues to restore peace and restocking of livestock to communities members as a way of empowering them economically. The established peace races are the Moroto peace race in Uganda, southern Sudan peace race, Tana River peace race, Turkana peace race and Kapenguria peace race. The participants in these races are drawn from the warring communities such as the Pokot, Turkana, Karamojang, Pokomo, Sebei, Orma and Marakwet among others. This study will focus on the races in Turkana, and Kapeguria and west Pokot.

The Foundation recognizes the need for sustainable development in the area if these communities are to be truly assisted. To achieve this, the Foundation has established education programmes and schools together with enterprise and livelihood programmes such as dairy farming projects, restocking for reformed warriors and race winners, destocking through livestock markets, livestock insurance, veterinary

services and micro-financing among others. These development projects have been incorporated to bring about development.

It recognizes that peace is paramount in any development agenda and hence the focus on conflict resolution, followed by socio-economic empowerment. In all its activities, TLPF recognizes the need to engage the locals directly in conflict resolution and peace building and communication approaches become central in these negotiations. Intervention strategies implemented in the area have used one way communication, for information dissemination but in development communication, participatory communication is applied to engage all stakeholders especially the communities affected by the conflict to assess the conflict situation and devise effective conflict resolution strategies leading to better and more sustainable development (Mefalopulos, 2008).

This is the communication perspective which will be adopted in this study. Despite the challenges the foundation faces such as limited resources, and the diverse terrain that it needs to reach out to, through the peace races, it has realised tremendous reduction in the intensity of the negative attitudes among the warring communities and has helped in rebuilding of relationships.

Therefore, the major concern of this study is to assess the extent to which the peace races, as an aspect of edutainment in development communication, has been used by the TLPF to facilitate a participatory communication approach for effective conflict resolution and for communicating peace in Northern Kenya.

1.3 Statement of the Problem

A statement of the problem conveys specific research issues, difficulties and current practices that need to be addressed and the reason why it is important to be studied (Creswell & Clark, 2007; Creswell, 2009). Johnson & Christensen (2008), concur that the process of research begins when the researcher states a problem in need of a solution. Existence of armed conflict in the region which has contributed to underdevelopment, poverty, lack of economic empowerment and low education enrolment among other issues is a social problem. The fact that Africa and indeed the whole world continue to experience various forms of conflict is an indication of the existence of this social problem today. In Northern Kenya, instances of violent armed cattle rustling conflict are still reported in the region even across its borders. It is reported that an estimated 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 (www.practicalaction.org). In Northern Kenya, recent armed conflicts witnessed in December 2012 and January, 2013 in Tana River, Baragoi and Tiaty in 2017 as reported by the standard on Sunday newspaper (www.standard.co.ke) where many people have been killed and others displaced with loss of property and more than 500 livestock stolen and killed, are an indication that armed border conflicts are a serious social problem in Kenya. Cattle's rustling has remained a persistent phenomena in Northern Kenyan region with consistent failure of outsider-driven initiatives, Kochomay, (2007). Many development projects as well as education and social and economic aspects of live have been seriously affected by the conflict and most schools have been closed down due to lack of peace.

Academically, the role and impact of sports in society has been a subject of debate for centuries, Chesterfield et al., (2010). In different regions affected by poverty and conflict, sports, most notably football in its condition as the world's most popular sport, has recently been validated by the international community as a catalyst for social inclusion, conflict resolution and peace, (ibid). This is under sports for development which falls within the wider field of communication for development. The academic problem is therefore to establish the role of sport in facilitating inter-community participatory communication in peace building within the conflict regions in Northern Kenya.

In recent times, peace building has been energized and enriched by the involvement of creative activities such as the arts, music, popular culture and remarkably of sports, providing “ a powerful source of peace-building energy and a passion that is not always apparent in the formalized processes of political conflict resolution”, Woodhouse, (2009, p.18). Moreover, the UNESCO, in its campaign to promote and accelerate interest in the cultural dimension of peace building (ibid), indicates that in order to achieve the goals of peace and development, it is paramount to recognize the cultural dimensions of sport which in its view has not sufficiently been analyzed through academic work and calls for the defence of, and support to, Traditional Sports and Games (UNESCO, 2009, p.8). Globally, a lot of research has been done on the value of football sport in health, peace building, conflict resolution and transformation in conflict situations (Touhey & Gagnato, (2008), Tsuchiya, (2009), Schulenkorf & Thomson, (2008), Lea-Horwath, (2006), Kvalsund, (2009), Keim, (2006), Kamberidou, (2011), U.S. Department of Health and Human Services, (2002), among others and all support the positive value of sport in peace building, health communication and conflict resolution and transformation. They focused

mainly on football and how participation in team sport could be used to communicate health messages such as HIV & AIDS prevention, gender discrimination and to create unity and coexistence among disparate communities.

In Kenya however, literature reviewed on research by Kochomay, (2007) who looks at peace races and media of ethnic conflict, Wilson et al, (2015) who focuses on elite runners role in peace building, Bale & Sang, (1996) who focuses on Kenya as a running nation and Kipng'etich Kirui & Ahmed (2015) who focuses on sport for intra and intercommunity peace, among others, are an indication that the existence of conflict in Northern Kenya and its environs is a critical issue. Kochomay on impact of communication and media of ethnic conflict focused on traditional communication and media among the Pokot and proposed a communication model to be used by outsider interventionists. He however did not consider participatory communication in peace building from an insider perspective as is the case in this study.

Their studies though dealing with athletes and their roles in peace building in Kenya and East Africa, there exists a gap in the field of communication. Their focus was not on how athletics or marathon can be used in fostering peace building by facilitating participatory communication or dialogue. Their studies again were not based on development communication and hence the need for this study to fill this gap. 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. Hence the question; what is the significance of sport in facilitating participatory communication in peace building? In many parts of the world, African continent and

indeed Kenya, there exists a number of inter and intra communities conflicts precipitated by different factors. In Africa, armed conflict has been witnessed in countries like Kenya, Congo, Sudan and Somalia, just to mention a few. These conflicts continue to persist as they do in countries such as Israel, Palestine, and elsewhere in the world.

Eston, (2013) argues that armed cattle rusting are rampant in Northern Kenya. In view of this, it seems the Kenya government has not come out forcefully to resolve the conflict or restore peace, even though various interventions have been implemented over the years such as forceful and voluntary disarmament and peace talks. These have not yielded much and the armed conflict is still persistent to date. The effects of the conflict are diverse and hence the need to rethink the peace building intervention strategies.

Development Communication, which formed the epicentre of this thesis, has not attracted much attention in research; however a lot of research has been conducted in other areas in regard to sports and peace building in other disciplines as mentioned earlier. Participatory communication in peace building has not been given much attention though it has become more and more the object of research and reflection in different disciplines of the human sciences. This is partly due to an age of globalization in which cultures need to learn to communicate adequately with one another and partly due to the difficulties arising from the different assumptions, beliefs, norms and attitudes that operate in each individual as a carrier of a culture.

In the context of world affairs Pluzanski (2000, p. 4) describes the arousal 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.” Whereas TLPF has been commended as being one of the most powerful strategies of peace building among the Turkana and the Pokot, there is a dearth of literature that explores its full potential particularly with a focus on participatory communication that forms the basis of the TLPF sporting activities. There was therefore need to assess the extent to which sport has contributed towards inter-community communication in peace building in Northern Kenya.

1.4 Purpose of the Study

Based on the above statement of the problem, the purpose of this study was to investigate the potential of marathon sport as a medium for participatory communication in peace building. Specifically, the study aimed at investigating the significance of the TLPF sport in facilitating inter-community communication in peace building between the Turkana and the Pokot communities.

1.5 Research Questions

This study was guided by the following questions:

1. How do the communities in conflict perceive the use of sports as a medium of peace building initiatives?
2. How has sport as a medium of communication contributed to change in communities’ perceptions towards inter-community conflict?

3. What challenges are involved in the use of Sports in peace building initiatives?

1.6 Scope and Limitations of the Study

In this section, the researcher looked at scope at three levels; geographical, content and methodological scope. Limitations of the study are then addressed.

1.6.1 Geographical Scope

The study covered a section of Northern Kenya region. The specific areas were, Kapenguria, West Pokot and Kainuk. These areas were considered since they have historically been highly affected by armed conflict and it is where both communities (Pokot and Turkana) are found closely living together. Besides, these are some of the places in which the TLPF has held peace races and initiated community dialogues to discuss the problem of cattle rustling.

1.6.2 Content Scope

The first question addressed how communities in conflict do perceive the use of sport as a medium of communication in peace building initiatives. The concern was to look at how communities embrace the sport initiative from; the degree of participation in TLPF activities and functions such as marathon races, degree of participation in intercommunal communication aimed at peace building, relevance of the messages emerging from the intercommunal communication and relevance of communication strategy used in peace building. Generally the respondents views on these aspects would indicate their perception of the initiative and hence its significance in relation to creating awareness about the conflict situation and peace building and

development. This question also established communities' perception on the effectiveness of the strategy used by TPLF.

That is, whether they see the strategy as having assisted in conflict resolution and peace building so far or not. The second question was aimed at establishing how sports' initiative has contributed to the communities' change of perceptions towards inter-community conflict. It addressed the individual and societal transformation which was as a result of participation in sport and community dialogues.

Specifically, the question considered societal change by admitting that armed cattle rustling is a vice (acceptance) that dehumanises them, that they need to free themselves from it (liberty), individual and societal attitude and behaviour change towards abandoning armed cattle rustling and embracing other economic activities (action) which do not cause harm and paralyse development in the area. It also considered attitude change in relation to good neighbourliness and inter-communal unity and not conflict.

The third was on challenges faced in the use of sport in peace building initiatives. It addressed the challenges faced by TLPPF in using community dialogue in the meetings, such as engaging stakeholders in decision-making, problem identification, objectives setting, and implementation of peace building strategies shared by stakeholders. It also considered challenges related to finances, preparation, participation, mobilization, media challenges, cultural challenges and even individual and group characteristics. On communication related challenges it also explored the nature of synergy between one way (top-down) communication and two-way

(dialogue) communication strategies for peace building. Specifically, it addressed the effectiveness of the media synergy in enhancing communities learning that cattle's rustling is a problem, their role in resolving it and their action towards lasting peace. It also looked at media's role in mobilizing local, national and international support in an attempt to end armed conflict.

It looked at mass media such as community radio, posters and government directives as representing top-down or one way communication. Use of community dialogue and its effectiveness was considered alongside horizontal communication as well as interpersonal communication as used in the project. The study only concerned itself with community dialogue which is participatory as used by TLPF in conflict resolution and communicating peace.

1.6.3 Methodological Scope

A constructivist-interpretive paradigm was adopted which holds that individuals seek understanding of the world in which they live and work and develop subjective meanings of their experiences (Creswell, 2003). In this paradigm, the goal of the researcher is to rely as much as possible on the participants' views of the situation being studied and this is what this study concerns itself with. The study design, data collection instruments, sample size and sampling procedures and data analysis are discussed further in chapter three.

1.6.4 Limitations of the Study

One of the limitations touches on the geographical scope and therefore the setting. Darlington and Scott (2002) argue that 'the researcher needs to acknowledge the

limitation of their study's findings in terms of the context in which they were obtained' (p. 16). Due to the nomadic life style of the communities involved, following them throughout the year would not have been possible and therefore the researcher sampled the two regions where they seemed to be found throughout the year.

Another limitation was related to access to informants especially the reformed warriors since they were dispersed all over in search of new ventures for livelihoods. Movement within the region was restricted due to insecurity in certain areas. Although it was hoped that insecurity would not have interfered with data collection, it actually did. During data collection, there was anarchy that had been perpetuated by murder of a Pokot community member by armed Turkana raiders. The researcher however sought security barking from the county of West Pokot and managed to collect data as planned. Besides, gatekeepers (village elders and civic leaders) were used to assure the respondents of the need to participate in the study without fear. Lastly, a translator was used to break language barrier whenever English and Kiswahili could not prevail.

On methodological limitations especially in relation to data provided, this was envisioned from the onset of the study and hence dealt with through triangulation of data from different sources. More of this is discussed in chapter three.

1.7 Significance of the Study

There is recognition to the value of sport by scholars, governments and NGOs the world over in peace building among divided communities. The 2006 United Nations

Report of the Secretary-General titled *Sport for Development and Peace: The Way Forward*, Schulenkorf, (2013), Sugden, (2010), Sterkenburg, (2011) and Schulenkorf & Thomson, (2008) validate this. Whereas TLPF's use of marathon has been commended as being one of the most powerful strategies of conflict resolution and peace building among the Turkana and the Pokot communities, Kochomay, (2007) and Kipng'etich Kirui & Ahmed (2015) there is a dearth of literature that explores its full potential particularly with a focus on communication that forms the basis of the TLPF sporting activities. In support of lack of empirical evidence, Chalip, (2006) notes that 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. 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. This is as pointer to the significance of this study which is concerned with how sport can act as a catalyst in inter-community communication in conflict resolution and 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.

The findings of this study provide empirical evidence on the use of sport for edutainment in development communication as a medium for promoting dialogue in peace building and therefore increase the knowledge base in the field of sports for development and development communication. The findings also serve in

development of an edutainment model for addressing cultural, social and economic problems in peace building through participatory communication approach which permits the involvement of every stakeholder in the decision making process.

In policy and practice, policy makers will use this study as a basis for policy formulation in implementation, monitoring and evaluation regarding sport for development in development communication specifically in peace building. Particularly, it will highlight the need for participation by local communities through a participatory communication approach in all development projects. Generally, the study provides insights into the role of participatory communication which is enhanced through TLPF sports' initiative, in conflict resolution and peace building among members of the Turkana and Pokot communities. A detailed discussion of these findings is provided in the section on presentation of findings.

1.8 Summary of the Chapter

This chapter has illustrated the general concept of conflict before narrowing down to conflict in Africa, Kenya and finally in Northern Kenya. The chapter has highlighted some of the major driving forces of conflict in Northern Kenya in particular. The chapter has also illustrated how TLPF marathon has been acting as a tool for peace building by facilitating for inter-community dialogue in peace building. The study takes cognisance of the fact that there is a dearth in literature in how dialogue plays a critical role in peace building and notes that the potential of TLPF in conflict resolution through dialogue has not attracted much attention.

It therefore emerges that armed conflict is universal and the quest for peace is an important preoccupation to mankind and that despite the many interventions for communicating peace in Northern Kenya, armed cattle rustling conflict is a major social problem. This position supports the need to assess the significance of sports as a catalyst for community dialogues to resolve the armed conflict. This will be addressed through the research questions raised and literature drawn from sports for development (SFD) and development communication, (C4D). The succeeding chapter presents literature reviewed in this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter contains a review of relevant literature on the key concepts underlying the study, with a view to establishing the gaps existing in the literature on use of sport for intercommunity participatory communication in peacebuilding under development communication. It begins by first situating the study within the field of communication studies. Relevant development communication theories and media as well as participatory communication and sport as edutainment are also reviewed. The review also covers the value of sports for development in general and in peace building. This is followed by reviews of the literature on relevant previous research and then identifies the gap in the literature the study sought to contribute to. The last section discusses the rationale of the study based on the reviewed literature and a conceptual framework is provided. To start with, let me briefly discuss development communication in the context of communication studies.

2.2 Situating the research within the field of Communication Studies

This study is situated in the field of Communication studies. Literature review 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). Another definition is by Richard (2003), who explains:

Communication makes connections. The connections are made between one person, and another, or between one group of people, and another. Sometimes the connection is immediate, and other times delayed...what flows through the connection are ideas, beliefs, opinions and pieces.

Communication is generally defined as an open interactive process among various actors. The main branches of Communication studies are: corporate, internal, advocacy and development communication, (Mefalopulos 2008). This study is situated within the branch of development communication, which is related to development. I briefly review literature related to development, information and communication. Todaro (as cited in Barker, 2001) defines development as a process of improving the quality of lives by raising peoples living standards through economic growth, improving the self esteem of people by establishing the relevant social, economical and political systems and institutions that will promote human dignity and respect and increasing people's freedom to choose as well as their range of choices.

This definition captures the need for economic growth as a way of bettering people's lives. I now briefly turn to the concept of development. According to Barker (2001), the history of development is as old as human history. Mefalopulos (2008), however, argues that the current conception of development is traced back to soon after World War II, as captured in President Truman 1949 inaugural speech, when he stated that, "we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas". Truman's speech marked the beginning of the modern conception of development (Esteva, 1992) and synthesized the emerging division between the rich and poor countries. Since then, there have been lots of debate on development and two camps have emerged (Mefalopulos, 2008); those who view development as an effort and mission to defeat poverty and ignorance through economic growth and this became the dominant position in development. The second camp criticize the dominant perspective as an attempt by the rich countries to maintain dominance through political and economic models, by ignoring the local knowledge, needs and realities of the poorest countries.

Regardless of the perspective taken, development remains among the top priorities of the international political agenda involving great financial and human resources at the local, national and international level as indicated by statistics of a major international development organization (OECD, 2010; www.oecd.org). This shows that the development issues are critical and hence this study assesses the extent to which TLPF has enhanced peaceful coexistence amongst communities in the North-eastern Kenya to promote development. This therefore calls for the need to focus on peace as

a prerequisite to economic growth and improvement on the quality of life of a people. To realize this, development communication becomes central in the peace process.

The usage of the terms 'information' and 'communication' are filled with different conceptions, uses and functions which are shaped by their various theoretical underpinnings (Mefalopulos, 2008). This may lead to ambiguity and a lack of clarity that affects the field of development communication. I therefore consider it necessary to address and clarify some of the inconsistencies in the usage of the terminologies in order to have a clear understanding of the meanings of usage in this study. Information should be considered as one of the outputs of communication and certainly not the only or main one (ibid.). Information is part of communication but not vice versa. Pasquali (2006), who has studied extensively the differences between communication and information, argues that even though they are closely intertwined emphasis should be placed on the need to understand how they differ.

Mefalopulos (2008) states that communication denotes an open interactive process among various actors while information is related to causality intents; using messages (the cause) to affect or change knowledge, attitudes or behaviours (the effect) of the receiving individual. It therefore denotes the transmission of data to influence or change specific knowledge or behaviours. An example is a campaign aimed at preventing the spread of HIV/AIDS. In this study focus is on communication and not information, where an open interactive process takes place between the two warring communities. I therefore assessed the effectiveness of using TLPF marathon as means of facilitating inter-community peace dialogues among warring communities of North-eastern Kenya.

Mefalopulos, (2008) points out that information remains linked to a model where “talking is equated to persuading and hearing with understanding and accepting”. This difference is one of theoretical model one-way vertical flow and two-way horizontal flow. It is also based on scope where with information, a transmitter tries to cause changes in others behaviour while communication provides an equal opportunity to exchange knowledge and shape the process among individuals who are transmitters and receivers at the same time. Therefore, information is part of communication and understanding the implication of this is especially valuable in decision-making and selecting the best possible causes of action in the design of communication strategies. In this study, I focus on the communication process and not information.

Communication within the emerging paradigm of development communication has acquired stronger horizontal connotation, including dialogic and disseminating functions (Mefalopulos, 2008). It encompasses all forms of human interactions, from interpersonal to the mediated ones, from dialogue, in which specific outcomes and the results are not necessarily predetermined. Pasquali (2006) supports the view that communication, when used in research and analytical purposes, is more effective when making full use of its dialogic features, enhancing stakeholders’ choices, knowledge and participation. It is therefore, a comprehensive term owing to its long tradition of theoretical studies and practical applications.

The World Congress on Communication for Development summarizes this debate by coming up with a definition which has been adopted by all communication scholars, that “Communication is a social process based on dialogue using a broad range of tools and methods. It is also about seeking change at different levels, including

listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change” (Rainer et al., (2012). It is at the core of any transformation or social change which is one of the concerns of communication for development.

Pasquali’s and Rainer’s definitions of communication have been adopted in this study to assess the use of TLPF marathon in peace building. My study therefore is concerned with development communication which is crucial in all development projects and hence the need for situating it in communication studies. Having differentiated the terms information and communication, where in this study I focus on communication, I now discuss the classification of communication.

2.2. 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
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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.

This idea is not yet widely understood in the development community. Therefore, the issue of specialization within the discipline applies. However, in the case of TLPF though focus is on development communication although in some instances a

combination of approaches applies such as community mobilization, capacity building and information dissemination. Having looked at communication classification where Development communication classified as one of the types of communication, in the next subsection I look at the evolution of this Development communication.

2.2.2 Evolution of Development Communication

As I 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, I will begin by looking at the definition of development communication though many definitions have been brought forth. I will look at three definitions that in my 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 knowledges that blend the indigenous and the external ways of dealing with reality. The process of Development Communication creates a conducive atmosphere for a healthy dialogue that facilitates the enablement of the balance in socio-economic advancement between physical output and human relationships (ibid). The UN, through Article 6 of General Assembly Resolution 51/172 defines communication for development (C4D) as one that supports two-way communication systems that enable dialogue and that allow communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development (UN, 1997).

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. As such, the present study assesses how the two-way communication employed by the TLPF has been able to promote peace in the study area. Having outlined the definition of development communication that is adopted in this study, I now trace its roots.

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: 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. This is what the communication adopted by TLPF aims at and it goes beyond the choice of the best channels to disseminate information or the production of media inputs. In this study, in line with the outlined definition discussed in this section, I aim at assessing whether TLPF uses development communication for the said purposes in conflict situation. The importance of development communication has been emphasised UNDP (2011), where it is 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 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 is 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. In order to understand C4D better, in the next subsection I trace the stages it has evolved through time in form of paradigms/models.

2.2.3 Development Communication Theories

This section explores the different development communication theories.

2.2.3.1 Modernization/Information Dissemination Model

Communication for development is rooted in modernization theory which was a development concept and practice and rose to dominance in the post-second world war era (Fraser & Restrepo-Estrada, 1998; Mefalopulos, 2008). It advocates for replacement of traditional practices in development and progress realized through external inputs (ibid.). It uses communication mainly to distribute information to make people understand the benefits promised by development (Barker, 2001). The central role is to solve development problems by “modernizing” underdeveloped countries by advising them on how to be effective in following in the footsteps of richer, more developed countries (ibid.). Mefalopulos, (2008) add that the mass media in this case is seen as an agent of change in isolated traditional communities and its role is to replace their structures of life, values and behaviours with those of modern western societies.

It is also used in transferring new ideas and practices from the developed to the developing and from urban to rural areas. In this perspective, development is equated with economic growth, and communication is associated with the dissemination of information and messages aimed at modernizing backward countries and their people (Mefalopulos, 2008; Barker, 2001). Therefore, mass media were at the centre of communication initiatives that relied heavily on the traditional vertical one-way model (SMCR). This has been the model used by those who subscribe to diffusion perspective, which has been used to induce behaviour changes through media-centric approaches and campaigns. This approach has been criticized by many and as a result dependency theory emerged.

2.2.3.2 Dependency and World System Theories

Dependency theory is rooted in a political-economic perspective. It came up as a result of the criticisms levelled against modernization theory which was associated with human problems in Latin America which saw the genesis of dependency paradigm (UNDP, 2011). Its proponents criticized some of the core assumptions of the modernization paradigm because it mostly put the blame and responsibility of underdevelopment on the recipients and ignored the social, historical and economic factors (Mefalopulos, 2008). Mefalopulos (2008) argues that in modernization theory, the colonialist and capitalist core was seen as developing at the expense of former colonies whose role was to supply raw materials and cheap labour to rich countries, denying them the opportunity to develop. To address this problem, dependency advocates proposed a plan that works on two levels; at the national level, developing countries on the periphery were to become economically independent and less dependent on foreign imports and at the international level, they would form alliances among themselves to create a stronger political presence.

The ultimate goal was to change the overall international set of relationships by forming a bloc of many countries with similar aspirations. Its significant impact in the economic and development policies of Third World countries, especially in the 1970s and early 1980s, resulted in the adoption of import-substitution policies by many of those countries (Mefalopulos, 2008), whose aim was to protect national industries from outside competition by subsidizing them and putting high tariffs on imported products. This was to stimulate growth of domestic industrialization and reduce or sever dependent ties with richer countries.

However, results of this strategy have been unsatisfactory (Annan, 2005) and failed to achieve its goals and objectives in most countries (Mefalopuols, 2008) resulting in production of poor-quality products and inefficient processes which forced many poorer countries to borrow more leading to a refined version of financial and political dependency (Servaes, 1991).

Its division of the world into core and periphery is blamed for its failure to explain causes of underdevelopment. By ascribing causes of underdevelopment to centres of international capitalism, they failed to consider relevant internal causes contributing to the problem (Barker, 2001) such as the role played by national elites who form alliances with those of the developed world and play a significant role in shaping the development process of their countries (Servaes, 1991).

They also paid little attention to the differences in political-economic status among developing countries which resulted in big and potentially rich countries being put in the same category with much smaller and poorer ones. Dependency theory proponents continued to support rethinking of communication agenda along the lines of a more balanced flow of communication at the international level, but at the national level they failed to consider the horizontal component of communication within countries and failed to give proper attention to the potential of privately owned media and community media, which today is the most preferred.

They remained rooted in the classic media-centric conception of communication, mostly from the state perspective. They did not support the wider role that freer communication systems, and not just media, at different levels could play in creating

spaces and actively engaging broader sectors of society in development. Despite the significant differences in modernization and dependency theories, their communication model was basically the same; a one-way communication flow, with the main difference between the two theories being who was controlling and sending the message and for what purpose. This led to the emergence of the participatory paradigm, which I discuss in the next subsection.

2.2.3.3 Emerging Participatory Paradigm

According to Mefalupolus (2003) there are a number of terms referring to this emerging participatory paradigm such as: another development, empowerment, participation, and multiplicity paradigm. The last term ‘multiplicity paradigm’, created by Servaes (1999), places a strong emphasis on the cultural and social multiplicity of perspectives that should be equally relevant in the development context.

Therefore, in this paradigm, communication is conceived and applied with emphasis shifting from information dissemination to situation analysis and from persuasion to participation. The failures of dependency theory led to emergence of participation as another development perspective in communication thinking and practice (Mefalopulos, 2008), which focused on people’s participation and was rooted in the cultural realities of development rather than political-economic dimension.

In this participatory paradigm, the development focus has shifted from economic growth to include other social dimensions needed to ensure meaningful results in the long run. In this study, peace is a social dimension required as a prerequisite to

economic development. Sustainability and people's participation became key elements of this new vision, as acknowledged also by World Bank (2007, p. 3). Internationally, emphasis is being placed on the challenge of sustainable development, and participation is increasingly recognized as a necessary part of sustainable development strategies.

This meaningful participation needed communication and as a result alternative communication systems and media practice were sought as a means for local people to engage in development activities. It is from this that C4D was understood as a two-way process in which communities could participate as key agents in their own development (UNESCO, 2007). This aspect is overlooked even in community-driven projects where professional use of dialogical methods and tools are intended to promote change. Therefore, for participation to be truly meaningful and significant, it needs to be based on the application of genuine two-way communication principals and practices, hence the reason for the increasing consideration for communication as essential in facilitating stakeholders engagement in problem analysis and resolution (Mefalopulos, 2008).

It's on the basis of these developments that participation has become central in development communication. Participation has been embraced in development communication where the move is toward a horizontal, two-way model, which favours people's active and direct interaction through consultation and dialogue over the traditional one way information dissemination through the media (Barker, 2001). In the past, project and programme failures has been attributed directly or indirectly to the limited involvement of the affected people in the decision-making process. The horizontal use of communication which opens up dialogue, assesses risks, identifies

solutions and seeks consensus for action, came to be seen as key to the success and sustainability of development.

Today, development communication models which are not characterized by participation and the needs of the people but focus on information transmission removed from community processes are likely to fail (Mersham, as cited in Barker, 2001). This underlies the importance of involving the communities in a participatory manner in development initiatives and hence the emphasis of participation in development communication. This summarises the evolution of development communication. I now briefly review participation from a communication context.

In a communication context, participation refers to two-way communication between sender and receiver, which allows for feedback and input from people in the community to ensure trust and mutually beneficial relationships (Mefalopulos, 2008). Through this, communities are empowered to recognize important issues and find common ground for action. To do this, partnerships need to be established with new and sometimes unknown structures such as local leaders, non-governmental organizations, community structures, and local government.

In this study, participation will be used in this communication context. This is what TLPF is doing by bringing the key stakeholders together to deal with peace and development issues in Northern Kenya through participatory approaches to communication. To achieve change the desired change, programmes have to influence the way people think, act and behave towards the intended communication. This implies that Development communication which embraces participatory approach as seen from the evolution, is meant to create room for public debate on issues pertaining

to peace, allow for negotiations and give the communities affected an opportunity to understand issues affecting them, resulting in mutual understanding, building of trust and sharing of knowledge and experiences. This is supposed to induce change towards ending the conflict and build peace among the Turkana and the Pokot and in this study I explore the effectiveness of this strategy.

Failures and disappointments in development have been ascribed to two major intertwined factors: lack of participation and failure to use effective communication (Agunga, 1997; Anyaegbunam, Mefalopulos & Moetsabi, 1998; Fraser & Restrepo-Estrada, 1998; Mefalopulos, 2003). Serveas and Arnst (2003) emphasizes the same point by stating that “the successes and failures of most development projects are often determined by two crucial factors: communication and peoples involvement” (p. 20); it is therefore vital to include dialogue in every project as a necessary ingredient in building trust, sharing knowledge and ensuring mutual understanding. This emerging paradigm is development communication is therefore the key approach guiding this study. In the next subsection, having looked at evolution of development communication, I now discuss development communication methods and media.

2.2.4 Development Communication Methods and Media

The use of media in development communication can be treated at two levels: mass media using television and radio, and print media in campaigns aimed at inducing the adoption of innovations or other changes in behaviours, and community media, mainly using radio and other folk expressions such as theatre concerned with giving voice and representation to the various segments of local communities (Mefalopulos, 2008). Barkley *et al.* (2007) classifies media into public, private and community

which reflect the different nature, scope and range of functions included within the broader media system.

Mefalopulos (ibid.) notes that media are instrumental in increasing knowledge and influencing attitudes and behaviours but this influence is not as strong as originally believed to be especially if it does not take the local context into account. Community radio has emerged to be more empowering and influential than the more celebrated medium of television at least at the local context because it uses local language to deal with local issues.

The potential of new technologies, through satellite, has not only increased the penetration of mass media but has also created new opportunities to enhance communication at the local level, by utilizing technologies such as internet or mobile phones and establishment of tele-centres in development initiatives (Mefalopulos, 2008). The use of technologies in Kenya at the local level is limited to mass media and even in Northern Kenya, for those in TLPF organization and government institutions, due to lack of infrastructure, access and illiteracy levels. New media and ICT should therefore be considered as tools to be used in addressing specific needs and should be used within the context of the broader social and communication environment (ibid.).

However, there is need to ensure that technology does not further marginalize the already marginalized societies. Whichever media is to be adopted, cultural, economic and technological factors should be considered (op cit.). There are costs to be incurred in terms of infrastructure, equipment and maintenance and even training. Culturally, language barrier is an issue to contend with, as noted by Thussu (2000) who says 86%

of all web pages are in English and this excludes majority of people in developing countries due to high levels of techno-illiteracy.

Straubhaar *et al.* (2006), on the concept of cultural capital, draws attention to what shapes the uses of information and communication technologies by groups of individuals with different backgrounds by arguing that it should not be considered obvious that they will or not benefit from media. The debate about the digital divide indicates that the information poverty gap between the haves and have-nots is still wide (Thussu, 2000).

However, the enthusiasm for these technologies is reflected on the demand for universal connectivity (Sachs, 2005), but connectivity and access are issues that need to be addressed particularly in Africa and in Kenya and Northern Kenya in particular, if these technologies are going to be relevant to these regions. This is noted by FAO, in the report of the 9thUN Round Table on Development communication which points that a lot has to be done for the new ICTs to get to a level of universal service or access (Mefalopulos, 2008). Despite such shortcomings, the media and ICTs can and do play a major role in development communication (*ibid.*).

Technologies such as those for internet access, community radio and even participatory video also have the potential to support the horizontal processes of communication and in promoting people's participation and empowerment. The challenge, however, is to effectively promote and use communication technologies for participation by local stakeholders within the broader process of development. This shows that ICT and the media have a significant role to play in development as long as they are used within proper cultural framework and in processes that facilitate

stakeholder engagement in selection of objectives, key issues and appropriate channels.

Communication methods and media if professionally used can play a key role in informing stakeholders and promoting specific changes in the level of awareness, knowledge, attitudes or behaviours of key audiences. The power of information and proper persuasion can be instrumental in inducing behaviour and social change as long as they are used within the broader cultural and social context. In this study, the main concern is to assess how the TLPF has been able to communicate with the Pokot and the Turkana on the issues of armed conflict and peace building. As such, there is need to focus on the needs of these people when selecting the media and methods to be used.

Sport has been selected as a media and method for communicating in this region because most members of the two communities are actively involved in athletics, specifically the long races like the marathon. Barker (2001) notes that there is an increasing emphasis on people dependent factors-learning: education, accurate information, behaviour changes, cultural adjustments, participation, community involvement, negotiation skills, personal skills, public dialogue and debate on sensitive issues when communicating with communities. These factors are therefore core in any development communication programme and to increase their scale and impact, emphasis should be placed on the important role of communication in improving and sustaining development gains and this calls for a new communication approach when communicating with communities. The choice of communication methods and media should consider these factors.

In the First World, the media being used is print, audio visual such as radio, television public exhibitions, rural television, soap operas, radio dramas and high tech media such as the internet, new cable television services, satellite telecommuting and training events. These however do not apply in significant parts of the Third World countries like Kenya which is the study location. In our context the goal is to meet the real and accurately defined needs of community members. This demands an identification of effective communication media and channels based on the values that consider everyone as equally important in the communication process. This is the value adopted in this study where all community members in the study area are seen as very important if the purpose of communication, which is to build peace, is to be realized. In this study therefore I considered the participation of communities' members as a crucial aspect in examining the effectiveness of using TLPF marathon as a medium for facilitating inter-community peace Dialogue.

Barker (2001) identifies development media and methodologies as: interactive and/or participatory media, community-based print media, community online media, and development communication methods. Under interactive/participatory media we have industrial theatre which encourages audience involvement through live performance and combines elements of drama and storytelling with organizational message. It can be used with significant benefits through employment of multilingual and interactive dialogue.

It is captivating to the audience; messages are tailored for the audience and are more receptive as a result. Mersham *et al.* (1995) give one of the themes which can be addressed by industrial theatre as demonstration and presentation of solutions to

problems such as changes in the organization, affirmative action, intercultural communication and improved communication, among others. This media though has not been used by TLPF. The communication methods and media which are available are many and diverse but the choice depends on the people, their needs and purpose for communication. TLPF uses a combination of communication methods and media such as participatory communication media, music and dance, community radio, dialogue, and community networking to communicate. In this study I also explore the communication media and methods used by TLPF in communicating peace and empowering communities.

Community networking initiate projects which bring local people to discuss their communities' issues and opportunities, learn about internet technology and decide upon and create services to address these community needs and opportunities. These functions however are unique to specific target groups depending on their needs. For the case in Northern Kenya, learning about technology by communities is not applicable; it can be used to improve the lives of the people in various ways, since it is crucial for development. However, there are other pressing concerns especially infrastructural and peace concerns which are perquisites to training and teaching communities about new communication technologies. On Development communication methods, Barker (2001) notes that communication methods include actions which could be included in a communication strategy to ensure that the messages of the communication programme reach the intended target audiences.

They include existing structures in the community such as libraries, community access centres, churches or religious structures, health centres, schools, provincial governments, spaza shops and shabbeens, information or help desks, interpersonal

communication such as personal discussions, communication workshops, or sessions, capacity building programmes, meetings, personal visits of top structures, and road shows, events such as media launches in communities, political engagements of key leaders in the country on national, regional and district levels, local authorities and community surveillance programmes. This underlies the importance of some of the methods used by TLPF such as communities meetings, peace workshops, capacity building programmes, TLPF races and other actions geared at providing opportunities for discussing peace and conflict resolution.

However, this study is not focused on communication methods and media used by TLPF but on the contribution of participatory communication in inter-community peace building initiatives. Nevertheless, it should be noted that there is a shift in the use of the development communication media and methods to those that have the potential to reach the masses effectively and which should reveal the growing understanding of the importance of participative communication, based on the needs of the communities. These methods and media apply at different stages of communication to reach the different target audiences. In the next subsection I look at the use of media and methods in an integrated way for communicating with communities.

2.2.5: Integrated Communication Strategy for Communication with Communities.

Development Communication is aimed at improving the quality of life for the communities involved, therefore to do these there is need to adopt an integrated approach to communicating with them as noted by Serveas and Arnst (2003, p. 45)

who argue that a combination of the media can be very effective if appropriately used in an integrated fashion and according to the needs and constraints of the local contexts. Barker (2001) points out that, on the basis of the theoretical underpinnings and concepts of development communication, there are three possibilities which should find expression in an integrated strategy for communicating with communities, and they are: integrated use of development communication media and methods, communication actions-based on community needs and provision for active participation by the communities in the communication process. This is in line with the participatory communication tenets.

In Kenya, most of the rural and even urban centres still lack access to communication technology though we live in the information age. This is due to lack of communication infrastructure such as newspapers, telephones, television and internet as well as technology-based illiteracy. Though community radio is widespread in most of the communities in Kenya, others lack the economic power to buy the radios and keep them running because of unavailability of electricity. The challenge is two-fold: to increase the quantity and accessibility of communication technology, and to use media effectively for sustainable development for all.

The challenges of lack of access to technology and communication infrastructure are exacerbated by high levels of illiteracy, which the government needs to deal with first. In this study I assess the challenges encountered in implementing their TLPF communication strategy. Serve as and Arnst (1993) further argue that the integrated strategy should be based on the main ideas of the role and function of development communication methods and media which fall under the following three paradigms.

First is non-technological paradigm which emphasises that rural communities' lack access to technology.

Second is the needs-based communication paradigm which places emphasis on researching the needs of the community and basing communication on these needs based on cultural beliefs, values and norms. Lastly is the participatory communication paradigm which allows for active participation of all the role players or actors in the communication process where participation is viewed against two important issues: the process of active interaction between the different role-players and the feedback received. Barker (ibid.) therefore supports the importance and implementation of participative communication with communities regardless of the cost and time implication. This puts emphasis on the need to focus on development communication media and methods used by TLPF for effective communication on issues related to conflict resolution and peace building with the two communities in Northern Kenya. The emphasis on integrated communication strategy leads to the next subsection development communication programme methodology.

2.2.6 Development Communication Programme Methodology

In this section i discuss two types of development communication programme methodologies that are Communication Based Assessment (CBA) and Communication Needs Assessment (CAN).

2.2.6.1 Communication Based Assessment (CBA) and Communication Needs Assessment (CAN)

The monologic and dialogic communication modes illustrate the expansion of the scope of communication beyond its well-known dissemination functions to include explorative and analytical cross-cutting features. This distinction is useful in understanding how communication is of great value not only in initiatives clearly and explicitly requiring communication component, that is, those envisioning a specific communication component to disseminate information, carry out media campaigns or advocate for reform, but also in those that do not appear to have a need for communication, for instance, initiatives not envisioning specific communication or information activities such as bridge building. These projects needing a communication component are related to the support of predefined objectives and various phases of the communication intervention including research and strategy design and remain within the boundaries set by the scope of the project and its indicated goals.

The communication assessment is then focused on identifying stakeholders' needs, perceptions and risks on the specific issues of interest for the project. On the basis of assessment, a strategy will be designed to define the communication programme aimed at helping to achieve the project goals. TLPF is a project whose objective is to build peace in an area prone to armed cattle rustling and needs a communication component to raise people's awareness and knowledge and encourage the local communities to adopt certain practices while abandoning others.

For this to be effective, it has to be based on the stakeholders' knowledge, perceptions and practices towards conflict resolution and peace building. This information is collected during the research phase and is known as communication needs assessment (CNA). It investigates exclusively communication-related issues such as information gaps, communication needs and capacities, media environment and so forth. This however is narrower to what is referred to as communication based assessment (CBA) in development communication. Communication Needs Assessment (CNA) are typically carried out to investigate, understand and determine issues directly related to communication such as media environment, infrastructure and policies, institutional communication capacities, information gaps, formal and informal information flows and networks. They can be effectively used at the beginning of an initiative or once the project has already begun.

Communication based assessments (CBA) are carried out to investigate all relevant issues in any sector. Communication cross-cutting features are used to facilitate investigation and assessment of key issues in one or more of sectors, regardless of their relation to communication. For it to be effective, CBA should be done at the beginning of an initiative since it can link dots across sectors and compare and contrast different priorities.

A combination of the two is illustrated by Cabañero-Verzosa (2005) in a Ugandan Nutritional and Early Childhood project where CNA was carried out to investigate communication issues and understand people's attitude and practices regarding nutritional patterns relevant to project objectives in order to identify which

communication messages and channels could be applied effectively to induce the desired change.

In the case of the Bumbuna Hydroelectric project in Sierra Leone (Bowes and Jones, 2006), the investigation had a broader range and a CBA was conducted to probe stakeholders perceptions and address negative attitudes and concerns, such as worry about corruption, while addressing some of the long-standing history of conflicts. Two-way communication was used to facilitate the participation of different groups of stakeholders and investigate several issues beyond the boundaries of communication. In TLPF, CBA has been applied and the difference between CBA and CAN lie in the communication-centred approach of CAN which is about communication issues, while CBA uses communication as an investigative tool by using it as a two way tool to explore all kinds of issues. The present study assessed how CBA as applied in the TPLF has facilitated the Foundation in communicating peace in the study area.

The use of two-way communication to involve stakeholders as partners in problem-analysis and problem-solving processes of development initiatives, are fundamental in making changes effective and sustainable. It saves on costs by avoiding investing in solutions which are sound but of little use to communities like has happened in Northern Kenya. As a result communication becomes the best method to investigate and facilitate a communication of values and experiences by most stakeholders, needed to achieve sustainable results no matter what the sector of intervention. Hence the importance of carrying out a communication based assessment. The next subsection I discuss the concept of participation in development communication.

2.2.7 Participation/participatory communication in Development

Communication

Participatory approaches based on two-way communication have demonstrated their crucial role in enhancing project design and results sustainability. Many practitioners in the new participatory development paradigm advocate for the active involvement of local stakeholders from the early stages of an initiative on moral grounds and from a rights-based perspective in order for the communication initiatives to be more effective (UNDP, 2011). Participation is therefore a necessary ingredient for successful development, both from a political perspective (good governance and rights-based approach) and from a technical perspective (long term results and sustainability). In this study, the participatory approach adopted by the TLPP is by involving community members and other key stakeholders in peace marathons, peace talks and meetings and other forums aimed at brokering peace and in other development initiatives for improving the quality of life for the communities.

Previous interventions based on diffusion theories of communication; top-down, one-way communication strategies have been used in resolving the cattle rustling conflict in the study area and partly explains their failure in resolving the conflict in Northern Kenya. Mefalopulos (2008) argues that successful communication interventions do not always need to rely on media to engage and inform audiences. Mefalopulos thus supports the idea that media campaigns alone cannot be relied on to produce the desired changes in behaviours among community members. This implies more participatory and interpersonal strategies need to be employed for successful interventions.

An example of this use of more participatory and interpersonal methods is the case narrated by Santucci (2005) in the Rural and Natural Resources project by Panaman Ministry of Agriculture, which was challenged to improve the living conditions in the area with 556 communities. The communication strategy applied here relied on interpersonal and group methods through committees and its success is attributed to this communication strategy based on interpersonal relationships which would have been harder if media campaign approach was used. This is the line of thinking I adopted in this study. Participation in a project can be conceived from a number of ways, ranging from the most passive (e.g. holding meetings to inform stakeholders) to the most active forms such as collaboration in decision-making. The present study assesses whether or not in TLPF both levels are realized. Participation should be of significant level; however, this has been noted as not being the case in many projects. In the next subsection, I look at types of participation.

2.2.7.1 Classification of participation in Development

Mefalopolus (2003) presents a typology of participation which is compatible with others typologies. He identifies passive participation by consultation, functional participation and empowered participation. Passive participation is where stakeholders participate by being informed about what is going to happen or has already happened and their feedback is minimal or non-existent and individual participation is assessed through head count and occasionally through their participation in the group.

Participation by consultation is where stakeholders provide feedback to questions posed and this input is not limited to meetings only, with the outside experts though

the final decision power lies with external professionals. In functional participation, which uses horizontal communication, stakeholders take part in discussions and analysis of predetermined objectives, and it provides valuable input on how to achieve the objectives although change may not be dramatic. The last is empowered participation where stakeholders are willing and able to be part of the process and participate in joint analysis, which leads to joint decision-making about what should be achieved and how this will be realized. The outsiders and stakeholders are equal partners with a decisive say in decisions concerning their lives. This participation uses two-way communication. The functional and the empowered participation in the view of the present study should be embraced in development projects with much emphasis on empowered participation. In this study I consider empowered participation as crucial to attaining TLPFs objectives.

Rahnema (1997), in summing up the body of evidence that has emerged since the 1980s to support participatory approaches, concludes that “a number of major international aid organizations agreed that development projects had often floundered because people were left out. It was found that whenever people were locally involved and actively participated in the projects, much more was achieved with much less even in sheer financial terms” (p. 117). Other studies of operations in major organizations (Shepherd, 1998) such as in the United States Agency for International development and the World Bank (2007) reported similar findings.

Therefore, the stakeholders need to be fully incorporated to avoid divergence in perceptions leading to project failure as illustrated by Anyaegbunam *et al.* (2004). These studies support the TLPF approach in development initiative and therefore the

focus on empowered participation through a two-way communication approach. Table 2.2 illustrates the different types of participation as described by Mefalopulos (2008).

Table 2.2: Types of Participation in Development Initiatives

Type of Communication	Type of Participation	Characteristics
Development Communication	Passive participation	Communication is top-down, feedback is minimal or nonexistent, individual participation is assessed mainly through head-counting and participation in the discussion.
Development Communication	Participation by consultation	Communication is by providing feedback to questions posed by outsiders at different points of time. All the decision-making power lies with external professionals who are under no obligation to incorporate stakeholder's input.
Development Communication	Functional participation (TLPF type of participation)	Communication is via discussions and analysis of predetermined objectives set by project. Provide valuable inputs on "how" to achieve objectives, makes use of horizontal communication among stakeholders
Development Communication By TLPF	Empowered participation (TLPF type of participation)	Communication is two-way, stakeholder are willing and able to be part of the process and participation in joint analysis, joint decision making about what should be achieved and how. role of outsiders is that of equal partners in the initiative, Local stakeholders are equal partners with a decisive say in decisions concerning their lives.

Adapted from Mefalopulos (2008)

Development communication focuses on participation and failure to involve stakeholders from the beginning to the end leads to suspicions about project activities and this affects the project success. Communication therefore is used to facilitate participation by involving them in the definition of an initiative and this enhances their motivation and commitment. This is one of the advantages of adopting this strategy.

United Nations agencies are increasingly acknowledging the key role of two-way communication in assessing the situation, mitigating risks and building consensus toward change. In the 10th UN Inter-agency round table on communication for development (UNESCO, 2007, p. 29), the various agencies proposed to embed the practice of this discipline in all “UN and International standardized programme-based approaches and formats for project development”. It is sufficient therefore for managers to understand development communication scope and its basic functions and use timely application of its inclusion and rely on appropriate communication experts.

Two-way communication assessment can therefore be applied in two kinds of situations; explorative, to facilitate the appropriate design of development from the start, and topical, to support the achievement of the set objectives in ongoing projects (Anyaegbunam, Mefalopulos & Moetsabi, 1998). From the literature reviewed here, the role of participation through community dialogues and engagement cannot be underscored. In the following subsection I discuss the concept of participatory communication.

2.2.7.2 Concept of Participatory Communication

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 I 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). Mefalopaulos and Tufle (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? They argue that these are key questions that anyone concerned with participatory communication should pay attention to. I now discuss the evolution of participatory communication in the next subsection.

2.2.7.3 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. This is the thinking behind the TLPF project in my view and this study aims at establishing the extent of success in communicating peace by involving the two communities in a participatory way to understand the issue of armed cattle rustling affecting them and debate on ways of resolving the inter-community conflict between the two communities.

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 other 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 freeing 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 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). This is the participatory communication adopted in this study.

The other line of development communication, according to Mefalopulos and Tufte (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.

The TeglaLoroupe Peace Foundation is both participatory and has an element of these life skills which have been incorporated in the development communication agenda through provision of basic education, economic empowerment and respect for human rights. Therefore, it is evident from the literature reviewed that participatory communication is aimed at solving development problems through communication (societal marketing) with a view of bringing development among the pastoral communities of Northern Kenya hence empowerment. This review shows the interconnectedness of the key concepts in this study; communication, participation, participatory communication and development communication.

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.

The same has been seen through the television programme known as *The Team* aired in different countries, including in Kenya. 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 (Mefalopulos & Tufte, 2009).

Tufte (*ibid.*) 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 lives is inherent in participation. In Deepa Narayan's work (as cited in Mefalopulos & Tufte, 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, 2005). When initiating development projects or programmes, it is useful to clarify what perception of participation will guide the strategy conceptually. In this study the three levels will be considered in assessing how the TLPF has been able to implement its peace projects.

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 (Mefalopulos, 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, in this study, 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 (1997) 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, Amartya Sen (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, I discuss edutainment which is linked to development communication, under which participation is a key component.

2.2.8 Review of literature on Sport for development and peace building (SDP)

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.

2.2.8.1 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; and it 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 to bring the two ethnic communities together for purposes of peace building, though competition is a key component but mainly for purposes of motivating the two ethnic groups only because of the monetary rewards. 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). TLPF 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.

However, 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).

2.2.8.2 Sport as an agent of social transformation in peace building

Sport began to be used as a tool to advance peace and development initiatives in the 90's and was validated by the international community as an agent of change. The most significant developments in the field, however, have taken place during the last decade thanks to a series of partnerships and strategic alliances between key international actors which include national governments, nongovernmental organizations, sports federations and multinational companies, especially through Corporate Social Responsibility programs (Giulianotti, 2011, p.208).

Donelli (quoted in Giulianotti and Armstrong, 2011) estimates that by 2007 approximately 400 NGO's in the field of sport, development and peace were in operation and an average of 10 more NGO's were being created per month. A time line of key events in the SDP field during the last decade include the following;

In 2001, the United Nations Office on Sport for Development and Peace (UNOSDP) is introduced by Kofi Annan to coordinate UN efforts to bring together in a cohesive manner, the worlds of sport, peace and development. Former Swiss president Adolf Ogi is appointed as Special Advisor to the UN Secretary General on Sport for Development and Peace. The same year the Inter-American Development Bank (IDB) announces it will use sport to promote social and economic development.

In 2003 the first Magglingen International Conference on Sport for Development and Peace takes place and the same year international experts in the SDP field are brought together at the International First Step Conference in the Netherlands (USAID, n.d.).

The Sport for Development and Peace International Working Group (SDP IWG) (2008) is established as an inter-governmental policy initiative to promote the integration of SDP policy recommendations into national development strategies in 2004. The European Commission launches the European Year of Education through Sport (EYES) the same year (Sport for Development and Peace International Working Group, 2008).

UN declared 2005 International Year of Sport and Physical Education (IYSPE) and the World Summit announces it will support SDP interventions (ibid). Also in 2005, the Federation International de Football Association (FIFA) began working with the NGO Street football world to promote programs around the world aimed at using football and other sports as tools for social development (FIFA, 2009). In 2006 the African Union introduced the International Year of African Football (Sport for Development and Peace International Working Group, 2008).

In 2007 the First African Convention acknowledged the potential contributions of sport to education. FIFA, the South American Football Confederation (CONMEBOL) and the Confederation of North, Central and Caribbean Association Football (CONCACAF) joined the IDB to initiate development opportunities through football for young people living in precarious conditions in Latin America and the Caribbean (FIFA, 2009). During the opening ceremony at the Olympic games in Beijing 2008, the international community ratified the value of sport to promote development and peace worldwide (Olympic.org, 2010).

The use of sport as a conflict resolution tool constitutes a fresh and innovative effort by a broad range of actors to promote peace building through cultural initiatives. In recent times, peace building has been energized and enriched by the involvement of creative activities such as the arts, music, popular culture and remarkably of sports, providing “ a powerful source of peace-building energy and a passion that is not always apparent in the formalized processes of political conflict resolution”, Woodhouse, (2009, p.18). Moreover, the UNESCO, in its campaign to promote and accelerate interest in the cultural dimension of peace building (ibid), indicates that in order to achieve the goals of peace and development, it is paramount to recognize the cultural dimensions of sport which in its view has not sufficiently been analyzed through academic work and calls for the defence of, and support to, Traditional Sports and Games (UNESCO 2009, p.8). Sport, both as a cultural expression and as a common denominator across societies, has an unparalleled capacity to break through geographic and cultural barriers uniting people around a common activity and hence, it has become a valid cultural manifestation to promote change in communities affected by violence and conflict. This assertion is a guiding principal in this study.

2.2.8.3 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).

2.2.8.4 Sport and conflict resolution in peace building

Although there is growing interest in interventions using sport to advance conflict resolution initiatives, Coalter (2006) argues that there is limited research in this field. Moreover, as pointed out by Sugden and Haasner (2009) only a few sports for peace interventions are grounded in existing conflict resolution theories. Cardenas, (2012) suggests that grounding such studies in conflict and peace theories is crucial.

Nevertheless, based on existing research in the area of sport for peace, investigations addressing the use of sport for conflict resolution have made use of or could potentially be grounded in peace building theories such as Galtung's 3 Rs (1998), Lederach's web-approach to peace building (2005) and Schirch's use of rituals (2005). This is, however, not a comprehensive inventory of approaches available to interpret and assess the role of sport to advance conflict resolution efforts. With this in mind, in the next session I will use Galtung's 3R's approach to peace building to illustrate some of the ways in which the sport may serve as an agent of transformation and change.

2.2.8.4.1 Galtung's 3R's: reconstruction, reconciliation, resolution

For Galtung (1998), the holistic process of peace building includes 3 R's or key factors: (1) Reconstruction of peoples and places after violence; (2) Reconciliation of the parties in conflict and (3) Resolution of animosities (p.8). On reconstruction, Galtung divides reconstruction into four subcategories: rehabilitation, rebuilding, restructuration, and reculturation. Sport can benefit each of these subcategories by providing rehabilitation and healing through psycho-social programs; in reculturation by serving as a hook by getting people involved in sport activities and by establishing self governing sporting clubs and leagues based on accepted cultural regulations strengthening in this way civil society and democratic processes. In Sierra Leona a football tournament was established featuring teams made up of mixed-tribe footballers with the purpose of reducing inter-tribe conflict by fostering a sense of national identity as opposed to tribal rivalry (Lea-Howarth, 2006, p. 17). In restructuration, sport for peace programs can facilitate the building of relationships thus facilitating social inclusion and rebuilding by physically constructing sporting facilities where people can socialize and meet (Lea-Howarth, 2006). FIFA has played

a central role in rebuilding sport facilities in regions affected by conflict and violence. For instance, this organization promised funds to rebuild a football pitch in Gaza which had been bombed by Israel. Moreover, after the American invasion of Afghanistan, the national stadium, site of executions, was repaired and reopened (Lea-Howarth, 2006, p.16).

On reconciliation this stage aims at (re) building positive relations between enemies who have formerly been both victims and perpetrators. In regard to this process, Lederach (2005) emphasizes the importance of being imaginative in developing new reconciliation methods. The use of sport for reconciliation is thus, one of such original development in this field. Sport can contribute to building a more positive environment by regaining a sense of security and normality (Serena, 2009, p.11). Hoglund and Sundberg (2008) identify instances in which sport has contributed to reconciliation in South Africa at three different levels;

a) Reconciliation at the national level through symbols

Sport provided a space to represent the idea of the country being a multicultural nation or “rainbow nation”. In the 1992 Olympics, South Africa’s first Olympic appearance since the 1960s when international anti-apartheid protest led to its exclusion from the event, the Olympic team, consisting of both black and white athletes, flew in an airplane covered by the country’s flag. This provided an opportunity to utilizing sport as a way to portraying the political and social shift of the nation.

b) Reconciliation through communal activities

A direct use the sport can be found in demobilization and integration processes, rehabilitation of child soldiers and the use of football in refugee camps. In addition, through football tournaments and competitions, people have a chance to network with members of other communities. Sport constitutes an easy and low-cost opportunity for people to socialize and to strengthen community ties.

c) Reconciliation through individual development

The use of sport for individual development rests on the idea that in order to be at peace with society you have to first be at peace with yourself. In order to achieve this, a number of SDP programs in the country use life skills training, gender empowerment, HIV awareness in addition to the football component of these interventions (pp.807-814). In the particular case of South Africa, Sugden (2009) points out that perhaps the single most valuable lesson of SDP interventions in this multicultural nation is that if programs are permeated with the right values and managed correctly, even in the most divided of societies sport can play a fundamental role in promoting peace and reconciliation (p.7).

Part of the nation's success on using sport as a tool for transformation and change, as indicated by Keim (2003) in his research on the role of sport in post-apartheid South Africa, lies in the fact that key measures were implemented to change the profound structures of sport. These changes took place at two levels: firstly sport-governing bodies introduced a set of strategies that guaranteed that the assumption of multiculturalism inspires not just high performance athletes and elite organizations but more importantly the masses affiliated with sport one way or another. Second, at the grassroots level, schools and communities sport-based initiatives have developed programs that address not only inter-racial harmony but also to tackle a wide range of

social programs including HIV, juvenile crime and violence. On resolution it provides a sub-systemic nucleus around which social networks can be formed and where members can be taught about resolving conflict. Football for peace (F4P), an academic and grassroots initiative with ongoing sport for peace building and conflict transformation projects in the Middle East, has been bringing together for the last ten years Israeli and Arab children to play football together in non-threatening settings (Savir 2008, p.75). F4P's coaches use conflicts that may arise among participants, to introduce "teachable moments", a space utilized to encourage children to learn how to solve disagreements in a constructive way (Lea –Howarth 2006, p.13).

Additional practical peace building approaches to examine the impact and validity of sport as a tool for social transformation and change may include Lederach's web-approach to peace building (2005) as it emphasizes the creation of strategic networks. These networks (web-making processes) are particularly relevant for NGO's. As they are middle level actors, they are strategically placed to get people together and promote dialogue (Sugden and Haasner 2009, p.2) and to bring to the attention of local and national authorities, community needs as well as grassroots efforts to promote social change. Additionally, Schirch's use of rituals (2005) may provide a framework to assess the validity of sport as a peace building tool. This approach emphasizes the use of rituals in order to "humanize" those –victims and perpetrators– who, due to violence, have dehumanized other people –or have been dehumanized– by others.

On the practical side, several claims can be made with regard to sport/football as a legitimate tool to advance conflict transformation and peace building, first, because of

its cross-cultural nature, sport has a unique way to break through barriers of all kind and therefore can be a major component of any social intervention. Team sports force participants to interact who can contribute to building relationships on and outside the field. Moreover, participants may use situations of conflict that naturally arise out of these interactions, to find innovative ways to solve disagreements (e.g. football matches without referees as a way to encourage participants to negotiate the rules of the game). Sport can be a fun activity to be involved in, and positive values learned during games, especially, team cooperation and fair play, could potentially be lessons to be replicated in daily life. Moreover, it provides a hook to attract at-risk populations into sport in order to provide other social services.

Football's main contribution to conflict resolution is its universality; it crosses frontiers inspiring and motivating children to be like their favourite footballers. Footballers must be aware of their influential role and should, when appropriate, support peace initiatives and related humanitarian causes (e.g. Didier Drogba's role in promoting dialogue in divided Ivory Coast; Zidane as Good Faith Ambassador; FC Barcelona's footballers agreeing to contribute 0.7% of their salaries towards humanitarian causes of the FC Barcelona Foundation, etc). Successful SDP interventions should take into consideration the specific cultural dynamics of the places where these programs take place and apply the most suitable sport (e.g. cricket as opposed to football in India or Pakistan; gender awareness and sensitivity in regions where this is a major issue, for instance mixed-teams not always plausible in some countries). In this study, the founder of TLPF aims at promoting dialogue using marathon as a sport in divided Northern Kenya.

2.2.8.5 Sport as Edutainment 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). This study, therefore, examines how sport has been used as an EE in peace building by the TLPF. 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 TLPF 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 TLPF 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 (ibid.). 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, this study will be based on these 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 race project by the TLPF as tools 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. This is what communication for development aims to achieve. The main question, therefore, in this study is: to what extent has the TLPF succeeded or failed in communicating and realising peace among the communities in the study area?

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. This study is multi-methodological and assessed the use of sport, by the TLPF, as a strategy to facilitate communication for social change and therefore subsequent development in the study area. Today there is also 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 I discuss some of the skills and values learned through sport.

2.2.8.6 Sport for skill development and values

Table 2.3: 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)

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.). This explains the use

of marathon in Northern Kenyan as a sport with a traditional origin. These communities had their traditional sports such as wrestling, dances and songs. Due to the long distances covered in pursuit of pastures and water, running has been part of their culture and hence the logic behind the use of marathon and not any other sport.

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 equipments 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. In the marathon race organized by the TeglaLoroupe Peace Foundation, participation is for all regardless of gender, ethnicity or ability because the main goal is not a win-lose outcome but a win-win situation for all in such a way that winning and losing are seen as two sides of a coin but which should be used to bond people together rather than to divide them. The present study seeks to assess the performance of these projects by the TLPF.

2.3. Review of Related Previous Studies

In this section i discuss other studies related to my 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 (Tufte, 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.

2.3.1 Review of previous 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 & Amstrong (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 as noted 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 conflict resolution and 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, they all 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. 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. This indicates that community's involved perceived the races as avenues for dialogue and advocacy for peace and reconciliation.

2.3.2 Review of previous literature on sports contribution to societal perceptions on inter-community conflict

KamberidouI, (2011) in his paper 'Athletes United for Peace: Reconciliation through Sport' in *Sport as a Mediator between Cultures* affirms the contribution of sport to a wide range of ideals such as intercultural understanding, reconciliation and social integration. She notes that remarkable results have been documented by many NGOs that have been using sport as a tool to promote reconciliation and respect for ethnic diversity. She however does not look at sport as a catalyst for intercommunity communication in conflict resolution and peace building.

Keim, (2006) in 'Sport as Opportunity for Community Development and Peace-Building in South Africa, focuses on the role of sport in the past, the present and future in South Africa. He outlines how sport contributed in the struggle against apartheid but laments about the disproportionate investment put on individual "star players" relative to sport and recreation programmes in public schools and

communities. The author proposes sport as a means for contributing to community development and peace-building. She suggests that this could be achieved by reinforcing the belief in the positive potential of sport by organizing sport teams at all levels that comprise players across the racial and cultural divide. She also proposes the entrenchment, through policy change, of “physical education” in all educational institutions.

For sport to fulfil the function of peace building and development will depend more on the specific way in which sport is organised and presented, thus endorsing the importance of process. She also points out the need for more research on the role of sport in peace building and reconciliation. My study looks at the role of sport in facilitating for intercommunity communication in peace building.

Kvalsund, (2009) in ‘Sport and Peace Building’ argues that sport is war minus the shooting, however many advocates of sport contend that sport is a “transformational tool that has the power to prevent and resolve conflict”. Sport acts as “low entry point” for peace building initiatives and at the same time enables parties in conflict to accept the fact that there have to be “winners and losers”. The author further underscores the significance of sport by stating that ...”sport and games integrates an important part of the human being, which often gets forgotten in peace building: the body and its emotions”. He claims that ...”the power of sport comes with its popularity, and the effect and impact comes with its implementation”. Sport by itself therefore does not prevent conflict, but it is the process that is important and suggests the need for implementers to strike a balance between encouraging sport for the sake of sport and sport for peace and reconciliation (Ramsbotham et al., 2011).

Lea-Howarth, (2006) in *Sport and Conflict: Is Football an Appropriate Tool to Utilise in Conflict Resolution, Reconciliation or Reconstruction* discusses the role of team-sports in peace building under the concepts of “conflict resolution”, “reconciliation” and “reconstruction”. He argues that team-sports can act as a tool to address “cultural violence, engender reconciliation and aid rehabilitation primarily by building social networks and educating participants”.

The author analysed several case studies of football-based grassroots peace building projects in Sierra Leone and Israel (Skelton, 2013). His analysis and arguments are anchored on John Paul Lederach’s ideas about peace building and Johan Galtung’s theories of peace, violence and the ‘3Rs’ of Resolution, Reconciliation and Reconstruction (Johan Galtung, 2008). He argues that though both Lederach and Galtung see building relationships as key to pursuing peace; neither offers any practical ways in which this task may be pursued. He however makes a case for grassroots projects in comprehensive peace building strategies in the world today.

Schulenkorf, & Thomson, (2008), in *Rethinking Sport: Providing Opportunities for Reconciliation*, observe that sport has social value and can be used as a medium to foster commitment towards change and reconciliation among different ethnic groups. The article is based on two case studies one from an international perspective based in Sri Lanka and utilises participatory inter-community sport events as a means to bridge ethnic divides between Sinhalese, Tamil and Muslim groups. The second case from an Australian context employs a sports role model program in remote Aboriginal and Torres Strait Islander communities, which informally promotes reconciliation both in the community and in the role models social networks. The findings show the

opportunities and challenges in using the channel of sport to encourage reconciliation and suggest the need for greater understanding of how to strategically manage the outcomes from such programs, and to contribute to policy which sustains the development of social legacies for communities through sport.

Tsuchiya, (2009) on Sport as an International Tool for Development and Peace-building, argues for the greater use of sport in peace and development work. He observes that sport initiatives can be “powerful, practical, and cost-effective tools” for peace. This is evident from the activities of many governments and NGOs that utilize sport as a tool to achieve development goals such as Millennium Development Goals (MDGs) and resolve social conflicts and bring about peace and that sport can be a powerful means for the personal growth and development of the youth, however, she also observes that, sport can be used to promote conflict and stimulate nationalism leading to national, ethnic, cultural and religious segregation. In conclusion, she suggests the importance of the critical evaluation of the use of sport for peace building as it cannot be universally applied due to the diversity of every situation. In other words, sport cannot work as a reconciliation strategy in every conflict situation. This calls for looking at contextual factors as noted by Sterckenberg, (2011).

Tuohey & Cognato, (2008) in their work, *A Case Study on the Use of Sport as a Tool for Conflict Transformation by Peace Players International* capture in their PPIs motto: "Children who play together can learn to live together". This is derived from Gordon Allport's "Contact Hypothesis," which posits that “the interaction of individuals from two different groups can lead to significantly decreased prejudice”. PPI identified four programme components crucial to all its activities: “local

leadership; a balance of sport and educational content; integration that is both frequent and long-term; and an internal leadership development process". They conclude that while "sport for peace" is a fast growing field of study, the question on how sport-based interventions can be effectively incorporated into comprehensive efforts for peace building and conflict transformation has been neglected. They suggest that for peace builders to maximize the potential of sport, mapping of the various strengths and weaknesses of sport is important. While this study is related to my study, my study, focused on sports contribution to intercommunity communication in peace building and not just interaction, however the challenges of using sport have been identified. Though the study was focused on children, my study targeted the entire community.

From a critical perspective Sterkenburg (2011) asserts that notwithstanding the beneficial effects of the sport interventions they described, Sugden (2010) and Schulenkorf and Thomson (2008) also warned against well-meaning but simplistic interventions that only tap into the mythic and largely unproven social values of sport. The key question according to Sugden is, therefore, "how and where to intervene". This question relates to the specific contextual factors that make such interventions successful or not. It points to the fact that although sport may have the potential to contribute positively to feelings of social connectivity, sport cannot and should not be considered a "natural" and universally applicable remedy for social problems. Sport does not automatically lead to social capital, social inclusion, social integration and social cohesion, Sterkenburg, (2011). History has taught us that sport can be a field where differences, or even social exclusion and social discrimination are produced or reinforced, particularly with respect to gender, social class, race/ethnicity, nationality,

physical ability and/or sexual orientation. In sum, sport not only creates bonds, but also differentiates. Krouwel et al. (2006), cited in Sterkenburg (2011) argues that the potential positive social functions of sport are often “nullified” by the tensions that exist in wider society. Since sport programmes that aim to connect different hostile groups rarely deal with the broader social problems such as deprivation, rivalry, and racism that these groups have to deal within daily life, ethnic differences can be reinforced rather than bridged through these sport programmes.

In addition to this skepticism Galtung (2013) argued that most sporting groups are relatively socially homogenous (they are, in other words, more oriented towards “bonding” than “bridging”), most contacts made through sport are not particularly profound and most “sport friendships” do not go beyond sport. Chesterfield et al., (2010) argued likewise that despite the fact that sport is certainly one of the most visibly mixed ethnic practices in society, research has thus far not been able to provide much of an empirical foundation to the theory that sport leads, or rather should lead, to more multicultural acceptance and “fraternization” than in other spheres of society.

Other critical scholars argue that sport activities reinforce existing ethnic identities rather than serve the formation of a new, socially inclusive identity. Carrington (1998), confirms this when he concluded that a sport club can have the function of an “ethnic space” where ethnic minority groups can create their own social sphere and seek shelter among members with similar cultural or ethnic backgrounds. But when such ethnic clubs meet other ethnic teams in competitive sporting contests, these “shelters” easily transform into “arenas” characterized by interethnic aggression and

tension. Tense interactions in the wider society are then brought onto the playing field; thereby causing sporting contests to magnify instead of diminish interethnic tensions and antagonism.

These arguments call for the need to look at sport from a more critical perspective as an intervention strategy, Sterkenburg (2011) therefore concluding that sport is full of paradoxes and a contested social terrain. Sport may lead to cooperation among team members, but sport competition may also reinforce antagonism and hostility among monoethnic teams. He adds that, sport still has a social value and should be seen primarily as an *added value* and not as a social panacea that can fix anything that does not work in a society. Coalter (2007), in support of this states that participation in *some* types of sport can assist *some* participants only *some* of the time. Sterkenburg (2011) notes that although sport provides important social meanings to individuals who participate, social exclusion is also a problem of sport itself and sport cannot be isolated from other socio-cultural spheres. In this study, sport was seen to foster social inclusion rather than exclusion and was used mainly not for competitive purposes but as a forum to bring social interaction among the ethnic groups.

Participants in sport intervention initiatives often have social and personal problems that originate in social fields outside sport, such as traumatic war experiences, problematic family circumstances (e.g. broken families, single mothers), financial problems (financial debts that force people to take temporary jobs), or problems in relation to legal status (refugee status, difficulties in obtaining a work permit). Sport-based intervention programmes have only very limited power to address all these complex and overlapping problems. In order to address the complex problems of

participants from a “holistic perspective” Tufte, (2008), the involvement of multiple actors and community organizations in sport-based intervention is needed. This was witnessed in this study where different stakeholders were involved in the initiative. Schulenkorf and Thomson (2008) in support argues that, it is too much to expect sporting events to have an impact on social relations without the support of other contextual actors, such as local and national political parties and social partners. Sport should, in other words, be only one part in a much broader web of actors dealing with the larger social problems of the targeted group. Therefore it is essential to address the broader social context of the society in question and develop a network of partnerships accordingly, Sterkenburg, (2011).

The main challenge is to build up engagement from the local community and create social and cultural engagement with the sport project from the beginning. This need for participation by all key stakeholders from the onset of the project is emphasized by Tufte, (2008) and Mefalopoulos, (2008) who argue that local communities' participation in a development project is crucial. In the case of the F4P project in Israel this implied the development of a relationship of trust with the local community so that many Arab and Jewish towns would approve that their children as well as local volunteer coaches and leaders work alongside their European counterparts.

In this study however, external influence was only at funding, unlike in F4P where there were foreigners directly working with the communities. Sterkenburg, (2011) on involvement of other partners/stakeholders notes that it is important to involve national institutional partners since they can connect the micro level of the sport project with the macro level of broader sports policy and knowledge building. The

involvement of national organizations means that these organizations can learn from the project and integrate aspects of the project in their own national policies.

On involvement of social partners, he notes that they link participants in the sport programme to accommodation, the labor market, community support networks or rehabilitation programmes; hence provide participants with a much broader social and personal development programme than the sport activities alone can offer. An overview of the literature shows that social sensitivity to the specific needs of the target groups is essential. It means taking the voices and values of participants seriously and tailoring the programme according to their needs. This is line with the participatory communication paradigm and communication needs assessment paradigm which supports the importance of understanding and factoring in communities needs.

Studies conducted by Sherry (2010), Spaaij (2009) and Sterkenburg (2004) showed that this can be facilitated by engaging peer educators who have been in the same social situation as the participants in the intervention programme, and understand where potential problems lie and how-to talk to the participants. In this study reformed warriors and other community leaders and members were used to talk to the participants and communities in general. There is therefore need to combine practicing sport with peers and with other communities through joint initiatives and contextualize sport itself if we want to better estimate the social benefits of participation in sports activities Sterkenburg (2011). The author adds that even though sport is often referred to the abstract in policy documents or declarations, sport actually presents itself in a variety of ways; as consisting of a variety of forms that all

have different results in different contexts hence cannot talk about the social function of sport without putting sports experiences in real-life contexts as seen in this study. The author distinguishes between institutionalized and formalized competitive sport on the one hand and sport training, tournaments and festivals that often have a more friendly and supportive character on the other. Institutionalized competitive sport may have less power as an integrative vehicle than training activities or sport festivals that take place under the supervision of committed mentors or organizers emphasizing a shared set of values while at the same time taking the voices and values of the participants seriously.

Examples of sporting events where competitiveness is played down to emphasize the enjoyment of the game and foster a community spirit are the F4P project in Israel or the *Mondiali Antirazzisti* (Anti-Racism World Cup, www.mondialiantirazzisti.org) organized every year in Italy. This tournament uses football as a means for eradicating prejudices against other cultures and it shows how getting together and debating issues can be rewarding. The football matches are held in between other activities, and the participants are encouraged to organize debates on topics such as (anti-)racism and football. The model of TLPF Marathons. In the Balkans, one such case are the *Balkaniads* youth football tournaments for boys and girls that are organized as part of the Balkan the South Caucasus, the Danish Cross Cultures Project Association (CCPA) which has been active in implementing *Open Fun Football Schools* for children ages 7 to 11, using grassroots football “as a vehicle to stimulate social cohesion and peaceful co-existence” (<http://www.ccpa.dk>).

These two projects are examples of part of the good practices developed. In conclusion therefore, sport should be treated with a lot of caution as an intervention strategy and should include the participation of the social and national networks in order to be effective, and it should not be assumed that where sport is introduced peace will prevail, without factoring other components as noted. In this study focus is on how sport can facilitate peace dialogues among the two divided communities with the involvement of other stakeholders. These scholars emphasize the need for participation and communication.

2.3.3 Review of previous 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 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 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 dialogue 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 being one like in the case of 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. 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 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.

2.4 Rationale for the study

The review of literature informed my research by first, finding the focus of this study. Review of literature revealed that use of sport in 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 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 to communities perception on intercommunity conflict and hence their engagement in peace building initiatives. Most of the research studies reviewed was from Western countries and a few studies done in Africa and in Northern Kenya. Literature also revealed that the studies did not specifically focus on use of marathon sport for intercommunity participatory communication in peace building. Literature on users“ use and perception of any

communication media like sport is a key study area in communication studies. Thirdly, literature review was not only used in finding the focus of this study, but also helped in the formulation of research instruments in Chapter Three. In addition, the literature review also helped in the discussion of findings and to identify the contributions of this study to the field of communication studies. Again it emerged that most of the studies highlighted were of case study designs but mixed methodology while my study is a case study design but a qualitative approach. In Kenya no study has been done using qualitative approach in the field of sport for development and communication in the region. Though studies related to conflicts and peace building have been conducted in Kenya, literature reviewed indicated that there is no study showing detailed analyses of a given sport or marathon races for participatory communication in peace building and this justifies the need to pursue this study.

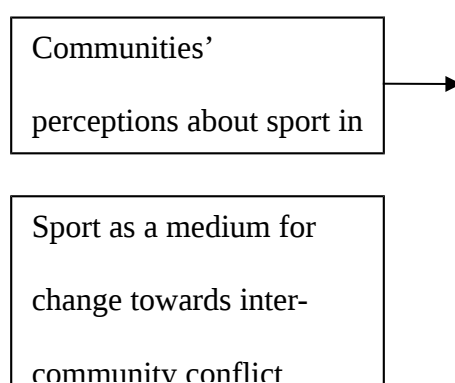
Lastly although extensive research has been conducted on development communication issues in developing countries, particularly with regard to immunization, reproductive health, and HIV/AIDS programmes, only a few studies have been conducted on the role of mass communication in conflict resolution and peace building and none has been done on marathon races as EE 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 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.

2.5 Conceptual Framework

The study is conceptualized as illustrated in Figure 2.1 where sport as an aspect of edutainment is at the core of conflict resolution and peace building for the purpose of mobilizing both communities' members in a friendly and interactive forum. Through this entertainment and learning about the deep conflict issues, it is hoped that peace will finally be realized. However, this is dependent on the perceptions of the community members on the use of participatory communication strategies facilitated by sport a medium of conflict resolution and peace building initiatives. These participatory discussions provide a forum where the community members are directly involved in dealing with the problem of the conflict and also its resolution with the understanding that it is for their own good.

However, the ability to use sport as a medium of inter-community reconciliation is dependent on the willingness and capacity to implement the desired strategies. This could be done by Non-Governmental Organizations (NGOs) and government entities. Besides, it is argued in this concept that the perceptions, attitudes and behaviours of members of the communities' in conflict towards sport as a peace building tool is critical in the success of the strategy.



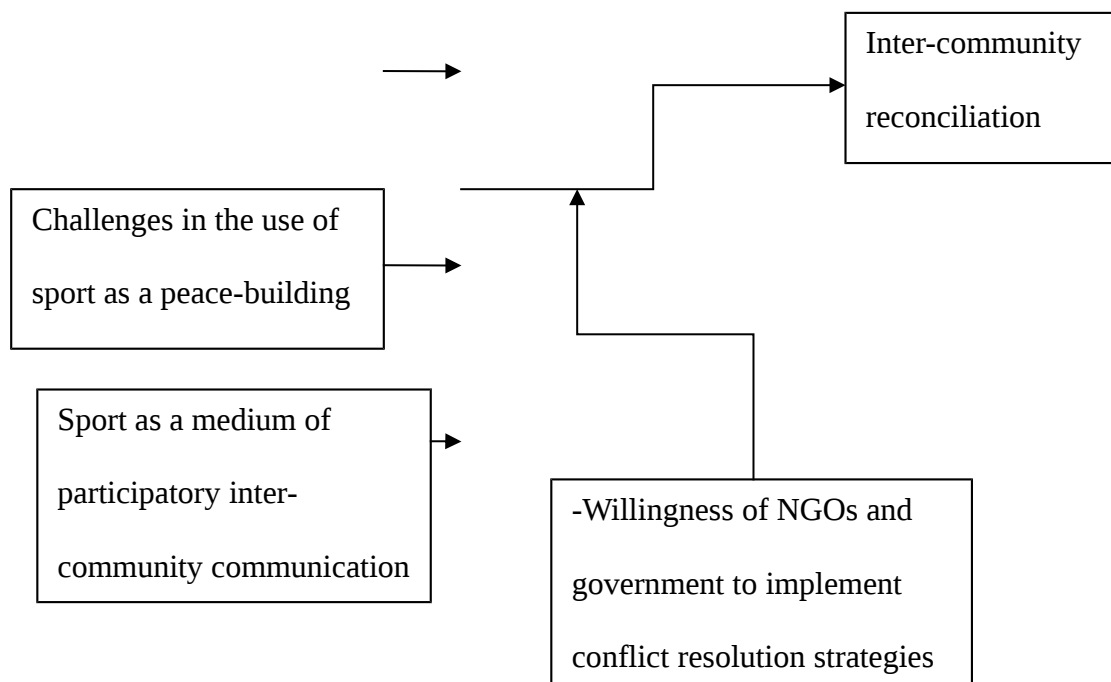


Figure 2.1: Conceptual Framework

Source: Author, 2015

2.6 Summary of the Chapter

This chapter has dealt with the literature reviewed on communication, development communication, participation, participatory communication, edutainment, sport for development and peace building. It has looked at related studies and identified the gaps to be filled by this study, as well as the issues that led to development of the present study's conceptual framework. Generally, the chapter has therefore provided an understanding of the concepts under study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter I discuss the philosophical paradigms guiding the study, the research design, the research approach, sampling procedure, sample size, target population, data generation instruments, pilot study and data presentation. Data analysis, trustworthiness of the study as well as ethical considerations are also discussed.

3.2 Research Design

Research design is defined as the overall methodological plan that a study adopts in order to achieve its objectives or to answer the stated research questions (Jwan & Ong'ondo, 2011). The research design explains the research paradigm, research approach and research method, sampling and data generation techniques and how they are interconnected, as explained by Jwan & Ong'ondo (2011), who state that research design is the overall plan which is the picture of the link between philosophical paradigm-approach-methods-data generation and discussion adopted for a particular study. Therefore my study is designed as a Relativist-interpretivist qualitative case study. In the subsequent discussion, I explain these concepts and how my study fits into them.

3.3 Research Paradigm

This study was guided by relativist-interpretivist paradigm. A research paradigm worldview constitutes 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). Other scholars define a research paradigm or worldview as a set of beliefs held by a researcher, beliefs based on a set of shared assumptions, concepts, values and practices (Creswell and Clark 2007; Creswell, 2009; Johnson and Christensen, 2008).

According to Creswell and Clark (2007), worldviews are a philosophy deeply rooted in our personal experiences, our culture, and our history. They may change during our lives and be shaped by new experiences and new thoughts (p.21). Guba and Lincoln (1985), defines a paradigm as an interpretive framework which is guided by a set of beliefs and feelings about the world and how it should be understood and studied. Patton (1990) defines a paradigm as a world view, a general perspective, and a way of breaking down the complexity of the real world.

These scholars all agree that a paradigm is a set of beliefs or world views that guide a study. Different authors and researchers use different terms to refer to a research paradigm. Guba (1981) and Neuman (2000) use the term 'paradigms', Crotty (1998) uses the terms 'ontologies' and 'epistemologies' while Neuman (2000) uses the words 'broadly conceived research methodologies'. Creswell indicates that these world-views are shaped by the following factors: the discipline area of the study, the beliefs of the advisers (research supervisors), and faculty in student's area and past research experiences.

Research literature reveals three major research paradigms, namely: realism-positivism, Relativism-constructivism/interpretivism and pragmatism (Creswell and Clark 2007; Creswell, 2009; Lindlof and Taylor, 2011). This study is guided by Relativism constructivism/interpretivism paradigm. Realists (simply referred to as positivists and post positivists in some texts) see the world as one reality with one body of knowledge (Creswell, 2009, Lindlof and Taylor, 2011). Here, the researcher uses quantitative approach where he or she collects and analysis numerical data to describe, explain, predict or control contextual factors that may interfere with data collection and identify a sample that will provide meaningful data on the phenomena of interest (Gay, Mills and Airasian, 2009). Examples of research methods that use quantitative research approach are the survey, experimental and correlation. On the other hand, Relativists (again sometimes simply referred to in literature as Constructivists or interpretive researchers) normally apply the qualitative approach (Jwan and Ong'ondo, 2011; Lindlof and Taylor, 2011). Relativists posit that the world has multiple realities and knowledge is socially constructed where the researcher interacts with the participants. Qualitative researchers seek to probe deeply and interact with the participants to have deeper knowledge of the way things are, why they are that way and how they perceive them (Gay et al., 2009). Some of the qualitative research methods are case studies, ethnography, grounded theory and phenomenology.

According to Creswell and Clark (2007), the researcher's philosophy depends on how he thinks about the development of knowledge which affects the way he goes about doing research. These scholars point out those paradigms are therefore our world

view, our beliefs about how knowledge is created and therefore interpreted. The research philosophy therefore indicates how the research ought to be conducted, by whom and with what degree of involvement (Rubin and Rubin, 2005). This explains the choice of the research design, research instruments and overall research methodology. The Paradigm a researcher chooses is guided by two main philosophical elements which are; ontology and epistemology Creswell and Clark (2007) and Clotty (1998).

3.2.1 Ontology

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.). The three are crucial in any research and should be discussed by the researcher to state the position he has taken to guide his study. Rainer et al., (2012) defines ontology as a branch of philosophy that deals with the nature of existence. 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 behaviour. Relativists on the other hand claim that there is no reality that is not dependent on human understanding. People construct meanings and behaviours 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 as discussed next.

3.2.2 Epistemology

My 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). Rainer et al., (2012) defines epistemology as the part of philosophy that deals with knowledge. Ong'ondo (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.

3.3. Qualitative Approach

Out of the worldviews, there are many expositions of research paradigms and where three major research approaches have emerged which are: quantitative research, qualitative research and mixed research (Johnson & Christensen, 2008). Jwan and Ong'ondo (2011) also posit that the worldview of the researcher will determine the approach a researcher adopts, whether qualitative, quantitative or a mixed method to be used. This study is guided by qualitative approaches. Creswell (2009) highlighted three research approaches: qualitative, quantitative and mixed methods and advises researchers to explain why they have chosen a particular approach. Miller and Crabtree (as cited in Hancke, 2009) argue that qualitative research methods have descended from other disciplines and belong to twenty or more diverse traditions.

Dornyei (2007) defines qualitative research as the one that involves data collection procedures that result primarily in open-ended, non-numerical data which is then analysed primarily by non-statistical methods. The approach answers the why, what and how questions and data are usually in form of words, narratives, videotapes or other media (Lacey & Luff, 2001). The qualitative approach was suitable for my study because of several reasons; first qualitative approach is consistent with the philosophical orientation (paradigm) that I have chosen for this study which is relativist-interpretivist paradigm as discussed above. Second this approach allows the voice of the subject to be heard Miller and Crabtree (as cited in Hancke, 2009). Hence the participants views and experiences are of major concern in this study. Therefore, it

is an interpretive and subjective exercise in which the researcher is intimately involved in the process but not aloof from it (Pope & Mays, as cited in Lacey & Luff, 2001).

This approach in my view helped in understanding the problem from a local perspective of those involved and is effective in getting culturally specific information about values, opinions, behaviours and social contexts of particular populations. Baxter and Jack (2008) argue that rigorous qualitative methods afford researchers opportunities to explore or describe a phenomenon in context using a variety of data sources.

Qualitative method allowed the researcher to delve deeply into the two communities' experiences, their social processes and subculture. It also recognizes that every individual is situated in an unfolding life context that is a set of circumstances, values & influence (Jones, 2006). Qualitative studies are about construction of meaning and experiences. Therefore, this study sought multiple meanings and experiences of the respondents in relation to use of sports as a catalyst for intercommunity communication in conflict resolution and peace building. Qualitative studies takes place in a natural setting Creswell (2009). As such I generated my data in the field where participants were involved in armed cattle rustling activities. The data from the focus group discussions and in depth interviews was transcribed and the transcripts provided the individual accounts to be analysed and which led to the findings in this study.

Dornyei (2007) argues that the researcher attempting to understand experiences, perceptions and social interactions must enter into a person's life world and let the participants' word and accounts lead the researcher to understandings that would remain hidden without deep and open-minded exploration. In this study the participants' transcribed data provided the word and accounts that led to the understanding of the use of sport (marathon) as a strategy through which community dialogue is facilitated for purpose of peace building. My study is therefore informed by relativist-interpretivist paradigm and this paradigm is consistent with the qualitative approach.

3.4. Case Study Method

I used a case study design in this study. Milles and Hubberman (1994), define a case study as a phenomenon of some sort occurring in a bounded context, hence the unit of analysis. The choice of the design was guided by Yin (2003) & Gay et al. (2009). Yin, argues that this design should be considered when the focus of the study is to answer 'how' and 'why' questions and when one wants to cover the contextual conditions because they are relevant to the phenomena under study, among other considerations.

Yin adds that it investigates a contemporary phenomenon in depth and within its real live context relying on multiple sources of evidence (ibid) as is the case in this study. I chose to use the method due to its strengths, first, it provided a full understanding of this phenomenon under study in its natural setting and I was able to use different data generation techniques under case study method for triangulation purposes.

Thirdly the method enhanced my experience as a researcher. Kumar (2003) points out that the researcher can take one single social unit or more of such units. In this study TLPF as a single social unit was studied, though i had the two communities as they interacted with TLPF in peace building. Gay et al. (2009), further adds that case studies are useful when describing the extent to which a particular programme or innovation has been implemented. In this study as I established the perceptions and extent of use of sport as a medium of communication in intercommunity conflict. This was considered within the context of the communities' environments and more specifically, the participation in the sporting events and peace meetings. It is in these settings that community peace dialogues have been implemented.

Despite the advantages of this design, several disadvantages have been raised. For example Kumar (ibid) states that; the danger of false generalization is always there in view of the fact that no set rules are followed in collection of information and only few units are studied, it consumes more time because one studies social units in their natural settings and is expensive. However overgeneralization was not my main goal as Ong'ondo (2010) argues that it is not the main goal of a case study to generalise but interested in undertaking the particular.

In support of this, Creswell as cited in Ong'ondo (2010) argues that qualitative researchers are reluctant to generalise from one case to another because contexts of cases differ. Van Wynsberrghe and Khan et al as cited in Ong'ondo (2010) adds that the focus of the case study within the interpretivist paradigm is on particular reality that is of relevance to the phenomenon under study as is noted in this study. On cost

and time, I was able to operate within my budget and time schedule with the assistance from research assistants.

3.5. Sampling

In this section, I discussed the study location, target population, selection of participants and data generation techniques as follow;

3.5.1 Study Location

This study was carried out in Northern part of Kenya. The actual locations were West Pokot particularly in Kalapata, Kainuk and Turkwell Gorge regions where both communities' members are found. These areas were found appropriate for this study since they are adversely affected by armed cattle rustling conflicts. 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. Some reformed warriors and other TLPF empowerment initiatives are found in these regions. lastly the areas were easily accessible, owing to the rough terrain in the region.

3.5.2 Target Population

In this study my target population comprised of participants from the following groups: Pokot and Turkana elders (men and women), 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, MCA (members of the county assembly) chiefs, TLPF

representatives, national and community media representatives and TLPF marathon organizers.

3.5.3 Selection of Participants for a case study

This section explains how and why the participants were selected, guided by the need to select participants who were likely to give me rich and in- depth information on the issue of peace building using the sports initiative. Hancke' (2009) and Mack *et al.*, (2005) suggest that it is not possible to collect data from everybody if valid findings are to be realized. Therefore, only a sample of the study population was selected. I therefore used the following sampling techniques: purposive sampling, quota sampling, convenience and snow ball sampling techniques in the selection of study participants. The most common form of sampling in a case study is purposive sampling (Gay et al., 2009; Lindlof and Taylor, 2011) as it helped me to discover, understand and gain insight. In purposive sampling I specified the characteristics of the population of interest and located individuals with those characteristics (Johnson and Christensen, 2008).

The purposeful sampling assisted in getting the organization and the respondents who were what Gay et al. (2009) refers to as information- rich. Mugenda and Mugenda (2012) indicates that there are two basic ways of choosing a sample; random (probability) sampling and non- random (non-probability) sampling. Non-probability sampling includes accessibility sampling, purposive sampling (deliberate or judgmental) quota sampling and snowball sampling. Johnson and Christensen, (2008) notes that qualitative approach works well with non probability sampling hence the

basis of choosing the non- probability sampling techniques in my study. Quota sampling was used to identify the categories, from which the actual samples were to be selected as discussed further in this section.

Other considerations taken in selecting the sample for the case study was accessibility , availability of participants and resources available (Johnson and Christensen, 2008), as explained:

Although the goal is always to locate information-rich individuals or cases, decisions about whom to study are also affected by logistical constraints, such as the availability of appropriate participants, the accessibility of the potential participants, and the costs of locating the people and enlisting their participants. Researchers virtually always face practical constraints such as these when they decide whom to include in their research studies. The researcher should pick a sample that can be used to meet the purpose of the research study and answer research questions while meeting cost and other constraints. Tradeoffs will always be present (p.244).

TLPF was purposively sampled because it was the only organization using marathon in the area in peace building. The organization works very closely with communities from the Karamoja cluster who are actively involved in armed cattle rustling and peace building from Kenya. The sampled participants were selected on the basis of the following selection criteria.

Only the Pokot and Turkana of Kenya were selected for the study because first, they were accessible to me owing to the insecurity in Northern Kenya, hence conveniently selected. Secondly they were perpetrators of the armed conflict as well as victims of the same and hence had firsthand experience with armed cattle rustling. Thirdly they were working closely with TLPF in peace building and empowerment of the communities. Fourthly they participated in the planning and participation the peace

marathons as well as the intercommunity dialogues for peace building and they are the beneficiaries of the empowerment projects in the area initiated by TLPF. Turkana and Pokots from other areas outside the study locations were left out because they were not directly involved with TLPF and even if they were, they were not conveniently located and therefore not accessible to me. The TLPF also pointed that the areas sampled were areas where their peace initiative was highly active and felt and hence the sampling of the two communities from the specified areas.

The reformed warriors from the two communities were also conveniently selected because of the following reasons; first they were accessible in the area of study and snowball sampling technique was used to get all of them as they were scattered in different locations within the sampled region. Secondly they were the key perpetrators of the armed conflict as they are the ones who actually go for the raids and they are considered as key actors in the conflict resolution and peace building. They are also beneficiaries of TLPF empowerment projects together with their families.

The two communities' elders, both men and women were purposively selected because of their active role in armed conflict either directly or indirectly as they support the cattle rustling tradition as well as being beneficiaries of the proceeds from armed rustling. They work closely with TLPF in matters related to community peace building, mobilization and planning of the peace races and peace dialogues and other empowerment initiatives. They are also considered as key gate keepers in the communities and hence their involvement in the study. To get to all of them snowball sampling technique was also used.

Youth leaders were selected because they are interested in the development agenda of the area and are working with the government and TLPF and other nongovernmental organizations in ensuring the youth in the region are empowered as a strategy to bring long lasting peace in the region. Secondly they have also experienced the armed cattle rustling conflict since they were born in the area, some have been involved in the raids, participated in the peace races and peace dialogues and finally they have a good understanding of the conflict situation in the area.

The government representatives were sampled because they are key players in the major activities taking place in the region such as security, disarmament to development initiatives by the government and other donors. They also participate in TLPF activities by providing security and disarming the communities and assisting in recovery exercises after the raids as well as dealing with those considered to be involved in armed rustling. They are therefore considered as key stakeholders in conflict resolution and peace building in the area and hence considered to provide relevant data needed in assessing the implementation of the peace initiative and the communities' perceptions of the initiative as well as giving information related to the conflict situation over time.

The media representatives were selected as they play a key role in reporting the armed conflict whenever raids occurs and therefore sensitise the government and the world on the need to restore peace and security in the area. They also participate in reporting of the TLPF peace initiative activities by broadcasting and therefore creating awareness and mobilizing people for participation. They are a key channel for

communication in the area and with the world in general. They also use the top-down communication channels in their activities in the region such as community radio and newspapers hence considered relevant in providing information related to the armed conflict situation. The TLPF staffs was very key in this study as they understand the armed conflict situation since the founder hails from these region, they understand the objectives of their initiative and they are the ones on the ground implementing the same. They work with the communities, the government, the media, donors both local and from the international community and other interested parties in restoring peace in the region. They are the ones who organise and plan for mobilization of participants in the races and intercommunity peace dialogues as well as the sourcing of funds for the empowerment projects such as education and economic empowerment and prize money for winners in the races. They also act as moderators and facilitators and organizers in the intercommunity peace talks and finally they also engage in disarmament activities among the communities. Marathon participants were selected purposively for their participation in the races as well as having experience the armed conflict over the years since they come from the sampled region.

3.5.4 Sample size

A Sample size of 56 respondents participated in this study. This was considered large enough to generate the data required until a level of data saturation was realised. TLPF provided the sampling frame for race participants and reformed warriors. There were 76 participants who had participated in the 2013 TLPF peace race. 23 of these participants were considered to participate in this study. There was a list of reformed

warriors totalling to forty (40) from the two communities. 12) Of this number was considered in this study, Six (6) were selected from each of the two communities.

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. Table 3.1 illustrates the study sample size.

Exclusion criteria was that a respondent was not a member of the two communities and had not resided in the region affected by armed cattle rustling for a period of not less than 5 years and had not taken part in the peace races or peace talks. Participants who were recruited in all the samples were interviewed until data saturation occurred (with other additional interviews yielding only redundant information).

3.6 Data Generation techniques

In this study the following data generation techniques were used; in-depth interviews, informal interviews, focus group discussions, observation and document analysis. I utilized different data generation techniques for purposes of triangulation (multiple data sources). These methods were considered as excellent means of finding out how people think or feel in relation to the armed cattle rustling conflict and the TLPF peace building intervention strategy.

Jwan and Ongondo, (2011) support these methods by arguing that the methods are particularly useful when the phenomenon under investigation is not observable directly as is the case in this study. I used more than one data generation instrument to get deeper understanding of a phenomenon under study. In addition, it helped to bring out the diversity of perceptions and identify different realities (Jwan and Ongondo, 2011). Yin (2009), in support notes that the most important advantage presented by using multiple sources of evidence is the development of converging lines of inquiry, a process of triangulation and corroboration (p.115). Each of the data generation techniques are discussed in the next section.

3.6.1 In-depth Interviews (IDIs)

I conducted several in-depth interviews with the reformed warriors, government and TLPF representatives. This was done until data saturation was realized. I constructed the in-depth interview guide in line with the study research questions. This helped to gather information on the beliefs, thoughts, feelings, reasoning and motivation of the topic under study, (Johnson and Christensen (2008). Boyce & Neale, (2006) also supports the use of in-depth interview.

According to them, in- depth interviewing is a qualitative research technique that involves a small number of respondents to explore perspectives on a specific situation, programme or idea and are appropriate when one wants to explore detailed information about individual thought and behavior (ibid,). The in- depth interviews consisted of a standard open-ended interview and closed questions, written out and which I read in the same order to all interviewees. All the interviews were audio recorded, transcribed and later analyzed in as noted by Gay et al. (2009), who prefers

audio or video tape recording as they provides a verbatim account of the interview sessions. This IDIs were used on the basis that people are experts of their own experiences and therefore they are best able to report their experiences of a particular phenomenon (Hancke`, 2009).

3.6.2 Focus Group Discussions (FGDs)

I used focus group discussions with the Pokot and turkana elders, both men and women and marathon participants. Each group consisted of about 6 participants. FGDs are effective in eliciting data on the cultural norms of a group and in generating broad overviews of issues of concern to the cultural group or sub-groups represented, Mack *et al.* (2005). The cultural groups here are the Pokot and the Turkana and this technique helped in understanding their experiences of the conflict and the sport in peace building. The data I generated was in form of field notes, audio recordings and transcripts. The data was later transcribed and analysed as discussed in data analysis section. In order to understand the respondents' perspectives, Markman et al., (2010) argue that this is possible if these perspectives are presented in the context of lives as they are lived. In this study, the FGDs were conducted in the communities' locations where these events occur.

3.6.3 Document Analysis

Document analysis was used in this study because it is one of the unobtrusive methods for collecting information about human behaviour (Savenye & Robinson, 1996). This involves the analysis of official documents as sources of data to answer specific research questions (Mugenda & Mugenda, 2012). I used it to provide confirmatory evidence or corroborate the information I obtained from the interviews

and discussions. The following documents were used in the study; media material such as web sites, email records, newspapers, meetings minutes, audio and video recordings of races and meetings, notes and logs of meetings and activities from both TLPF and the government offices. Altheide (1996) states that there are several steps to be followed in document analysis: finding and gaining access to the documents, collecting data from the documents, organizing and analyzing the data. I used two strategies to get access to the documents; first I presented a clear account of the purpose of my study and the type of access I needed to the various gatekeepers so that they could understand the need for the information requested and secondly I identified the possible benefits of the findings of this study to the communities, the organization behind the peace initiative, the government and other scholars.

With these documents I asked for permission from TLPF chief executive to get access to their meetings minutes and audio and video recordings during the intercommunity peace dialogues and peace races meetings. For the websites and newspapers I didn't need permission as they were accessible to the public. For the government records, officer's in charge provided their log book which was a record of reported raid. The challenge of gaining access to some documents was resolved by using gatekeepers.

The data from these documents was later qualitatively analysed and patterns and themes in the specific areas of interest to this study were established and coded. I used documents for triangulation purposes (Creswell and Clark, 2007) and also to serve as substitutes to records of activities that I could not observe directly, Ong'ondo (2012). (See Data Analysis chapter).

3.6.4 Observation schedule

I also used observation which involved my observation of all the sampled participants from the communities'. Their behaviors in various contexts such as the peace races, peace meetings, during the interviews and discussions in line with the research questions were noted. This was done for exploratory reasons in relevant scenes as People don't always do what they say they do, hence the relevance of observing their behaviors (Johnson and Christensen, 2008).

I used a structured observation schedule as it helped in keeping focus on the research questions and some aspect of the behavior which is apparent (Bell, 2005). It was also necessary because the data generation was done by me and the three research assistants, and therefore ensured uniformity in line with the research questions. The observable behavior was on the way the communities' members from both groups interacted with each other, how they talked to each, their willingness to share things such as meals and space and generally their body language towards each other during all the interviews, peace races and peace meetings. In addition I sought to find out whether there were signs of peaceful coexistence between the two communities or not. The observation included recording field notes, taking photographs and audio recording of important scenes. These were used where necessary during data analysis.

3.7 Pilot Study

I conducted a pilot study of the data generation instruments in the same area where the actual study took place, however Pilot study participants were not included in the actual study though in qualitative research contamination is of less concern since

qualitative data collection and analysis is often progressive in that a second or subsequent interview in a series should be better than the previous ones, Van Teijlingen and Hundley (2001). In addition convenience, access and geographical proximity were used as the criteria for the selection of the participants and the area. The reasons I piloted the data generation instruments were to minimise the likelihood of respondents having problems in answering the research questions, data recording problems and for assessment of the trustworthiness of the study, Yin, (2003). Van Teijlingen and Hundley (2001) add that a pilot study might give advance warning about where the main research project may fail, where research protocols may not be followed or where proposed methods or instruments are inappropriate or too complicated. This, therefore, supports the need to conduct a pilot study before the actual study. De Vaus (1993) also captures this by warning that a researcher should not take the risk and should pilot-test first.

In the pilot study, I involved 3 government representatives, 2 TLPF representatives, 2 media representatives, 3 reformed warriors, 3 marathon participants and 12 elders, (6 from each community 3 men and 3 women). I therefore conducted in depth interviews, focus group discussions and analysed a few documents and observed how they were interacting with one another and generally what was happening in the area during the pilot study. During the interviews some participants expressed their concerns about being audio-recorded but we convinced them by explaining that these recordings were purely for academic use and would not be accessible to other persons and they later agreed.

This challenge was noted in the main study but gatekeepers were used to reassure the participants. I listened to the interview schedules and focus group questions from the recordings to check for consistency of responses and to improve the questions where necessary, to add or delete information and to check whether or not the way of introducing the issues to the group was consistent and that it followed the research protocol. I also checked the data generation procedure to ensure ethical concerns were taken care of.

The recruitment process was checked to ensure it was in line with the sampling procedures and techniques and that the participants met the criteria and categories identified to meet the study objectives. After the pilot study, supervisors commented on the entire process and I used their input plus my field experience during the pilot to make the necessary amendments prior to the actual study. Bell (1999) emphasizes the importance of the pilot study as assisting in finding the length of time for each interview, clarity of testing instructions, ambiguity in questions or clarity if any, questions which may cause uneasiness during response and topic omissions and the research protocol. As a result, the pilot enhanced the validity of my research instruments and I made several decisions after consulting with supervisors before the main study. First my interviews needed to be more conversational and therefore I needed to probe further as well as use translators who would be more clear and probe further to get more responses. Noise in the recordings proved a challenge and I decided to change the venues for the interviews as well as use the translator's and gatekeepers to minimise movement of the participants during the interviews. Finally I adjusted a few questions so that they were more specific to elicit the data needed to answer some research questions well.

I transcribed the audio-recorded data from the pilot study interviews and discussions and analysed it by reading the transcripts to familiarise with the data and coded it to identify themes based on the research questions. I regrouped the sections under themes earlier identified and analysed the documents in the same way as the interview transcripts and identified the new issues emerging from the data. This enabled me to start interacting with the coding process. I made a list of themes that had emerged in the pilot data and I used them as a starting point during the analysis of the main study. In the next subsection I discuss data analysis.

3.8 Data Analysis

I thematically analysed the data using the step-by-step guide as provided by Clarke and Braun (2006); and a six stage procedure, Jwan & Ong'ondo (2011). These however, are not rules and therefore I was flexible to fit my research questions and data (Patton, 1990). Data analysis involved looking at the data, assigning categories and putting together emerging issues into themes in an attempt to answer my research questions, Jwan & Ong'ondo (2011). The steps involved were; transcription of the data, re-familiarization with the data, first phase coding, second phase coding, third phase coding and producing a report, (ibid). The data consisted of transcripts, observation notes, and selected documents. Analysis was done in a non-linear recursive manner. I will discuss each step subsequently.

3.8.1 Transcribing the Data

Transcription is the first step in data analysis. I did the transcription manually by handwriting the verbatim excerpts from the audio recordings and later typed them in order to produce a soft copy which was easy to work with. The observation notes and

the documents were in text form. The transcripts were kept for future reference during data analysis and discussion of findings. I did the transcription because I needed to understand my data well as noted by Dornyei (2007). This process, though time consuming and frustrating, (Riessmann, as cited in Clarke & Braun, 2005) is a key phase in data analysis within interpretive qualitative methodology (Bird, 2005) and helps in familiarizing oneself with the data.

I familiarized with the data by reading it in depth, repeatedly searching for meanings and patterns. I read and reread to know what I had as data to construct initial thoughts in terms of what seemed to be emerging from all the participants' data. This was done by creating initial folders for each of the participants where I noted the initial thoughts or anything unique about the data. Any differences among the participants' responses were noted too. Winnowing of the data and removing any information which was not relevant was done at this stage. I ensured that the transcripts retained the information needed from the verbatim account and remained in a way in which it is 'true' to its original nature (Mefalopulos, 2008), p. 632).

3.8.2 Re-familiarization with the Data (Pre-coding).

I read the transcripts from the focus groups, debriefing and in depth interview sessions through several times to internalize the data. Each transcript for each group or individual participant was then analyzed using principals of qualitative content analysis to summarise the information with minimal interference and interpretation, Mefalopulos (2008).

The reading was to enable me get general information on what each contained. This stage is referred to as pre-coding (ibid) and revealed some initial ideas and helped in removing some fillers, repetitions, false starts and other unwanted sections. By rereading the transcripts I familiarised myself with the data and started noting emerging issues from the data. Hence, coding which means highlighting and labelling extracts of transcribed data in a way that they can be retrieved and grouped (op cit). Jwan & Ong'ondo (2011) define a code as a label or headline given to a particular chunk of data in a way that is highlighted and grouped as making a particular pattern. Other terms used in data analysis are categories and themes. Therefore a category is a homogeneous grouping of data. A theme is major topic within the study under which a set of categories may be grouped. In this study therefore categories will be identified and grouped into themes. I coded my data manually as discussed in the next subsection.

3.8.3 First Phase Coding (Open-coding)

Mugenda & Mugenda (2012) note that open coding involves for example, creation of categories from transcribed data from interviews of focus group discussions. These categories may be many depending on the quantity of information and the topic. I reread all the transcripts word for word assigning codes. The study stated purpose was used as a guide and this lead me to first identify the codes from sections of data from the different transcripts, which conveyed an idea and I assigned it a word or a phrase code that conveyed its essence. The codes were data-derived i.e. generated from the data itself (Sandleloski 2000). The chunks were grouped according to how they addressed issues of armed conflict and peace building. In the process some chunks

were designated as ‘other’ to indicate they could be used later and others as ‘bank’ to indicate though not needed now, could be kept for future use in case I needed them. The chunks which were labelled became the open codes as at this stage I was just reading through and labelling any chunk that seemed relevant to the study in general. The next stage is axial coding.

3.8.4 Second Phase Coding (Axial coding)

Axial coding followed which entailed grouping the similar codes together, tagging them and reducing the same guided by the research questions and the literature reviewed. I identified all the categories for all the participants with the relevant titles for each in relation to the research questions. After identifying the codes, I sought for similarities in the codes and grouped the similar codes together without losing meaning of the open codes. The purpose was to avoid unnecessary overlap and repetition. All similar or closely related categories were put under a broader level and I linked all specific extracts to the newly created category. These several codes were merged and then identified as categories and then used to come up with themes. In the process some codes were upgraded as categories while other categories were downgraded to codes.

During the assigning of codes I was aware that I was making an interpretation and therefore I was careful that the codes do not change the original meaning of what was said. This happened in all the data that was generated. The process of analyzing data using content analysis is dynamic and reflexive, thus new codes emerged as well as later ones kept re-emerging. The main task at this stage was to remove redundancies and overlaps and create hierarchies of codes and reduce the bulk data. In the end I

came up with more elaborate groupings than I had obtained in the open coding stage. By the end of the axial stage I had come up with categories.

3.8.5 Third Phase Coding (Selective Coding)

Selective coding followed where the categories were grouped into themes which were the major issues of the study. I refocused on the analysis at the broader level of themes, rather than at the codes and sorted the different codes into potential themes and collated all the relevant coded data extracts within the identified themes (Clarke & Braun, 2005). I considered how different codes could be combined to form an overarching theme and also created visual representations such as tables or mind maps (ibid.) of the codes and themes that helped in sorting the different codes into themes. Moreover, I considered the relationship between the codes and between the themes and at different levels.

I then reviewed the themes and this was done after I had devised a set of candidate themes. It involved refinement of those themes and in the process discarded some, retained some, combined others and even separated others as suggested by Clarke and Braun (ibid.). Lastly I defined and named the themes. This was done after I had satisfactorily established a thematic map of the data collected. I further refined the themes to be presented for analysis and analyzed the data within them. By refining and redefining, I was able to get the essence of what each theme was about and also determined what aspect of the data each theme captured. Finally, I embarked on producing the report or developing the narrative after fully working out the themes.

3.8.6 Producing the Report

This was guided by each research question and systematically described what each question was about and the themes that answered the questions in details with excerpts from the data to support the arguments. I read the steps in the last phase of coding for purposes of finding out whether or not the focus of the study was captured and noted the relevance of data under each theme, category and code. This involved paraphrasing the statements of the participants and retained some of the information as presented by the participants to give the report credibility. This ensured that I reported what actually took place in the field and I was careful to capture as much detail as possible. The purpose of this was to tell the complicated story of the data generated and analyzed in a way that is convincing to the reader in terms of merit and validity of the analysis. I provided a concise, coherent and logical, non repetitive and interesting account of the story the data indicated within and across the themes (ibid.).

3.9. Trustworthiness of the Study

Trustworthiness is ensuring that the research process is truthful, careful and rigorous enough to qualify to make the claims it does, Bassey, (1999). I ensured trustworthiness of my study in line with Guba (as cited in Sheraton, 2004) four criteria for qualitative researchers in pursuit of a trustworthy study. These constructs respond to the criteria employed by positivists and have been accepted by many (ibid). They are: credibility/internal validity, transferability/external validity/generalizability, dependability/reliability, and conformability/objectivity. Sheraton (ibid.) suggests the following provisions to address Guba's four criteria for trustworthiness and in each I discussed how I addressed it in my study.

3.9.1 Credibility

Credibility deals with the question of how congruent the findings are with the reality (Merriam, 1998). Guba and Lincoln (1985) argue that ensuring credibility is one of the most important factors in establishing trustworthiness, hence necessary. I did this by adoption of appropriate, well established research methods, triangulation, member checking, iterative questioning, debriefing and reflexive commentary. Yin (as cited in Sheraton, (2004) recognizes the importance of incorporating correct operational measures for the concepts being studied. Mugenda & Mugenda (2012) note that credibility is the criteria of establishing that the results of qualitative research are trustworthy or believable from the perspective of the participants. In this study I was concerned with whether my study could be trusted or believed and therefore did the following; first I worked very closely with my supervisors through the stages of this study and took in their input. Secondly I used different data generation techniques for purposes of triangulating my findings. This allowed for validation of my data from the multiple sources as supported by Guba (as cited in Sheraton, 2004) and Brewer & Hunter (1989) who argue that the use of different methods in concert compensates for their individual limitations and exploits their strengths.

Yin (2003) supports this when he notes that these methods enabled exploration of different aspects of the issue being studied which is sport in development communication in peace building. Therefore any finding or conclusion in case study is likely to be more convincing and accurate if it is based on many different sources of information as is the case in this study. I was therefore concerned with multiple evidence in what the participants said, what they were observed doing , what they did and what the analysed documents and records showed. This allowed for verification

of individual viewpoints and experiences against others and ultimately a rich picture of the attitudes, needs or behaviour of those under scrutiny was constructed based on the contributions of a range of people, (ibid). Van Maanen (as cited in Sheraton, 2004.) supports the idea of checking out bits of information across informants hence corroboration. Bernard (1995) argues that credibility can be strengthened by comparing the narratives across participants.

The other strategy I used is developing an early familiarity with the culture of participating organizations. In this study, it is the culture of the Pokot and the Turkana, and in this case I was familiar with their cultures to enable myself to fit in their communities when carrying out the interviews and therefore ensure nothing I did contradicted with their cultural practices.

Member checking is considered as the single most important provision that can be made to bolster a study's credibility (Guba & Lincoln, 1985). In this study, checks relating to accuracy of data were undertaken on the spot, in the course of and at the end of the data generation dialogues. Verification of investigator's emerging theories and inferences were also done as these were formed during the dialogues. In that case, while in the field, I held discussions with participants and community elders to verify understanding of and interpretation of their narratives and practices. An example is in Pitts (1994) and as recommended by Brewer and Hunter (ibid.) where appropriate participants can be asked to offer reasons for the patterns observed by research. The importance of such formative understanding is recognized by Van Maanen (1983).

Detailed descriptions were also provided to promote credibility as it helps to convey actual situations that have been investigated and to an extent, the contexts that surround them.

Prolonged engagement, Guba and Lincoln (ibid.), between the investigator and the participants in order for establishment of a relationship of trust between them with less demand on the gatekeepers and the participating groups is recommended. This is to avoid the undesirable side effects of such prolonged engagements such as loss of professional judgement. In this study long engagements were not possible, but there were engagements which were long enough to generate the required data.

The other is use of random sampling in selection of informants. Although much of qualitative research involves purposive and convenience sampling, a random approach may reduce the researcher's bias in the selection of participants as noted by Blom et al., (2015). However this was not possible in this study due to the situation in the area and accessibility of participants. This did not affect the findings.

I enhanced the validity of the research instrument through a pilot testing process that enabled me to pin point the weakness and to readjust the instruments accordingly. The interviews followed the extended conversation approach in which I raised the questions and followed the approach that the respondent wanted to undertake in their response, whilst utilizing probes to bring them back to the key issues of debate wherever I observed they were wondering off the topic. This approach ensured that the participants' unique perceptions were gathered without necessarily losing focus of the study objectives. This therefore meant that the interview questions did not necessarily have to be similar, even though a standard interview guide was utilized.

Site triangulation was achieved by the participation of informants from different groups to reduce the effect on the study of particular local factors peculiar to one institution. Different sites dealing with TLPF were used and the data compared. Where similar results emerge from different sites, the findings may have greater credibility in the eyes of the reader as was the case in this study. This is what Dervin (1983) calls the 'circling reality' which is the necessity of obtaining a variety of perspectives in order to get a better more stable view of reality based on a wide spectrum of observations from a wide base of points in time and space.

The other strategy involved the use of tactics to ensure honesty in informants when contributing data. I did this by giving individuals a chance to participate willingly and to offer data freely. Informants were encouraged to be frank and open from the onset to facilitate contribution of ideas and their experiences without fear of losing credibility. Iterative questioning in data collection dialogues was done to uncover deliberate lies by use of probes to elicit data (Sheraton, 2004). This was also done by returning to matters previously raised by an informant and extracting related data through rephrased questions. In cases where contradictions emerged and falsehoods were detected, I discarded suspect data.

Other strategies I used was frequent debriefing and negative case analysis (Mills & Hubberman, 1994; Silverman, 2001) to provide a sounding board for me to test the developing ideas and interpretations and help recognize my own biases and preferences. This was done after the interviews and discussions and meetings. Through the discussions, my vision was widened as others brought to bear their experiences and perceptions. Lastly was a scrutiny opportunity by peers, colleagues

and academicians of the research project and the feedbacks. I consulted my supervisors and colleagues to provide their feedback on this study. My 'reflective commentary' which plays a key role in what Guba and Lincoln (1985) term as progressive subjectivity or the monitoring of the researchers own developing constructions is critical in establishing credibility. This allowed for evaluation of the project as it developed and also the recording of my initial impressions of each data and theories generated. This was also considered in the section of the commentary dealing with emerging patterns and theories to inform research project's results. A discussion in the report of the effectiveness of the study was based on the investigator's methods of analysis within the reflective commentary.

3.9.2 Transferability

Merriam (1998) defines external validity/transferability as the extent to which the findings of one study can be applied to other situations. Though, Stake (1994) and Denscombe (1998) argue that each case is unique, it is an example within a broader group. However it was not the concern of my study to generalise the findings because the contexts of the cases differ, (Ongondo, 2010). In this study external validity was realised by ensuring that sufficient contextual information about the fieldwork sites was provided to enable the reader to make such a transfer. I have provided a detailed description of the settings and groups under study, then readers can judge for themselves whether or not the analysis would be relevant to them. Bassey (1991) proposes that if practitioners believe their situations to be similar to that described in the study, they may relate the findings to their own. In this study, the contexts have been thoroughly described as suggested and boundaries of the study defined (Cole &

Gardner, as cited in Sheraton, 2004), however the real business of a case study is particularization not generalization Stake (1995).

Bassey (1999) support that qualitative researchers seek in depth understanding of a single setting or social group rather than generalization laws. This being the case I have provided detailed descriptions for the readers to decide whether to apply the findings elsewhere or to a different context. These contexts include the organizations involved, categories of participants, their numbers, research design, data generation methods and procedures, number and length of data generation sessions and the period over which data was generated. Other relevant descriptions were also given.

3.9.3 Dependability

Sheraton (2004) argues that reliability as seen by positivists employs techniques to show that if the work were repeated in the same context, with the same methods and with same participants, similar results would be obtained. However, Marshall (1996) note that the changing nature of the phenomenon scrutinized by qualitative researchers renders such provisions problematic in their work. Florio-Ruane (1991) highlights how the investigator's observations are tied to the situation of the study arguing that the published descriptions are static and frozen in the ethnographic present. However, dependability in this study was achieved by describing clearly the processes of conducting the study.

Through the use of overlapping methods such as focus group discussions and individual interviews all the processes within the study were reported in detail. This was to enable the reader to see how I moved from one point to another in the entire

interpretive process; hence a reader can track my research process. Such in-depth coverage also allows the reader to assess the extent to which proper research practices have been followed. To aid the researcher's understanding, I included sections on research design and implementation, describing what was planned and executed on a strategic level, the operational detail of data gathering, addressing what was done in the field and a reflective appraisal of the project evaluating the effectiveness of the process of inquiry undertaken.

3.9.4 Conformability

Conformability is the degree to which the results of qualitative study can be revised or corroborated by others Mugenda & Mugenda (2012). Though, Patton (1990) recognizes the difficulty of ensuring real objectivity, because the intrusion of the researchers biases is inevitable, Sheraton (2004) argues that steps must be taken to help ensure as far as possible that the works findings are the result of the experiences and ideas of informants, rather than the characteristics and preferences of the researcher.

I achieved this through triangulation to reduce investigators biases and admission of researchers own predispositions (Mills & Hubberman, 1994). Thus beliefs underpinning decisions made and methods adopted were acknowledged within the research report. Objectivity was also achieved through recognition of shortcomings in the study's methods and their potential effects and these were addressed. A detailed methodological description has been given to enable the reader determine how far the data and constructs emerging from it may be accepted. Critical to this process is the 'audit trail' which allows any observer to trace the course of the research step-by-step

via decisions made and procedures described. I therefore explained the logic used in moving from the particular data to the conclusions systematically and coherently. The audit trail may be presented diagrammatically or be described: one data-oriented approach showing how data was generated and processed eventually leading to formation of recommendations during the course of the study and the other, the theoretical audit trail which shows how the concepts inherent in the research question gave rise to the work. Detailed information recorded as the field notes determine the extent to which they met the confirmability context. Richards (2009) states that confirmability in qualitative research depends on making the data available to the readers and this in turn depends on transparency of respective readers. I used several strategies to enhance confirmability of my research results, first I documented the procedures used in facilitating, checking and rechecking of the data throughout the study. Richard (ibid) also indicates the one way researchers have successfully dealt with the question of neutrality is to attempt more representation of the voices of the participants and as much as may be allowed by space available to report. I therefore paraphrased the participant's statements and retained some direct quotations that represent the voices of the participants; this was to ensure that the study reported what actually occurred in the field.

3.10 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. Hammersley and Atkison (1995) also support this argument when they claim that knowledge should be produced at all costs but in a moral manner. For this

reason, consideration of ethical concerns meant that I respect the process itself and the participants we work with. Adam (2007) highlighted the behaviour expected from all who are involved in research. These include principal researchers, research assistants, respondents, clients and the organization from which the information is drawn.

Ethics are associated with morality, matters of right and wrong and conforming to the standards of a given profession or group. Cohen et al (2007) and Hammersley & Atkinson (2007) (as cited in Jwan & Ong'ondo 2011) advise that in relation to ethics, researchers are required to tell the truth and all participants must be given accurate and detailed information about the research, their consent, confidentiality and anonymity must be assured, any sort of harm has to be avoided and the researcher may need to show appreciation of the participants support in the appropriate manner. Next I discuss several ethical concerns and how I handled them in this study.

3.10.1 Access and Informed consent

First, I got a letter from Moi University confirming that I was a student undertaking research. Secondly I had to seek for a research permit from the Ministry of Science and Technology (MOS&T) and thirdly I had to seek for permission from different gatekeepers such as the peace organization, the two communities, and the government as well as from individuals. To the gatekeepers, I wrote a request letter addressing the following; a clear account of the purpose of the study and the type of access required. It outlined the proposed research and the requirements. The introductory letter requested for access, outlined in brief the purpose of the study, how the addressees could help and what was required. The presentation of the introductory letter served to

establish credibility because it helps in gaining access. Sanders, et al.,(2003) notes that providing a clear account of the requirements makes the intended participants aware of what will be required from them. The right of participants were protected by seeking the approval of the gatekeepers. Creswell (2007) argues that gatekeepers are individuals at the research site who provide access to the site and permits the research to be done.

Once I had all the necessary documents, I first went to the west Pokot county government office where I was assisted after presenting the research permit, introductory letter and after explaining what I intended to do. From there I was advised to seek for certain individuals/gatekeepers to assist me gain access to the participants. I also went to TLPF offices and presented my case and explained what my study was all about and why I had decided to use the organisation for my study. Again here I found people who were very cooperative and they assisted me from then hence forth. I was introduced to two elders and leaders from both sides who helped with gaining access to the area and identifying participants for the study.

I sought permission from the two communities' elders and talked to the individuals and the groups to be involved in the study and explained in some instances using translators the details of the study and how they were expected to participate in it. I sought Permission for respondents to participate in the study and explained that their participation would not affect their lives in any way or cause harm, given (2005) and that the study would involve interviewing and observation. It is the appropriate ethical and academic practice used to gain entry to a given community for the purpose of conducting formal research, (ibid). I issued the participants with informed consent

forms as evidence that they were willing to participate in the study. Once the consent forms were filled or the participants were in agreement with the contents in the form after verbal briefing, I conducted the study. Verbal briefing was done to both illiterate and literate groups to ensure they understood the contents of the informed consent form, for in order to make a decision about whether to participate or not. Following the formal procedures ensures that access to the participant is ethically sound and protects their psychological, physical and or professional welfare, (opcit).

At the individual level, I sought informed consent from each participant by explaining to them the purpose of the study, the study duration and also informing them that they were free to withdraw from the study at any stage of the study and they didn't have to explain why they withdrew. I also informed that they were free to decline to respond to questions that they felt they were not comfortable with. Gatekeepers facilitated entry to the communities' homes and provided inside information that helped in determining who the target participants were. They also introduced us to the community members and therefore helped to gain access by establishing rapport for the research process. Due to the insecurity in the region and suspicion with strangers, gatekeepers were used to reassure the participants that no harm would befall them and therefore sought for their cooperation.

3.10.2 Accountability to participants

The other ethical consideration related to accountability to participants. I achieved this by explaining how they had been identified and why they had been approached to participate in the study (Creswell, 2007). I did this through the participant information sheet 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. I verbally reassured the participants that no harm would befall them even after they had read the consent form. In these communities strangers are treated with a lot of suspicion and therefore it was necessary for me to ensure that through the gatekeepers the participants felt comfortable with me for them to be able to discuss openly the issues addressed by the research questions.

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. Besides, translators were used in this process and I was responsible for all aspects of this study from framing the questions to interpretation of the data.

3.10.3 Confidentiality and Anonymity

On anonymity, Ballinger and Willes (2006) argue that research participants' identity and responses should not be identified and that researchers should protect participants' privacy through strategies that safeguard anonymity and confidentiality. I ensured their partial identity by use of pseudonyms codes to classify them and responses were kept private. Participant disclosures were guarded since they gave information considered as 'community secrets'. Anonymity is considered to facilitate candid disclosure of sensitive information while also protecting the privacy and safety interests of participants (ibid.). In this study, full anonymity was considered for the purposes of authenticity of data hence the respondents names used in the interviews and focus group discussions are pseudonyms that I chose.

Lastly was on the dissemination of research findings. It is important to release the details of the research with the study design so that readers can determine for themselves the

credibility of the study, Neuman, (2000 cited in Creswell, 2009). In this regard, this Thesis will be submitted to the National Council for Science and Technology and also disseminated through publications.

3.11 Summary of Chapter

The methodology chapter of any research is very important because it ensures generation of appropriate data for the research topic. This chapter addressed methodological concerns in this study including, philosophical paradigms guiding the study, the research design, the research approach, sampling procedures, sample size, target population, data generation instruments, pilot study, data analysis, trustworthiness of the study and ethical considerations. The succeeding chapter presents the findings of the study, their interpretations and discussions.

CHAPTER FOUR

PRESENTATION OF FINDINGS

COMMUNITIES' PERCEPTIONS OF SPORT AS A MEDIUM OF

COMMUNICATION IN PEACEBUILDING

4.1 Introduction

This chapter and the next two chapters presents the findings of the study based on the three research questions which were; how do the communities in conflict situations perceive the use of sport as a medium of communication in peace building, contribution of sport on communities perceptions towards inter-community conflict and challenges faced in using sport as a medium of communication in peace building.

For ease of presentation of the findings, each research question was broken down in to subthemes. In this chapter I discuss the first research question on communities' perception on use of sport as a communication medium in peace building.

4.2 Perceptions on Sport as a Medium of Communication in peace building

The findings of the study on perceptions of the communities on sport as a medium of communication in peace building that emerged from this study are presented according to the perceptions of the main cadres of communities members. These cadres also reflect the way the members participated in the study, particularly in the Focused Group Discussions (FGDs). Therefore the findings on the first research question are presented in the following order: 4.2.1 Perceptions of the Elders, 4.2.2.Perceptions of the TLPF Sports organizers, 4.2.3., Perceptions of County Government Representatives and 4.2.4.Perceptions of the Youth leaders.

4.2.1 Perceptions of Community Elders on the use of Sports as a medium of peace building

All the elders from the two communities who participated in this study had the perception that the use of sports organized by TLPF had significantly influenced reconciliation and peace among members of the Pokot and Turkana communities. These elders observed that TLPF incorporates a sports training facility with the aim of tapping and developing local athletic talent among the youth from both communities. This indicates that they have accepted and embraced the use of marathon not only as a means to resolving the conflict but also as an empowerment tool as indicated by one Pokot elder in his second interview who notes that:

We like Tegla and the peace races she has brought here to bring peace and help our boys ...those who can run like her are going for training at camp, then they can make money if they run and win...you see she is rich and is assisting ...and us elders we welcome her here Pokot and Turkana. We want peace and these warriors to be helped to get money to help us and their families... [PE5]

While supporting the acceptance of this sport, a Turkana elder in his first interview noted that:

The Teglas marathon is good here, we like it. She has helped us to live with our Pokot neighbours even after they raid from us. It's sometimes hard but we elders are seeing the importance of her work. We bring these warriors together to come and run and talk about living without stealing our neighbours cattle, we talk and talk. ...it's good what she is doing and helping the women and the warriors to do business and stop cattle rustling...we are the problem that is eating us and it's us to stop supporting cattle rustling...bas... [TE2]

Another Female Pokot elder in her third interview, in support of the TLPF marathon strategy adds that;

We mothers like our daughter Tegla for the work she is doing of bringing peace here, war...war all the time...we are tired...(Exclaiming in her local language to indicate she is fed up). She is helping us to plant crops and sell our wares (traditional baskets, mats, beads). The young people run and make money; we sell our things there at the races. We like her work...our daughter...and we sit and talk about this cattle rustling...its not good anymore...we accept...its bad...[PE1]

These excerpts support the idea that the elders play a role in encouraging participation by the warriors and the two communities generally as well as mobilizing them together to go and take part in the races. This is an indicator that they have embraced the sport strategy and hence positive perceptions towards the whole TLPF marathon and its activities.

The same excerpts indicate that the elders consider the strategy as significant especially in helping the communities to understand their conflict situation better and engage in activities which lead to resolving the conflict themselves and allowing the

TLPF actors and other stakeholders to assist in empowering the communities. They also indicate that overall they feel the TLPF strategy has been effective to a larger extent in contributing to the peace witnessed in the regions where TLPF presence is felt as reported by one Turkana elder in his third interview:

The marathon is good and we thought it wasn't... now we have seen good work from teglas people...we have peace not like before. We live with our Pokot neighbours and share. Those stealing from us are from far...we are talking with our people about peace. This marathon is helping our boys and our children are going to school. [TE5]

These elders indicated that the facility also gives an opportunity to the warriors who have reformed to exchange their arms for sports training. An elder from the Turkana community by the name Thomas Loturpe (not real names) further indicated that the sports facility also acts as a means of harmonizing members of the two communities by bringing them together in sports and hence cultivating a culture of understanding and tolerance. A Pokot elder thus observed;

We (the Pokot and the Turkana) would never leave in the same vicinity...but see (pointing towards the Turkana manyattas), we have accommodated them here, courtesy of TLPF....PE.

When asked to indicate whether sports in the area had contributed to peace building among the two communities, a Pokot elder indicated as follows:

Yes, some of the cattle rustlers have transformed into better people. Now, a number of those warriors participate in peace rallies, seminars and workshops. They are also engaging in small businesses. However there are some who have simply refused to change but we are following them up..... The communities now appreciate that cattle rustling conflict is marginalizing the communities, and making us poorer [PME]

Another community elder from the Turkana community buttressed the opinions of the Pokot elder by observing that:

We like it because we meet with our Pokot neighbours and talk about the solution to cattle rustling. Initially we didn't want to participate but now we understand the purpose of the races and we are happy we run. We get money and talk about ending the cattle conflict. This marathon helps us to understand the ills of cattle rustling [TME]

The findings as discussed in this section indicate that the communities perceptions towards the use of sport as a medium of communication in peace building captured under subthemes; acceptance, willingness to participate in races and peace talks, significance in awareness creation about the need to understand the conflict situation and how to resolve it, and sports effectiveness in contributing to peace building and empowerment of the two communities is positive and hence their support for TLPF activities. Table 4.2 summarizes the perceptions of the communities' elders.

Table 4.1: Perceptions of communities' elders on the sports initiative

Sports as a means of resolving the armed conflict
sport as providing empowerment for communities youth and women
Through sport communities are harmonised hence cultivating a culture of understanding and tolerance.
It contributes to the peace witnessed in the region
sport helps the communities to understand their conflict situation better
Sport Leads to participation and engagement in activities which lead to resolving the conflict.

4.2.2 Perceptions of TLPF Organizers on Sports as a Medium of peace building

The five representatives of the TLPF who were sampled in this study held the opinion that TLPFs work through sports since the year 2003 had brought a great difference among members of the Pokot and Turkana. Under the subthemes of acceptance of TLPF initiative, willingness to participate in races and peace talks, significance of sport in awareness creation about the conflict, and sports effectiveness in contributing

to peace building and empowerment, it is seen as a good measure in helping the communities to realise they are responsible for restoring peace in the region as noted by one of the sampled TLPF marathon organizer (The Tecla Lorupe Peace Foundation, 2011);

I see the people here are taking part in our activities especially the elders help in mobilizing the youth to take part in the races. It's not bad. Many warriors are also coming to us and we are assisting them to change their economic activities. I must say am happy because they now don't blame other people for the raids, its them who engage in it and support it and they have realised its them to stop it...I think we are making strides...we are seeing an increase in school going kids and less conflicts as compared to before we started this..' [MO4].

In the same excerpt it emerges that the communities are participating in the TLPF activities and the strategy is seen to have brought about awareness and understanding of the conflict situation. It is noted that the Foundation's work, majorly through sports initiative, has had a significant impact on education, livelihoods and direct conflict mitigation.

Lopeyong, a TLPF staff noted that through sporting activities TLPF had pursued conflict mitigation by identifying and educating different classes of people, particularly the youth drawn from the Pokot and Turkana communities, hence their role in planning, mobilization and implementation of the marathon itself and related peace activities. He further reported that, through education and talent development, TLPF had transformed the lives of the warriors by training them to disengage from cattle rustling and employing skills in legal means of earning their livelihoods as noted;

We have worked here and we are teaching these people the need to live peacefully and stop cattle rustling, we are enrolling their children in one of our schools and the public school so that they stop going for raids. Those old enough are taught how to improve their stocks and also trade in them and other

income generating activities and skills development. They are living together and sharing at the camps and markets. . [MO1]

The actions of acceptance to engage in participation in the races surrender weapons and join vocational training for skills development as well as accept to engage in alternative means of income generation is a pointer to the positive perceptions of the two communities on the use of the sport in peace building. It also signifies that they consider the strategy as significant as it has led to awareness creation about the conflict situation and subsequent behaviour change.

The field coordinator of TLPF, Julia Hagayoye buttressed the programme leader's opinions by noting that the warriors who have voluntarily surrendered their weapons have been taken through vocational training in Kapenguria and Kitale towns where they have acquired different skills in carpentry, driving and hair dressing. He further reported that the TLPF has always offered capital to the warriors who graduate from vocational training to establish businesses. Such warriors, notes Charles another marathon organizer, are therefore able to have an alternative livelihood which is legal and completely disengaged from cattle rustling. Charles notes that all this has happened and continues to happen courtesy of the peace races from which such youth are identified.

Another leader in TLPF, Eunice Hasango adds that TLPF, through the sports initiative, has targeted youth from humble backgrounds who have the potential of being introduced to cattle rustling and has incorporated them in an education sponsorship programme where their school fees are fully paid for. Eunice reported that this programme starts from primary to university level. Lopeyong, another leader in TLPF indicated that there are seventy two (72) pupils at primary school level that

have been sponsored by TLP and that some of these pupils school at TLPF education centres while others are in different schools in the region. He further noted that there are sixteen students who have been sponsored in different secondary schools by the TLPF, out of which six are girls. Lopeyong further indicated that there were fifteen students in the universities in Kenya and abroad under the sponsorship of TLPF. Six are at United States International University (USIU), two at Strathmore University, one at Mt. Kenya University, one at Kenyatta University, one at Moi University and one at Pwani University.

Three students have been sponsored to study in different universities in the United States of America, namely: Yale University, Harvard University and Huntington University. This sponsorship, notes Lopeyong, opens up possibilities of transforming the rather acrimonious scenario between the two communities from a culture of conflict to a culture of peace and harmony, given that youth from the two communities benefit from the programme. These perceptions as summarised in Table 4.2 are an indication of acceptance of the sport as a strategy in peace building. Table 4.3 summarizes the perceptions of the marathon organizers.

Table 4.2: Perceptions of TLPF organizers on the sports initiative

Sports positively influences education, livelihoods, environment and conflict mitigation
Through sports the education sponsorship program has been developed
Sports gives warriors an opportunity to reform
Sports offers opportunities for vocational training for the youth

4.2.3 Perceptions of County Government on Sports as a Medium of peace building

There were mixed reactions from the representatives of the county government of West Pokot on the use of sports in peace building. A section of these respondents (66.7%; 4) believed that the sports initiative courtesy of TLPF has contributed to mitigation of conflict between the two communities while a proportion of 33.3% (2) of these respondents were of the opinion that TLPF has been the cause of anarchy between the communities. The latter section of these respondents believes that TLPF like any other NGO group in the county has been organizing the peace races solely for their own selfish financial gains. They claimed that in many occasions, TLPF's principles have been in discordance with that of the county government.

However, the majority (66.7%) of these respondents were of the opinion that TLPF's sports initiative has played a significant role in ensuring that the two warring communities co-exist. A member of the county assembly, Teresia Lokichu indicated that TLPF has in its programmes encompassed education *barazas* where they not only source for warriors to participate in the peace races but also educate the public about the demerits of cattle rustling and conflicts and encourage them to embrace peace. Lokichu observes that these *barazas* are well organized with the help of community elders and the county government. She notes;

As the security committee team we are working closely with Teglas team to bring peace here in Turkana and Pokot...we plan for *barazas* and invite elders and other leaders to come and talk about the problem of armed cattle rustling...we try to help them see it's a problem, they are responsible for and they need to resolve it among themselves... we encourage the elders to be in the frontline in supporting education for both boys and girls as a way of reducing the vice..TLPF is assisting in this *barazas* and in education for the children as well as in bring the two communities to talk about peace... [CG03]

The chairperson of the security committee in the county further added that the education *barazas* target the youth warriors who engage in raids, the elders who give the youth cultural blessings prior to the raids and the women who sing praises to the

warriors to encourage them to continue raiding. These groups of people are sensitized on the need to have a peaceful community and legal means of attaining livelihoods.

He noted that,

The people we are interested in are the elders, the youth who are the warriors and women who encourage them to go for raids to pay dowry...these groups we teach them that they need to stop this practice and find other means of paying dowry and making money...TLPF has projects to help them think of other means of making a living..It's a challenge...some are reforming and the women are doing small businesses here and there. (CGO).

Through these educative *barazas*, noted Lokichu, TLPF through sports initiative, has been able to influence the minds of the elders who hold cultural powers to influence the end of cattle rustling. These elders have in turn supported TLPF's activities especially the education for girl child and peace races. A Pokot official by the name Lopetakol Gabriel during a Peace Race in April 2014 in West Pokot observed that taking youths to school would assist them from acquiring bad habits of raiding and gun culture. He also observed that education provides an environment for those who are talented in sports and other areas of occupations to get a legitimate earning instead of engaging in cattle raids. He therefore applauded TLPF through her sports initiative in identifying and taking youths to school regardless of their gender, and hence has encouraged potential warriors to learn good behaviour in the interest of peace. He noted that;

TLPF is assisting in education here...they have their own school where children who are talented go plus other public school...these is good because the boys and girls are learning good things other than how to raid and kill or steal using guns...am really happy about the education aspect..It's the answer to these conflicts. (CGO)

Another county government official perceives TLPF's sports initiative as an important tool that has helped change livelihoods of the warring communities for the better. This respondent indicated as follows:

TLPF has embraced activities that introduce alternative sources of livelihoods to encourage the warring communities to disengage from cattle rustling and ensuing conflicts. ...The warriors who have over time been using firearms to gain income need alternative sources of income if they were to surrender their only instrument – the gun, of achieving livelihoods... TLPF has designed programmes which are perpetuated during the peace races that enhance the warriors' capability to earn income legally.CGO4

Majority of the county government representatives further indicated that to ensure that the warriors do not return to their old ways of cattle rustling, TLPF has initiated several income generating projects. The Foundation has initiated bee keeping projects, interlocking soil stabilized blocks (ISSB) manufacture, buying and selling of livestock and zero grazing for the warriors. The Foundation has given the rehabilitated and reformed warriors capital to be able to start their own businesses and find markets for their products. For continuity of the programme, one percent of the profits go back to the Foundation. Women who are perceived as innocent and only as the victims of conflicts are actually the custodians of the firearms. They are the ones who store, transport and service the arms for their husbands and sons. In turn, they get the share of the raids. TLPF has engaged these women in income generating projects. For instance, setting up of greenhouses for them where they practice horticultural farming. TLPF also has purchased farming equipment for the women such as irrigation water pumps to facilitate their vegetable farming. It also arranges study visits for the warriors and their women to see how such projects have been implemented in other areas. This has seen reformed warriors and women from West Pokot and Turkana communities visit Tana River, Mombasa and Nyeri.

Restocking has been employed as one of the methods of mitigating conflicts. The Foundation ensures that the warriors are able to restock following raiding of their

animals or after natural calamities. The warriors first go through educative workshops to make them understand that restocking does not only come from raids, but there are other ways of ensuring that one does not lose his animals. Restocking is undertaken strategically to avoid further loss of animals through raids. For instance, TLPF with the assistance of the donors only give animals or cash price after peace races. These TLPF empowerment activities are summed by another county government officer in his second interview who noted that;

These reformed warriors and the communities in general are being assisted to support themselves by TLPF through projects such as restocking their herds especially after raids, teaching them farming methods, bee keeping and other project targeting women and girls. yeah...I can say a lot is being done to stop them from going to armed rustling The women transport the arms to the warriors, so they are also being talked to, to stop supporting the raiders. They get capital to start small business ventures.... (CGO5)

To summarise the perceptions of the County government officers on the use of sport in peace building from the data analysed, I can conclude that the county officers are playing a key role in supporting and participating in TLPF activities as key stakeholders and also assist in mobilization of participants in their counties to attend the peace races, peace meetings and engage in other activities where TLPF needs their support. The communities in conflict have embraced and accepted to work with TLPF through the various interventions and projects and their willingness to participate is a good indicator. Therefore through their responses, majority note that sport is seen to play a significant role in peace building the county government representative's perceptions are summarised in Table 4.4 below.

Table 4.3: Perceptions of County Government representatives on the sports initiative

Sports initiative has played a significant role in ensuring that the two communities co-exist
Sport empowers through provision of capital and skills
Sport has helped change livelihoods of the warring communities for the better
Sports has, influenced the elders who hold cultural powers to influence the end of cattle rustling
People are sensitized on peaceful community and legal means of attaining livelihoods

4.2.4 Perceptions of Youth Leaders on the use of Sports in peace building

The interviewed youth's leaders were in agreement that the use of sports initiated by TLPF plays a significant role in peace building. They indicated that the TLPF has managed to include youths who are mainly the main actors in the conflict into the peace building process by detaching them from involvement in conflicts and attaching them to alternative livelihoods. These youths further noted that away from livestock-dependence, sport is one of the key tools of peace building in the region since during these races; TLPF brings the warriors who are still armed and educates them on the need of maintaining intercommunity peace.

Respondents further noted that since the warriors first need to understand why they are running, TLPF brings the warriors from the warring communities for a period of four days prior to the racing day and then educates them on how to relate with each other. This builds trust and breaks the antagonism. Before the races, there is also an organised dialogue forum for warriors where they discuss issues pertinent to the region's peace. After the races, the winners are rewarded with cash prizes or livestock.

At the same time, the sponsors end up supporting the winners in other projects or in further training. One of the youth respondents indicated that;

We are happy because of Tegla and her people, the races are helping our youth and community in general... like us we are called to go to the training camps before the races and there we talk to each other, this race is making it for us Pokot and Turkana to come together and talk about peace. We are enemies and so when we come together we are taught to embrace peace as brothers, we are asked to surrender our guns because it's the gun that makes us engage in armed cattle rustling.... We also run and winners get money and animals and... they help us go for training and start a business...it's not bad... (YL2)

Majority of these respondents indicated that peace races have come to the rescue of acrimony between the Pokot and the Turkana by bringing members of these communities together to share their concerns about plans of future humane disarmament operations.

They also indicated that peace races are also an avenue to encourage warriors to surrender their illegal guns, that those warriors who voluntarily surrender their weapons join training camps and that TLPF explores their talents and organizes for them competitions to showcase their talents so as to earn income. Prior to and after the racing day, many warriors have voluntarily surrendered their guns to government's security agencies. The youths also note that voluntary surrender of guns does not end with the racing period but it has become a continuous process. They observed that after the West Pokot Peace Race in 2014, Turkana warriors who had participated in the race went back home and surrendered their guns to the state and that they also went out and advocated for peace in their own and neighbouring communities as noted by another youth;

Those of us who have accepted to join Tegla and surrender our guns are helped to get another way of making money...I know friends who are now changed and don't go for raids and are training in Kitale with Teglas support...

its us who have agreed to stop armed cattle rustling who are going telling other warriors to come and join us and help bring peace here....even the Pokot and Turkana can now stay together not like before...we are not afraid of each other and we are talking...(Y15)

The youths also reported that peace races have managed to bring together all actors including the youth who are warriors, elders and general community members to communicate the value of peace through sports. They also reported that the races have built intercommunity relations and trust among the two communities and also between communities and government security agencies.

Generally, a significant proportion of the respondents indicated that sports in the region had significantly brought about an attitudinal change among members of both communities. The respondents indicated that this was because the sports initiative created room for members of these communities to interact, engage and participate actively in community dialogues aimed at reducing armed cattle rustling if not totally eradicating it. A community elder from the Turkana community acknowledges that sports had indeed fostered interaction among them which was previously missing.

I thank this girl (Tecla) for her initiative... we like the idea because it is assisting in bringing peace between the Turkana and the Pokot. A number of cattle rustlers have owned up before and left the vice...majorly through sports...these warriors are now role models among young Pokot and Turkana fellows who may have wished to practise cattle rustling....this initiative is good (TME).

Slightly more than six in every ten respondents perceived sports as a tool for deriving satisfaction in peace building among the two communities. In addition, many respondents perceived sports as an avenue that provided room to interact with their neighbours, something that was previously alienable. Additionally, the study established that slightly more than five in every ten respondent's perceived sports as a tool that allowed for participation in community dialogue that had tremendously

assisted in reducing cattle rustling between the two communities. Those who perceived sports as a tool that had helped reform warriors and as a tension reducing tool accounted for more than fifty percent of the respondents' population.

Besides, seven in every ten respondents perceived sports as a means through which members of the two warring communities were ready to embrace change. Sports have been a welcome idea among members of the Turkana and the Pokot Community. Respondents' views indicate the communities' willingness to work and embrace TLPF activities is an indicator of their positive perceptions of the use of sport in reducing the tension in the region, enabling communities to work and live together, reduce the frequency of raids, promote and champion education, empower the communities and support many of their income generating projects. Therefore sports have been perceived as peace building tool among members of the two warring communities in the region.

CHAPTER FIVE

PRESENTATION OF FINDINGS

CONTRIBUTION OF SPORTS TOWARDS SOCIETAL PERCEPTIONS ON INTER-COMMUNITY CONFLICT

This chapter presented the findings of the second research question. The research question provided responses on how sports as a medium of communication have contributed to change in communities' perceptions towards inter-community conflict. The findings are presented thematically in this order: sport as a facilitator of inter-community dialogue; sport as a warriors' rehabilitation tool, sport as a means of alternative source of livelihood and sport as a facilitator of education.

5.1 Sport as a Facilitator of Inter-Community Dialogue

The study found that the sport initiative facilitated for communication in peace building. Peace races and peace meetings were used as a forum for relationship building and restoration of trust amongst the warring communities in the region. There was use of a combination of communication patterns; two-way and one way communication in the initiatives activities. The respondent's views on the efficacy of the various communication patterns in peace building initiatives among the Turkana and the Pokot indicated that slightly more than one in every seven respondents observed that peace initiatives that employed two-way (dialogical) communication strategy had achieved a lot more in peace building and conflict resolution.

Only a negligible proportion of the respondents were of the opinion that those peace building initiatives that employed one-way (top-down) communication strategy were more effective in conflict resolution. However, ten of the respondents indicated that a

combination of top-down and dialogical communication strategies is more effective in peace building among the two communities as opposed to employing one of the strategies.

However dialogical communication was extensively used as it involved all stakeholders hence inclusive. There was therefore a synergy in the Communication Patterns used in Peace Building Initiatives. This was necessary to communicate the peace building concerns and activities.

Commenting on the effectiveness of combining top-down and dialogical communication strategies in handling peace building, a representative of the CJPC observed as follows:

The cause of anarchy between these communities is complex...employing only one strategy of communication will not help us effectively resolve conflicts. CJPC passes peace messages through the local radio station (yemit) and through organizing for meetings with stakeholders from both communities. This way, we have managed to cover more ground in conflict resolution.... R1

Buttressing this opinion, in regard to the failure of using one- way communication, a representative of TLPF indicated that:

The reason why the government is failing to contain conflicts between members of the Pokot and the Turkana communities is mainly because the affected members are passive...the government wants to manage the conflict by issuing orders from a central point without reaching out to the affected people...it can't just work! TLPF1

A reformed warrior working with TLPF was in agreement that there is need for synergy between top-down and dialogical communication strategies if conflict was to

be resolved between the Pokot and the Turkana communities. This is captured by a reformed warrior noting that;

TLPF has taught us to go to the people (both Pokot and Turkana). If you sit in the office and think you will resolve anything...forget....We have a community radio station here called yemit...we really use it to pass peace messages to the people in this region. Other people have failed to stop conflicts because they want to behave like bosses...they just give orders...they cannot manage! (Matanda, April 18th, 2014 interview) RW

On the importance of using dialogical communication in intercommunity conflict and peace building, a member of the TLPF observed that;

We begin by holding meetings with representatives from both communities and agree on what we need to do. I emphasize 'we' because it's important the local communities feel as part of what we do with them here.... In the planning committees we discuss, we don't dictate, how we shall create awareness of the annual peace marathons, through the local community radio 'Yermit' and other communication channels to be used to reach as many people as we can. We also use Elders and youth leaders and other leaders in the area and they are invited in the planning committee meetings, we talk together on how to bring peace... TLPF4

When asked to mention some of the other groups involved in the initiative, a Turkana elder s indicated as follows:

There are two main peace initiative organizations that work closely with TLPF in resolving conflict. These peace initiatives have mobilized the Pokot and Turkana to have point persons (mediators) who are keen to avert any form of potential anarchy and conflict. TR1:

Reformed warriors' groups have also been mobilized by these groups to notify them of any possible attacks of raiders from either community. Then inform relevant security bodies in the country. TR2:

The study established that reformed warriors and reforming warriors worked closely with TLPF and other stakeholders in the negotiations/communication to bring peace. As noted in this study, however there are challenges at the initial stages due to the animosity between the two warring communities, but with dialogue, they eventually are able to discuss the conflict situation and how to restore peace. The challenges

relate to acceptance to participate in the races and peace meetings as well as accepting to sit in round table for discussions as noted by this TLPF representative;

The warriors train together...so they must talk. It takes time to restore trust for these communities to accept to share the facility and other things and talk about peace, but we see results at the end. But there are some who just remain quiet throughout... (TR3)

The resistance is captured by a reformed warrior as follows;

We were told about monetary rewards for participation and that's how I joined, then they started discussions about peace whenever we went for training at the camps. I was selected through our elders here and also TLPF officials visited our area... (RW1)

A communication mode which allows for negotiations to be done in a consultative manner should be adopted in such processes and that's why dialogical communication was found common in those meetings as noted this Turkana elder;

We meet in training camps in preparation for the race and it's here where a lot of dialogue takes place in groupings on how to restore peace and end the long conflict among the two communities even with our other neighbours... ..We talk about peace, the reasons why we are stealing each others animals and what we need to do to stop this cultural practice and surrendering fire arms to the government. (TE1)

Representatives of TPLF observed that open inter-community dialogues have enabled both groups to come to an understanding of what common problem they were facing, what they needed to do to resolve it collectively as noted by respondents drawn from youth leaders that;

We are compelled by virtue of being together to start talking about our experiences and how we can live together in harmony...the TLPF are bringing us together and we can now talk about our problem ..YL2

The findings presented support that dialogical communication was extensively used in the peace initiative and was participatory in nature. Rahnema (1997), in summing up the body of evidence that has emerged since the 1980s to support participatory

approaches, concludes that “a number of major international aid organizations agreed that development projects had often floundered because people were left out.

It was found that whenever people were locally involved and actively participated in the projects, much more was achieved with much less even in sheer financial terms” (p. 117). Other studies of operations in major organizations (Rahnema, 1997) such as in the United States Agency for International development and the World Bank (2007) reported similar findings. Therefore from the data analysed I can conclude that sport has influenced the communities way of looking at the conflict because it creates avenue for dialogue and therefore perceived as providing the platform to talk about peace.

5.2 Sport as a Warriors’ Rehabilitation Tool

Rehabilitation is a vital component of the Disarmament, Demobilization and Rehabilitation (DDR) process. It ensures that the conflict way of thinking is eliminated and new values of peace are encompassed in the lives of those who have actively been involved in conflicts as perpetrators. Their minds are therefore disarmed and their lives reformed (Abatneh, 2006).

In this realization, TLPF has established a rehabilitation centre where warriors undergo training on the importance of peace building and vocational training. As per the date of the interviews of this study, TLPF had forty two warriors in the rehabilitation camp who were engaged in legal business both locally and internationally. Eunice Hasango indicated that there were eight of the warriors who had graduated and were earning a living legally for their own families while eleven

were still in vocational training. The face of the achievements of rehabilitation by TLPF, reports Lopeyong Kuskus, the programmes director of TLPF, can be found in Julius Arile Lomerinyang. Lomerinyang who is a reformed warrior after undergoing rehabilitation at TLPF Rehabilitation Centre is a well-known peace ambassador who has toured many countries of the world preaching peace and fighting illegal firearms. Lopeyong indicated that in 2006, Lomerinyang collected more than one million signatures over the world in support of his petition to eradicate illegal firearms in the world. His petition was dubbed “The Million Faces Campaign” which he handed over to the then United Nations Secretary General, Kofi Annan on the first day of the UN Small Arms Conference, which took place in New York from June 26 to July 7, 2006.

Community elders expressed their pleasure over the fact that TLPF had changed their perceptions over inter-community conflict, particularly now that former warriors had reformed to better citizens whose thinking is geared towards peace building rather than conflict. As noted by one Pokot elder;

Yes, some of the cattle rustlers have transformed into better people. Now, a number of those warriors participate in peace rallies, seminars and workshops. They now understand why peace is good and arms are bad. They are doing small business. However there are some who have simply refused to change but we are following them up. PME4

As noted by the elders and reformed warriors and other county officials, both men and women sampled, the sport initiative has been used as a rehabilitation tool as it provides avenues for reformed warriors and the community in general to be supported to engage in peace building activities and legal ways of earning a living. It has therefore been used to transform the lives of the communities economically and socially as they have better relations with their neighbours. This has led to an understanding of the ills associated with the vice and acceptance to abandon the

practice and reclaim their freedom and embrace new methods of earning a living. By embracing the initiative, it shows the communities perceive it as a tool to resolve the intercommunity conflict and hence restore peace, at the same time assist in rebuilding their lives by rehabilitating the reformed warriors, women and the communities in general.

5.3 Sport as a means of Alternative Source of Livelihood

During the oral interviews with one of the local rights manager of TLPF, Loriono Achile, it emerged that TLPF has embraced activities that introduce alternative sources of livelihoods to encourage the warring communities to disengage from cattle rustling and ensuing conflicts. This has led to reforming of the warriors after the understanding that livelihoods can not only come from cattle rustling but also through other legitimate means. As noted by both Turkana and Pokot women elders in their second interviews that;

We make our beads, baskets, mats and other things and sell during the peace races and get money. We can feed our children and take them to school. I am even selling to many traders who are buying from us and going to sell to other parts of this country... TWE.2

Whenever the events take place, businesses flourish in the hosting region. During the races, people sell their ornaments, animals.....” PWE3:

The chief executive of TLPF, Eunice Hasango further indicated that the warriors who have over time been using firearms to gain income need alternative sources of income if they were to surrender their only instrument-the gun, of achieving livelihoods. Loriono further indicated that this realization by the TLPF made the foundation to design programmes that enhance the warriors’ capability to earn income legally. To ensure that the warriors do not return to their old ways of cattle rustling, TLPF had initiated several income generating projects. The Foundation had initiated bee keeping

projects, interlocking soil stabilized blocks (ISSB) manufacture, buying and selling of livestock and zero grazing for the warriors. The Foundation has given the rehabilitated and reformed warriors capital to be able to start their own businesses and assisted in finding market for their products. Loriono reported that for continuity of the programme, one percent of the profits goes back to the Foundation to be used to assist others.

Hasango reported that TLPF had engaged women in income generating projects such as greenhouses where they practice horticultural farming. TLPF had also purchased farming equipment for the women such as irrigation water pumps to facilitate their vegetable farming and held exchange programmes where they arrange study visits for the warriors and their women to see how such projects had been implemented in other areas. This, reported Loriono, had seen reformed warriors and women from West Pokot and Turkana visit Tana River, Mombasa and Nyeri, courtesy of TLPF.

Letongaile, one of the beneficiaries of TLPF livelihood programmes in West Pokot indicated that TLPF had also employed restocking as one of the methods of mitigating conflicts. He further reported that The Foundation ensures that the reformed warriors are able to restock following raiding of their animals or after natural calamities. The reformed warriors first go through educative workshops to make them understand that restocking does not only come from raids, but that there are other ways of securing livelihoods. Hasango emphasized that restocking is undertaken strategically to avoid further loss of animals through raids. For instance, TLPF with the assistance of the donors only give animals or cash price after peace races or after one has lost their livestock through natural calamities. She further noted that TLPF does not

compensate by giving out the same local indigenous breed which can run fast and therefore prone to raiding; the Foundation gives high grade dairy cattle which cannot run fast and therefore not attractive to raiding. This in turn has encouraged zero grazing thus reducing over-herding and environmental degradation.

The engagement in income generating activities by the communities is an individual as well as societal transformation realised as a result of the initiative. The communities' cultural belief that wealth can only be created through raiding is being replaced as they engage in modern practises in farming and trade to support themselves. The realisation that cows mean everything is slowly changing and they are detaching themselves from armed cattle rustling.

5.4 Sport as a Facilitator of Education

It was found that education targeted virtually all community members at different level depending on the knowledge and skills required by each group. It was found to be necessary in changing communities' attitudes towards armed conflict and livelihoods. Education plays a fundamental role in promoting cultural understanding, change in points of view, interpersonal cooperation and initiates or enhances skills of future disengagement from conflicts. Education can transform the thinking process of a generation in an environment of inter-ethnic hatred to breed a new generation where different ethnic groups not only perceive each other as members of the same society but also share and leave harmoniously with each other. Education therefore is key in reculturalising a people from a culture of conflict to a culture of harmonious interaction between members of different ethnic groups. One way in which

reculturation can be pursued is by training people at all levels of society in subjects such as human rights and conflict resolution (Galtung, 2013).

A top leader in TLPF, Eunice Hasango indicated that TLPF has pursued conflict mitigation by educating different classes of people among the Pokot and the Turkana. Through education and talent development, TLPF has transformed the lives of the warriors by training them to disengage from cattle rustling and employ skills in legal means of earning their livelihoods.

She further added that the warriors who had voluntarily surrendered their weapons were taken through vocational training in Kapenguria and Kitale towns where they acquired different skills in carpentry, driving or hair dressing. The TLPF later offered capital to the warriors who graduated from vocational training to establish businesses. They were therefore able to have an alternative livelihood which is legal and completely disengaged from cattle rustling. This is captured as follows;

We help the reformed warriors to rebuild their lives by training to give them basic skills needed to start small businesses. We pay their fees in institutions that accept them and once they are ready we give them capital to start their ventures and support them all through...we don't want them to retract to armed rustling so we follow up to ensure they are doing fine.. TR2:

Kuskus, the programme director at TLPF added that TLPF had targeted children of the reformed warriors who were mainly from humble backgrounds in the society and incorporated them in an education sponsorship programme where their school fees were fully paid by the Foundation. He indicated that this programme starts from primary to university level. Kuskus noted that this sponsorship opens up possibilities of transforming a generation from a culture of conflict to a culture of peace and

harmony. Kuskus noted that this programme has achieved its objectives courtesy of the sports initiative.

Besides, Lokilale, a member of the county security team indicated that peace education is encompassed in the curriculum in schools sponsored by TLPF in the attempt to reculturise the children into a peace culture. Children from Pokot and Turkana communities in these institutions have therefore been able to interact with each other breaking the stereotypes. Hasango reported that the Foundation is also working with University of Nairobi to develop a peace curriculum which will be used officially in the villages and schools around the region to educate the locals on the dynamics of keeping peace among warring communities. He noted that;

We have our school in Pokot where we are educating children from both communities especially those from very humble backgrounds and those of the reformed warriors. We also sponsor others in other schools since we can't accommodate all in our school, both in private and public schools, colleges and universities. I thank our sponsors who make this possible...education is very crucial in this initiative as it liberates their way of thinking. CGO4

Loriono indicated that TLPF had also established a rescue education centre for girls who were on the verge of being subjected to female genital mutilation (FGM) and forced early marriages. Among the Pokot and the Turkana communities, payment of bride price is in terms of herds of livestock. Most of the young men must raid to be able to raise bride price and this invigorates the bad culture of cattle rustling. By rescuing girls who are about to be forced in early marriages, TLPF has indirectly been able to curb cattle rustling. Kuskus further notes that TLPF not only rescues and educates the girl child but also goes ahead to educate the parents of such children on the need of girl child education. TLPF is also involved in reconciling the girls and the parents. He asserts that;

Girls are more vulnerable, because they are married early and this exacerbates the armed rustling since the warriors must raise bride price through raids. So in our rescue centre we shelter them and take them to school...even those running away from female genital mutilation are here... education has changed them and they don't want to get circumcised or married early..' TLPF4

Besides, respondents indicated that sports initiative had immensely contributed towards uniting the children from the two communities. This is because members of these communities are now taking their children to the same schools as is evident below;

Some are appreciating the need for young people to go to school and we are supporting them access education which will help them change their lifestyles. You have seen our school (pointing at the direction).They have lost many people and some of them don't want their children to die in it. I think ...eh, we are doing fine, slowly. We also give heifers to restock their herds and, the see that stealing is not the only way to improve their stock. TLPF4

If more boys and girls go to school then there will be no one to go for raids because we are too old for this (indicating rustling). TE3

The respondents also indicated that the youth had learned skills and values that were useful in establishing peace cooperation, unity and understanding. These skills and values were highlighted by respondents as part of their perceptions of sport towards community conflict among the two warring communities. I found that in the schools and in the peace races, these skills are inculcated and nurtured so that the children from both communities remain united, learn to share, tolerance, team work, competition and fairplay among others. Therefore through education whether formal or informal these skills and values have been shared among the two communities thus contributing to peace building. This was captured by one TLPF staff noting that;

The children in our schools are learning to live together with each other as they have to share everything here and so must cooperate with one another. When they are here they forget their differences...TR.

In conclusion, I found that the communities indicated that sport had actually contributed to so much in terms of their perception of intercommunity conflict as discussed here and this was a positive contribution towards peace building. In the next chapter I discuss the last research question.

CHAPTER SIX

PRESENTATION OF FINDINGS

CHALLENGES FACED IN USING SPORT AS A PEACE BUILDING TOOL IN CONFLICT SITUATIONS

6.1 Introduction

This chapter presents findings and a discussion of the last research question which sought to establish challenges that are involved in the use of sport in peace building initiatives.

6.2 Challenges involved in the use of Sport as a Peace Building Tool

This question addressed the major challenges faced in using sport as a tool in peace building and specifically concerned itself with challenges related to the use of community dialogues in peace races and peace meetings and other empowerment projects, with the key stakeholders. This focused on using communication to engage the stakeholders in areas such as understanding the conflict situation and its dynamics, decision-making processes, problem identification processes, setting of objectives and goals as well as implementation of the decisions and actions for purposes of peace building. It also considered challenges related to the planning and preparation of the peace races and peace meetings, mobilization of participants, actual participation, media use, cultural challenges and individual and group characteristics. (See content scope in, chapter one).The themes derived from the content scope include communication related challenges, political challenges, financial, cultural, individual and group characteristics.

In communication related challenges the main challenge noted was in mobilization for participation since majority of the targeted groups were in very remote areas and the media to be used was mainly the community radio and messengers. The majority of the communities' members do not have a radio and others are in areas where connectivity is a challenge. The use of messengers posed a challenge because they have to travel for long distances to reach these communities in their village. Lack of proper road network and good vehicles to reach them proved a big challenge as noted by a TLPF Respondent in his first interview as follows;

Getting to these people to inform them about the races and other events is really hard....we walk for long distances...no water and food in those places...many don't even own a radio so when we announce on yemit radio...only a few get this information. The roads...there are no roads...it's a big problem....TR1

Another respondent in support of these sentiments noted that;

That besides, the infrastructure in the region is in a sorry state. TLPF faces major challenges in the attempt to reach the grassroots to speak to the warriors to participate in the races where there are bad or no roads and poor communication network. The few vehicles that the Foundation possesses were donated by an NGO named Oxfam but sometimes they break down due to poor roads... TR4

The problem of convincing the armed warriors and some elders about participating in the races and peace meetings was noted. This is not easy as noted by another TLPF respondent in his first interview as follows;

We talk and talk...I tell you before they agree to join us... we use the communities elders to persuade them first to come , then we pick it from there...its not easy...once they agree to join us things are better because they see other warriors and elders, and youth joining us and realize we mean well for them... TR3

The other communication challenge relates to handling the inter-community dialogues to ensure they yield the desired goals. When the participants have been mobilized and brought together at the camps, maintaining order especially at the initial stages of the

discussion is a challenge since they still view each other as enemies' tension in the meeting is felt and also they don't want to listen to each other. The elders are used to calm the participants and continue to do so until harmony is created. The elders are culturally respected and hence their presence in these peace meetings is very crucial. The situation is handled carefully step by step and facilitators begin by explaining the essence of the meeting and what the group intends to achieve by appreciating the difficulties of putting the two groups together. The discussions related to understanding the causes of the conflict, the participants role in the conflict and disarmament are handled systematically by the facilitators. Challenges of rowdy participants are noted such as dissatisfaction by other members, turn-taking, decision-making as well as how to implement the decisions arrived at. This is captured by one Turkana elder in the first interview when he noted that;

We bring the armed warriors together to talk about cattle rustling and peace... (shaking his head) these boys don't want to sit together and talk...others walk out...we elders have to talk to them and calm them down so that teglas people can bring the discussion of peace and disarmament... TE5

These sentiments are supported a TLPF respondent who adds that;

Its usually a bit difficult when we start the meetings...others are violent when they seen their counterparts from the other community...tempers flare but with the help of elders we calm and control the group...despite these issues we stil manage to initiate the peace dialoguesusually the first meeting is the most difficult...afterwards in subsequent meeting we talk and understand each other peacefully.. TR4

Another TLPF respondent in support of the communication challenges added that;

Bad blood between community members makes it difficult for TPLF to initiate dialogue...it takes TPLF a lot of time to bring the warring communities together for dialogue...however, TPLF is determined to achieve its goals ..TR2

The other major challenge is related to finances. Funding as observed by the programmes director at TLPF, LO who observed that TLPF in its sport initiative had faced various challenges in its endeavor to mitigate inter-community conflict among the Pokot and the Turkana... Funding of the Foundations projects and activities has not been sufficient. He indicated that there were major projects that TLPF had initiated such as, schools, sports stadium, health facilities, alternative livelihoods projects and peace races. These projects and activities necessitate a huge budget that TLPF has not been able to achieve. The issue of insufficient funds had also affected the staff who opted to leave the Foundation since their salary expectations could not be met. The high staff turnover, reports HO, had affected the smooth running of the Foundation's programmes. TLPF had also faced challenges in support of children from poor families who cannot raise school fees as it is not able to pay school fees for all needy children. Hence they can't sponsor as many as they would like to.

In the midst of these challenges, TLPF had introduced free lunch as a motivator to keep the children in school. These sentiments are noted by one TLPF respondent in his first interview as follows;

Interviewee: The Foundation has done fairly well. However, the foundation faces serious financial constraints due to inadequate funding from potential donors.

Interviewer: In which way has this affected your operations?

Interviewee: *Some of the reformed warriors are retracting due to inadequate funding for alternative livelihoods....fees for all the children they support is a lot and they don't have a lot of money...salaries for staff are a challenge and getting volunteers here is hard...money is everything..even vehicles to travel to these remote areas need money to buy four wheels..*'TLPF3

On group characteristics related challenges, Hasango further indicated that TLPF has been facing resistance from some of the communities' members. Some members were still rigid and resistant to change concerning some of the cultural issues. For instance, some men do not allow their women to participate in TLPF's activities. Some of the elders do not allow women to address them. Since a number of the staff at TLPF and participants are women, the Foundation's work becomes very challenging.

Kuskus observed that another issue concerning the cultural rigidity is the FGM which was still highly practiced. Some girls who were supposed to be protected from the practice actually glorify it to an extent of running away from school to undergo the cut. This defeats the work of TLPF in educating and protecting such girls. This is noted by one Pokot woman elder who noted that;

Women now understand that we should stop supporting the warriors and take the girls to school...this circumcision and early marriages need to stop ... some girls are running to it..we want to talk with our men about peace even though some won't allow us to speak to men.... PWE

Kuskus adds on security front, that the region inhabited by the Pokot and Turkana, though relatively peaceful, experiences pockets of insecurity. In their endeavor, the Foundation's workers have been caught in between conflicts. For instance, there have been pockets of violence in Turkwel region where TLPF's work has been hampered. The Foundation keeps on mitigating conflicts in the area with an aim of bringing peace in the whole of the region, usually amidst insecurity concerns. A TLPF respondent noted that;

Insecurity sometimes makes it hard for us to do our work...though not as bad as it was...pockets of armed conflict are reported and sometimes we are caught up and have to wait for areas to be peaceful then we go in to talk to the people in those areas..TR3

Political challenges were also highlighted as facing the initiatives efforts of brokering peace as noted by a county government representative and a reformed warrior as follows;

Certainly! Most parts from which warriors need to be drawn from are in accessible...they are remote and therefore pose outreach challenges. Besides, we have previously experienced problems facilitated by the area politicians...they incite local community members against TLPFs marathon Some of our leaders frustrate her efforts by giving us guns to go and raid when she is helping us to disarm and stop armed raids...Others talk ill about her initiative yet they do not help us in anyway. RW4

Majority of the respondents indicated that political challenges had taken centre-stage in the realization of TLPF objectives. Another respondent commenting on the frustration that the political class has meted on the initiative indicated as follows:

The government should stop killing our people in the name of looking for guns... they should encourage voluntarily disarmament and support development project in the region so that we support our children...we are not killers. TE5

To summarise the findings of the research question three, it has emerged that notwithstanding the challenges being faced, TLPF initiative continues to play its role in ensuring that armed conflict is eradicated and tension replaced with peaceful coexistence among the warring communities in Northern Kenya.

6.3 Chapter Summary

This chapter dealt with the third research question regarding challenges faced by the use of sport in facilitating for participatory communication in peace building and highlighted the main challenges as communication, group and individual characteristics, financial and political challenges. This concludes on data analysis and presentation of findings. The next chapter deals with discussion of findings, conclusions and recommendations.

CHAPTER SEVEN

SUMMARY OF KEY FINDINGS, DISCUSSION AND CONCLUSION

7.1 Introduction

In this chapter I present the summary of the key findings, make a conclusion and give my recommendations. The chapter is organised into segments in line with the research questions of this study. The first segment is a summary of the main findings in each research question. The second segment focuses on a detailed discussion of the findings from the first research question which is about communities' perceptions on sport as a medium for communication in peace building. The third segment is on the findings from the second research question which is about the contribution of sport towards change of societal perceptions on inter-community conflict and the fourth is about the challenges involved in the use of sport as a peace building tool. This is followed by contributions to the study, suggestions for further research, recommendations and finally the researcher's reflections during the study process.

7.2 Summary of Key Findings

The details of the findings of this study were presented in Chapter Four, Five and six. In this section, I present the summary of the key findings based on the research questions of this study as explained in Chapter One. The study sought to answer the main research question which is: 'what is the significance of sport in promoting inter-community participatory communication in peace building? The specific research questions were;

- How do the communities' in conflict perceive the use of sport as a medium of communication in peace building initiative?
- How has sport as a medium of communication contributed to change in communities' perceptions towards inter-community conflict?
- What challenges are involved in the use of Sport in peace building initiative?

This was answered by discussing themes and sub-themes from the data generated from the study and in relation to the literature reviewed. The findings were based on the analysis of data generated from in-depth interviews, focus group discussions, document analysis and observations while in the field. The following subtitles present the summary of the findings of the study according to each research question.

7.2.1 Communities' perception on sport as a participatory communication medium in peace building

The response of the communities' perception on sport as a communication medium in peace building was listed as below:

- Sport facilitated for dialogues aimed at peace building through participation in various peace activities,
- Two –way communication/ dialogical communication yields better results but needs to be complemented with one-way communication especially for mobilization for participation purposes and for passing information
- Dialogue was extensively used during the peace races and peace talks, though at times it was difficult to control the groups and allow each other to make their contribution
- Interpersonal /group relations interfered with the dialogues
- Promotes unity and tolerance among the warring groups who see each other as enemies , hence create room for dialogue

- Through team spirit, cooperation is established among the youth and other groups, hence creating an opportunity to work together.

7.2.2 Contribution of Sport towards change of communities' perceptions towards intercommunity conflict

The communities' response on the contribution of sport towards change of perception was listed as below:

- Promoting coexistence and building of good relations among the warring/divided communities which was difficult to achieve previously, though some respondents said they cannot live with their neighbors no matter what.
- Contributes to the peace experienced although pockets of attacks are inevitable
- A means for empowering the youth and women who play a key role in fanning the conflict
- Promotes the culture of peace and stability.

7.2.3 Societal Perceptions on Inter-community Conflict

The response on societal perceptions on inter-community conflict is as below:

- Sport alone cannot resolve the conflict, lack of government and political support is felt
- Underdevelopment and poverty hindering focus on peace building
- Through inter-community dialogue invokes feelings of reconciliation among divided communities
- Willingness to be rehabilitated and Acceptance of alternative livelihoods through reforms and capacity building
- Facilitates opportunities to build relationships based on trust among the warring communities
- Invokes feelings of hope in ending the conflict and living peacefully.
- Appreciate role of education in peace building and development

- Support, advocates and promotes voluntary disarmament rather than forced disarmament
- Gun culture still a big challenge to peace building,
- While embracing peace building, Political interference a big challenge to peace building
- Promote change of cultural beliefs related to wealth creation and enhances skills for future disengagement from conflict.
- Key stakeholders to support and work with TLPF in peace building including the government

7.2.4 Challenges Experienced

The challenges experienced are summarized in the following sub titles.

7.2.4.1 Communication related challenges

- Management of inter-community dialogue especially at the initial meetings where animosity, tension and disrespect for each other is witnessed
- Handling turn-taking and decision making processes, poor listening skills was noted
- Network coverage in remote areas inhibit proper communication with the target groups especially during mobilization for participation
- Social –economic factors such as poverty hinder communication processes – lack of communication channels such as radio and television
- Use of traditional channels of communication such as messengers is ineffective due to the nature of the terrain
- Poor transport network, lack of water and other social amenities affect peace building initiatives

7.2.4.2 Financial related challenges

- Lack of sufficient funds to support the peace initiative projects such as education, restocking and skill training

- Inconsistent staff remuneration challenges leading to high staff turn-over due to lack of funds
- Insufficient funds to organize for the marathons more frequently and give good rewards
- Lack of government financial support in the region for education, roads , hospitals, schools and other amenities

7.2.4.3 Culture related challenges

- Beliefs related to women and their role in the community hence sidelining them in the peace initiative, yet they are key in resolving the conflict.
- Cultural beliefs about marriage and wealth creation.
- Cultural beliefs about moranship/warriorship and cattle rustling

7.2.4.4 Political challenges

- Lack of support from some political quarters or groups in ending the conflict
- Promotion of the conflict by some political leaders by providing arms after disarmament
- Poor development in the region as a result of poor political leadership and lack of government support

7.2.4.5 Social-economic challenges

- Commercialization of cattle rustling, thus involving other communities, thus making it difficult to end the conflict as other communities are involved and when the attacks occur, they are blamed on Turkanas or Pokots which is not necessarily the case
- Increased cases of banditry in the region, resulting to insecurity in the area, inhibiting efforts to restore peace in the area
- Inadequate Surveillance and prompt recovery due to insufficient security and porousness of their borders.

In summary, first, in regard to communities' perception on the use of sport as a medium of communication in peace building initiatives, this study found that the communities' perceived sport to have a utility purpose in facilitating dialogues and creating an environment in which both communities in conflict could engage in peace building. The communities' voluntary acceptance to participate and support various TLPF activities and functions indicated their perceived positive utility of the sport initiative. They saw the value of the initiative in the communities and this was realized through the participatory communication which was extensively used and found to yield better results though was complemented by one-way communication especially for mobilization for participation and information purposes. There was need to manage turn-taking, decision-making processes and listening during the peace dialogues. Sport was therefore seen to be a useful media and catalyst for participatory communication focused on peace building as discussed in detail in chapter four. It was perceived as assisting in building of social capital and cohesion by promoting unity, trust, cooperation, social relations and tolerance among the warring groups. To many of the respondents, sport contributed to the peace experienced although pockets of attacks are inevitable. Lastly it was seen as a means for public education on peace building and empowerment for the youth and women who play a key role in conflict and also in peace building.

Secondly, in regard to sports contribution to communities' change of perceptions on inter-community conflict, the findings from my study indicate that majority of the respondents perceive sport to have been instrumental in their transformation in understanding of the conflict situation and therefore assisted them in realizing their responsibility in either promoting the armed conflict or peace building. Specifically it

led to individual and social behaviour and attitude transformation by adapting and supporting peace building initiatives and programmes. This has enabled the communities to seek alternative means of livelihoods through reforms and capacity building, embracing education, accepting to disarm and work towards a peaceful co-existence. It is also perceived to invoke feelings of hope in ending the conflict. However, it was also felt that the support of government, local political leadership and other non-governmental organizations in the region was missing in terms of promoting development in the region. This cannot be handled by TLPPF alone. Finally it has transformed their perception of cultural beliefs related to wealth creation hence embraced new skills for future disengagement from conflict. The communities are more receptive of education for both boys and girls which helps in ending.

In regard to challenges encountered while using sport in peace building, the findings indicate that, the following challenges were faced during the implementation of the programme and were considered to have slowed the peace activities generally. They were categorised as political, communication, socio-economic, cultural and financial related challenges. The main challenges were financial and political.

7.3 Discussion

This section discusses the findings of the study in relation to previous studies. It is arranged as per the research questions of the study. Each section begins by highlighting the key findings in each research question, followed by a discussion on related studies. Johnson and Christensen (2008) point out that the discussion section has the purpose of interpreting and evaluating the results obtained. It also gives emphasizes on the relationship between the research questions and the results and also integrates the results with prior research. In this regard the discussion will focus on

three issues in this study which are; perceptions of communities' in conflict on the use of sports as a communication medium in peace building initiatives, contribution of sports as a medium of communication towards communities' perceptions on inter-community conflict and challenges involved in the use of Sports in peace building initiatives.

7.3.1 Perceptions on Marathon sport as a Medium of Communication in peace building.

This study discusses communities' perceptions on the use of sport as a communication medium in peace building under the themes; participation in the TLPF activities and inter-community communication, relevance of the messages emerging from the communication process in relation to peace building and relevance of communication media /strategy used in inter-community communication and other TLPF activities.

Participation as a theme was broken down to the following subthemes for ease of discussion: degree of participation in TLPF activities, (committees, talks, races, and other projects), participating cadres/groups and their roles in the peace races and meetings such as planning, mobilization etc, nature of participation for different stakeholders in the communication process and other activities and categories of participation by different stakeholders. Participation is looked at from the literal meaning of taking part in TLPF activities and from a communication perspective. These subthemes are discussed below.

7.3.2 Participation in TLPF Activities

On the communities' perceptions on the degree of participation in the initiatives activities such as peace races, peace dialogues, education barazas and other capacity building projects, I found that majority of both communities members willingly and voluntarily participated although in some cases, some non-reformed warriors needed a lot of convincing and here gatekeepers (elders mainly) were used as they command a lot of respect in the communities. They perceived participation as a welcome activity since it created forums to discuss the conflict situation and peace building as well as empowerment through capacity building and knowledge sharing. Without grassroots participation the initiative would not have served its purpose.

On degree of participation in inter-community communication, I found that participants turned up in good numbers in many of these forums. Representatives from both communities who were seen to command authority and respect in the communities such as elders men and women, government representatives, security officers, educationists, youth leaders as well as reformed warriors, were seen to participate to a larger extent. Here issues were openly discussed for the benefit of both communities. Participation resulted in creating extra and intergroup interaction thus strengthening ties and social cohesion among the communities which resulted to working towards a common goal of peace building.

Generally participation was to a larger extent by all stakeholders and these indicated their perception on the value of sport initiative as a communication media in peace building. These findings are supported by other studies such as, Freire (1997), Mefalopulus (2008), Darnell (2010) and Schulenkof, (2014). Schulenkof, (2014) in

his study on sport events' contribution to reconciliation in Sri-lanka among two divided communities; Sinhalese and Tamil muslims, concluded that sports participation can contribute to reconciliation and peace by bringing the disparate communities' together and creates communication necessary to reduce inter-group barriers, create understanding, trust and connect with others to achieve peaceful togetherness. For this to happen, participation by both communities' was critical as found in both studies. The UN `Inter-Agency Task Force on Sport for Development and Peace (2003), in support notes that sport is 'a key component of social life, directly engaging communities' and 'helps create social relationships, build connections and improve communication between individuals and groups. Mefalopulus (2008) in support notes that 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, (ibid). UNDP (2011, p. 21) indicates that participation requires increased influence and control and demands increased empowerment in economic, social and political terms.

On the contrary, my study found that the communities did not have increased empowerment in economic, social and political terms though they fully participated. Although empowering the communities both socially and economically is one of the projects agenda I found that TLPF was doing a lot to empower them, though a lot needed to be done due to many challenges especially financial and political. My study found that the initiative was not focused on political empowerment either.

This notwithstanding, grassroots participation was found to be in large numbers and focus was on economic and social empowerment. Wilkins and Mody (2001) and Wilmot (2008), in support notes that 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 which is what the initiative was assisting the communities to do. I therefore found that participation not just by team members only but by all stakeholders was necessary in a participatory approach is key.

In relation to participation for empowerment, I found that TLPF alone cannot empower all the communities to a level sufficient enough to make them to completely shun armed conflict, and hence the need for broader partnerships with the government and other stakeholders in developing the region. Freire (1997) in support of participation for empowerment notes 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.

Therefore participation in both the marathon, education barazas and peace dialogues emerges as necessary to bring about this awareness since here both, social, cultural, political and economic issues are addressed as they have an implication to the communities' lives and action to be taken as agreed upon. The study found that communities were able to discuss the conflict situation and the need to work towards peace. Darnell (2010) similarly supports the utility of sport as a development tool in which sport participation is understood to support marginalised persons, often youth to achieve within a competitive and hierarchical culture and political economy. My study, on contrary did not focus on the youth majorly but the entire society, hence

adding that sport initiatives should not focus on team members but the entire society for better results as majority of the studies done focused on youths who are active in sport.

On the relevance of the communication strategy used during participation in inter-communal communication, I found that dialogical/participatory communication was highly used as issues were openly discussed and no external decisions were imposed on communities. TLPF acted as facilitators only in the communication process. However top down communication was mainly used during mobilization for participation in races and peace talks.

Interpersonal communication was also used especially where certain individuals needed to be convinced to take part like the non-reformed warriors. Community's representatives fully participated in the peace meetings as communication facilitators as well as participants in the discussions and this facilitated for communication as seen in Schulenkorf, (ibid). Freire (ibid) argues that dialog is an act of creation and the act of naming the world is an equivalent to creating the world and thus by 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 supports the participation by key stakeholders in the inter-community dialogues. This means that even when using mass media, messages can be expected to originate from people themselves rather than from outside experts (Markman et al., 2010). This explains their

participation in these activities to own the process. By involving both marginalised communities issues of poverty which perpetuate the conflict are addressed.

Amartya Sen, (1981) notes that, participation addresses poverty, which involves income poverty as well as capability. These two are closely related since income poverty affects capabilities of an individual and vice versa. This was found to be true in both communities and hence the need to empower both communities at the income and capability levels through the various TLPF activities. 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. I found that the two communities were previously, (Eston, 2013) left out by subsequent governments in regard to development and hence the high poverty levels noted in the region.

These were issues which through participation, were brought forward for discussion. In support of participation in participatory communication, Mefalopolus (2009) adds that 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.

The study found that the participation was inclusive in a participatory approach which is a theoretical consideration guiding this decision. In supporting this inclusivity from the beginning of a project, the World Bank acknowledges that "Sustainability and people's participation became key elements of this new vision, World Bank (2007, p.

3). It notes that, internationally, emphasis is being placed on the challenge of sustainable development, and participation is increasingly recognized as a necessary part of sustainable development.

While the studies discussed here support my findings in regard to participation and communication, the same studies did not consider the theoretical assumptions behind the communication process. They all mention that sport initiatives make communication possible, however none of them looked at how sport facilitates communication and the theoretical assumptions guiding the communication process and which communication process was considered relevant in these sport peace building initiatives. Schulenkorf and Thomson (2008) and Wilson et al (2013) were concerned with using sport to bridge unity and peace among divided communities but none focused on how communication facilitates this process. My study adds to knowledge in the field of development communication by indicating that theoretical considerations to communication should be considered as I found participatory approaches were relevant in the sport initiatives, hence the communication process used should be dialogical.

Therefore I conclude that sport initiatives facilitate participatory communication aimed at attaining various goals but must be based on theoretical approaches in relation to communication in communication for development, such as participatory communication as found in this study.

7.3.3 Participation Roles in peace Marathons, organizing committees and Peace Talks

In regard to participation roles, my study found that the participants had various roles at different stages of the peace initiative both at the peace races and peace talks. The study aimed at establishing whether the different cadres of participants played any significant roles in the TLPF activities right from planning and mobilization, communication/decision making and implementation stages or they merely were coming together without specific roles. The study established that they played significant roles. This ranged from the owner of the foundation, to elders, men and women, reformed warriors, youth and non-reformed warriors, government representatives and TLPF staff. This finding is supported by Wilson et al (2013) in their study entitled ‘when celebrity athletes are social movement entrepreneurs’. A study of the role of elite runners in run-for peace events in post-conflict Kenya in 2008, by asserting that, high-profile athletes played a crucial role in the organization of reconciliation events and they did so by involving all the key stakeholders to participate in various roles including themselves as seen in their active involvement in and personal investment of the outcome of the peace-promoting activities. The founder of TLPF is an elite athlete using her organization and ability to mobilize resources to bring reconciliation among the two warring communities.

I study found a number of other stakeholders and the County government worked with TLPF. Wilson et al note that these athletes are social entrepreneurs more than ‘presence’ athletes in these initiatives and hence their key role of mobilizing other stakeholders. Participation was guided by the founder and staff who worked closely

with representatives from the various cadres selected as indicated in the selection of participants in chapter 3.i found that her role and those of other stakeholders were crucial and indicated their perception of the role of the sport initiative. In their study, Wilson et al (2013) support the findings when they argue that when sport is used as an interventionist approach, it acts as an educational tool for otherwise disempowered, marginalised people but puts emphasis on the need to have proper programmes outlined to achieve this educational goal.

From this study, I found various programmes were in place with specific goals in line with peace building and empowerment. Through the various categories of participants some were tasked with educating the communities about the conflict situation, disarmament, alternative livelihoods and peace building especially through the public barazas, peace races and peace meetings. Other roles included planning; organizing and executing decisions arrived at. Communication became central in these activities and this was possible due to the participation and uptake roles by TLPF founder and her team, other stakeholders and the communities. This finding of my study is contrary to those of Darnell, (2010). Although their focus was on use of sport, they were concerned with the participation of the youth more than other stakeholders to bring reconciliation. In this study, however, though the youth were involved in the peace marathons, their participation at the peace talks was limited and youth representatives were used.

My study adds knowledge by indicating Participation by key stakeholders and generally everyone in the society was the best approach rather than focusing on the youth who are team players. Despite this, emphasis on participation by key

stakeholders in various roles is critical and mandatory. Findings from the study indicate that there was proper participation in the planning committees. Under participation representation, the planning committees which were composed of members from the different cadres, were to ensure that both communities are well represented in the marathon and peace dialogues planning committees and that their groups interests are taken care of.

Besides, other key stakeholders such as the religious groups, county governments, non-governmental organizations with an interest in peace building and human rights groups among others are also integrated. The members selected to sit in the planning committees were tasked with ensuring that their groups concerns related to organization and participation in the races and peace dialogues were put in to consideration. They were also to ensure the event was successful and its objectives, both short and long term are eventually realized. Other issues discussed at the planning stage were organization for event venues, security concerns, accommodation, meals and all other logistics needed to ensure the event was successful.

The participation of the different groups in the planning and implementation committees was seen as an indicator of their support for the initiative. These findings are supported by Tufte (2001) when he notes that for purposes of inclusivity and the need for a participatory approach emphasis should be on letting the stakeholders get involved in the development process and determine the outcome rather than imposing a pre-established outcome by external actors.

This indicated that the committee members were in support of the initiative and its activities and they were willing to work with it to resolve the armed conflict. Planning as a theme, which is key at any development project was seen as necessary not only to make sure all logistics are taken care of but also to ensure the communities understood the objective of the event, to support it and engage in active implementation of the strategies laid out in the peace talks.

In this initiative care was taken to avoid a scenario where decisions are seen to be from an external source rather than from the affected communities. Msibi & Penzhon (2010) emphasises on the need for active participation and involvement in decision making that affects development and notes that this is central in sustainable development. This was achieved at the committee level. This literature therefore supports the decision by TLPF to actively involve the community's members and other key stakeholders in all the initiative activities related to the development process by assigning different cadres roles in the planning committees up to the implementation stages.

This was informed by knowledge on failure of other initiatives in the region due to lack of involvement by communities key stakeholders as found from the study. Participation in these studies focused on the mainly the youth and coaches as the active team members, contrary to my study where I found the participation by key stakeholders and generally everyone in the society was the best approach. My study adds knowledge in relation to participation by indicating that the roles of participants as well as the category of participants should be factored in so that it's inclusive. This

could be done through formation of organising committees who mitigate on any issues arising in the peace initiative as found in my study.

7.3.3.1 Participation in Identification and Mobilization of Participants

Findings from the study indicate that there was sufficient participation in identification and mobilization of marathon and peace talks participants by those tasked to do so. It also emerged that mobilization for participation especially in the peace marathon was open to all who were willing to go out and convince and encourage others to enrol for the peace marathons. The study found that while this was an open exercise, due to the resistance witnessed by some participants especially the warriors and some elders, certain individuals who were seen to be influential were assigned the responsibility of going out to identify certain participants for the races and peace talks and ensure they brought them on board. This is supported by Rainer et al., (2012) on use of celebrity elite/champions sports people.

In this study the founder played a key role in mobilization not only for participation but also for funding for the activities, Wilson et al (2013). Mobilization for participation in peace talks was the preserve of the Planning committees. This finding is supported by Schulenkorf and Thomson (2008) in his study where he provides a thorough description of the design, implementation and evaluation stages of a two day inter-community event aimed at improving relationships between divided communities and puts emphasis on the design stage which involves planning and preparation. He asserts that at this programme design stage, intensive negotiations with key stakeholders, government and ministry ensure institutional support from all sides, local organizations committees made plans to share marketing responsibilities, to reach respective groups and other details.

I found that intensive negotiations were taking place with all the key stakeholders to ensure full support of the initiative and especially those required to ensure others come on board by identifying and mobilizing their support. Community leaders played a key role in ensuring that the young people, children and especially the warriors were reached out and convinced and encouraged to come out in large numbers and take part in the peace races which are seen as peace building initiatives. This meant that at the planning stages of the event, those people to engage in the actual identification of participants for the races were identified and notified of these tasks and supported where necessary.

In support of these findings, while emphasising on Craig, (2007) offers a traditional community sport development process and notes that a successful sustainable sport-based community development initiative requires four core components which are; community selection/ readiness and capacity building, need for a community catalyst (champions) to provide process leadership (not defacto internal leadership); the need to build a cadre of collaborative group/community partnership from a wide across a selection of people and organizations who share a vision and have the capacity to achieve that vision through true collaboration and true shared decision-making through community development processes.

These implies that those selected to play the role of identification and mobilization understand the need to have a wide representation across the communities and especially those in peace talks to understand the need for the collaborative group /community partnership. This leadership especially from within the affected

communities is crucial since the local leaders know their people well and know the best strategy to use to convince them to support their initiative.

This reinforces the need for participation by internal actors especially in mobilization and seeking support for the project. Mefalopulos & Tufte (2009) assert the need for the leadership to understand the conceptual approach to participation as stakeholders have different vision and definitions of development. They argue that the following questions should be answered; what is participation to each stakeholder, why participation is important in development process and for who it is important, who is supposed to participate, when is participation relevant and for whom as well as the constraints to participation and according to who and how is successful participatory process evaluated.

Findings from the study indicate that at the initial planning stage of the initiative some of these questions are answered especially when the stakeholders are introduced to participation, who should participate, why it's important for the communities to participate, when their participation is relevant for them and the initiative. This explains why at the mobilization stage, planning committees are formed where representation is necessary and they are taken through to understand their role in the initiative. The participants in the races as well are taken through to understand why it's important for them to participate especially the community's warriors, elders and women as they play a key role in supporting the armed conflict. The constraints of participation are discussed under challenges in chapter five.

7.3.3.2 Participation in planning for Project Communication Strategies

Findings from this study indicate that, there was some participation in the planning for communication strategies by the committee members. Most of the planning for communication was done mainly guided by TLPF staff and focused on the channels and media to be used for communication for various functions and the messages to be conveyed to various stakeholder/audiences. Mass media especially community radio and national radio and television were to be used for mobilization for participation and awareness creation for the events. Dialogical/participatory was mainly to be used during the peace meetings and education barazas though interpersonal and group communication was to be used where necessary. These were viewed as the only means of ensuring a shared decision-making process takes place.

Schulenkorf and Thomson (2008) supports the value of communication in such initiatives as they create room for dialogues, Wabwire (2013) on the other hand looks further at the value of the type of media to be used in community projects. Both of them however do not talk about the need to plan for this communication and this is contrary to my study findings. From the planning stage, it was noted that communication concerns were properly articulated though there was no conscious effort from TLPF to get professional help on how to handle the communication process. The team understood the need for dialogues but lacked professional guidance on how to handle the communication process however; the dialogues were still handled in their own way.

The planning involved agreement on certain communication aspects, such as communication channels or media to be used during the different stages of the initiative for different purposes, the topics/ messages to be communicated, recipients of the different messages and feedback strategies. At the mobilization for participation in the races and peace talks it was necessary to agree on how to reach members of communities and what messages to be sent out especially the youth and warriors as well as the entire communities even the event sponsors, hence the need to plan for communication. This was necessary for purposes of ensuring that every time there is a Peace marathon coming up and subsequent peace talks, both local communities were reached out in good time in order to prepare for the event.

It was also necessary to reach out national and international audiences in order to get both technical and financial support and to highlight the plight of the people of Northern Kenya. These were crucial decisions which were agreed upon at the planning stage. Although technical knowledge was needed to guide the choice of media, it was important that the representatives of both communities understood the reason behind using both face to face and one way communication and hence the use of their local radio station, 'Yemit'.

In support of the usefulness of community radio, Wabwire, (2013) notes that community radio has created grassroots-level participation and horizontal circulation of ideas among deprived rural. Radio can also contribute a lot to community to make their life better. (Ambedkar, 20, Kumar, 2003) in Wabwire, (2013) advocate that community radio station can play a significant role in increasing and promoting participation and opinion sharing, improving and diversifying knowledge and skills and in catering to health and cultural needs of the poor deprived rural communities,

especially in the underdeveloped countries. Siemering, (2007) adds that community radio plays a vital role in building vibrant communities, in mobilizing groups to action by informing and empowering citizens, in giving voice to the marginalised groups of society and in bringing community needs to the attention of local and even national governments. This understanding justifies the choice of media. I conclude that there was sufficient participation in planning for communication in this initiative, hence the relevance of the initiative in peace building.

7.3.3.3 Participation of Key Stakeholders in Peace building

Findings from this study indicate that there was more participation by internal actors though external actors were minimally involved. Emphasis was put more on internal actors. The engagement of community elders to mobilize warriors and other participants together with the use of TLPF staff who are mainly members of both communities indicated that internal influence played a key role in ensuring the success or failure of the projects. Waisbord (2008) in reference to participation asks, ‘whose reality counts?’ This points to the actors in development projects, both the internal and external ones. Waisbord, (2008) highlights three key dimensions of participation in support of focus being on internal actors in development programs. First, it refers to the centrality of local knowledge in determining problems, identifying solutions, and assessing results.

Communities, rather than experts or other external agents, should determine challenges and decide appropriate courses of action to tackle problems through dialogue and critical thinking. This supports my study findings by stressing the need for internal actors to take active role in all project activities. Second, communities

have a protagonist role in making decisions about the goals and the direction of programs and actions. If decisions are left to agencies and their cadres of professionals, programs and actions are disconnected from the actual motivations and expectations of communities. Again this puts emphasis on the local communities to take charge of decision making rather than leaving this to external actors. Third, communities need to be involved in the implementation of activities. This is what was found to be happening during the peace initiative and hence this literature supports the study findings. The role of external actors should be to support and build capacity so that projects can be sustainable.

Waisbord, (2006) adds that when actions are conducted by external actors, communities are displaced to a secondary role and thus remain distant from actions that are, in principle, designed to have an impact on their lives. In support of participation by local actors, he notes that empowerment is the result of the process by which communities decide what to do, lead where to go, and are involved in actions (ibid). This corroborates this study's findings.

Cropley and Hanton, (2011) concurs and notes that for any project to succeed it's important for local communities to claim ownership of the initiative and show commitment towards its activities. The external groups were representatives of other non-governmental organizations and the international community groups that are mobilized by TLPF. There were many international and national partners in the initiative especially at the level of sponsorship of the peace races. The communities appreciated the financial support from the donors though there were feelings indicating that the rewards were not sufficient enough and that there was need to give

enough cash reward to encourage the warriors to focus on other ways of making a living other than armed cattle rustling. Holland & Blackburn (1998) suggests that development programs are more likely to feature active communities involved in the implementation of activities rather than assessing problems and solutions or making decisions about goals. Waisbord, (2008) in support noted that only a few of the communities in Peru are engaged in a local process of mobilization to define health needs and goals as part of the national process of decentralization of health services on community-based experiences to control dengue in various countries in Central America. Instead, programs typically followed pre-established goals decided at the national, regional, and/or global levels such as improving tuberculosis control or reducing child mortality.

This is contrary to this study finding where the local communities were found to be involved from the goal setting to implementation stages. However, the strength of external factors even if they are not on the ground was felt in my study. He further notes that Programs are hardly subjected to the 'tyranny of participation,' as Bill Cooke and Uma Khotari (2001) have argued. In fact, participation understood as the prioritization of local knowledge and local social needs is rarely a driving factor. This is contrary to this study finding, where the communities need for peace and empowerment was the driving force. The presence of external actors was necessary to give the technical and financial support needed to ensure the success of the initiative. It was necessary to ensure the local communities understood the objective of the initiative and the role of external actors in order to be able to appreciate and support its effort. This was to avoid conflict of perceptions of the activities of TPLF in the region.

7.3.4 Nature of participation in communication process in peace races and Peace meetings

The study sought to establish whether the communication participation was participatory through dialogues or not. Those who were sampled from the focus group discussions noted that the nature of participation was interactive and favored active and direct engagement especially at the planning and organizing stages and during the peace talks. This indicated the communities positive perception of the strategy as they saw it as giving them an opportunity to talk. This was also noted from the observation in some of the peace meetings and activities. In this study it emerged that open communication and involvement was given prominence, although some respondents claimed they were not given audience as they would have liked.

The use of interactive communication is supported by various scholars who note that failures and disappointments in development have been ascribed to two major intertwined factors: lack of participation and failure to use effective communication (Agunga, 1997; Anyaegbunam, Mefalopulos, 2008; Fraser & Restrepo-Estrada, 1998; Mefalopulos, 2003). However, in this study participation of both parties was noted to have been given prominence despite the few complains noted. Serveas and Arnst (2003) emphasizes the same point by stating that “the successes and failures of most development projects are often determined by two crucial factors: communication and peoples involvement” (p. 20). The findings of this study indicate that participatory communication was evident during the peace talks and other committee meetings. Though challenges related to mutual respect for both views as well as willingness to listen to the views of others were noted during the initial community dialogues, they

were resolved by use of moderators who controlled the discussions and ensured each party had its turn to present their views, while the others listened.

This was to minimize conflict in communication. In support of existence of communication conflict, Ward (1990), notes that 70 to 80% of our waking life is spent communicating. Yet, communication discourse is fraught with misunderstandings, and many individuals often find the effort unsuccessful and futile (Chaffee, 2000, p. 338). Communication misunderstandings were seen to contribute to more relational conflicts than any other cause. This however, points to the need of professional communicators in such initiatives to guide the communication process professionally. It was noted that there was willingness to listen to each other's views during subsequent meetings and with time mutual respect for both parties was noted.

This was attributed to the parties understanding of the need to respect each other, listen to each other and come to some degree of understanding if the conflict between them was to be resolved for the sake of both communities' development and peace. The categories or types of development participation witnessed in the initiative were both functional and empowered participation. In functional participation, where communication is via discussions and analysis of pre-determined objectives, TLPF was found to have predetermined objectives of resolving the conflict, peace building, skill training, and education among others. In all these, a majority of the respondents noted that, stakeholders were involved in a participatory manner. Empowered participation was noted where stakeholders were seen to willingly take part in the process and participation in joint analysis, joint decision making about what to be achieved and how, in this case peace building and how they were to go about this.

In this study it was noted that dialogic communication was more at the early stages of the initiative than the follow up stages though positive outcomes were realised amid certain challenges. My study adds that while participatory nature of communication is evident, the need for communication professionals in community development initiatives is critical.

7.3.5 Messages Emerging from the Peace Meetings

In regard to the messages which emerged from participation in the communication process the study found that the key messages were focused on conflict situation analysis with a focus on realising social transformation in regard to shunning armed conflict and restoring peace. They touched on individual as well as social roles, skill development, education, disarmament and empowerment among others.

These findings are supported by Mefalopulos & Tufte (2009) who asserts that there is need to consider what messages will be communicated such as life experiences or social issues in any development communication project. These questions were posed in this initiative and it was found that lived experiences with the conflict and other social issues were discussed with the aim of bringing about social change.

In support of communication for social change (ibid), participatory approaches to communication have reinforced the emphasis on structural and social change. The “Rockefeller process” defines 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. Therefore the study found that messages emerging from these participatory

communications, touched on enlightening both communities to understand who they are, what they need to do to restore peace and how to do that for betterment of their lives. In doing so, communities utilize dialogue that leads to collective problem identification, decision making, and community-based implementation of solutions to development issues” (www.communicationforsocialchange.org).

This supports the study findings where dialogue was used extensively in understanding the conflict situation and restoring peace. Central to this approach was the need to define the problem facing the communities and this was found to have been done during the dialogues. In defining the problem this way, the communication strategy to be developed will entail a different pathway than if it were one of information, whereby diffusion-oriented solutions would be suggested.

By so doing, the communities were able to analyse and understand the conflict situation in the area in terms of the causes of the conflict and who are the perpetrators of the conflict; the social and individual roles in resolving the conflict, the animosity and suspicion among them and how to deal with it, the communities and individuals perception about the conflict situation ,cultural practices exacerbating the conflict, alternative means of sustaining livelihoods, social cohesion, individual and social behaviour and attitude change among the warriors, elders and women in regard to the conflict and wealth creation with a view of reforming them. Issues related to educating the both boys and girls on the need to embrace education and join vocational training and business ventures were discussed as alternatives to armed cattle rustling. With regard to social change, the study found that messages emphasizing on skills development emerged as emphasized by Mefalopulos & Tufte,

(2009) by noting that another line of thinking within development communication focuses on life skills development.

This deals with the issues of developing core competencies required to engage actively as a citizen in society. They add that this approach developed through the 1990s with a close connection to formal and informal education. Areas such as health education, civic education, income generation, and human rights are the core competencies associated with life skills development, and the forms of communication are didactic and face-to-face. Life skills development initiatives are performed in both formal and informal educational contexts. This supports the findings on this study as it was found that TLPF focused on skill development through vocational training for the youth and reformed warriors and informal training on various income generating activities for the women and men.

There was also emphasis on formal education for the young children and the youth and respect for human rights violated during the raids. It was noted that after assessing the conflict situation the stakeholders aim was to therefore explore options which were agreed upon by both communities and sought broader consensus and change at different levels in the community. The study found that the messages emerging were as a result of sharing their lived experiences by engaging in an open and interactive process. Other messages emerging touched on the need for support from political leadership in resolving the conflict. Political goodwill, intervention and good governance among others are critical concerns and that sport is a catalyst when all the other concerns are in place.

In conclusion, on communities' perceptions on the use of sport as a medium of communication in peace building, under the themes and subthemes discussed, communities perceived sport to facilitate communication in peace building.

7.3.6 Contribution of Sport to Social Change of Perceptions towards Inter-community Conflict

The second objective was about the contribution of sport towards societal perceptions on inter-community conflict. The study found that majority of the respondents sampled noted that sport had contributed positively in shaping the communities and individuals perceptions about the inter-community conflict and other development concerns. In responding to this attribute several subthemes were discussed as follows;

7.3.6.1 Social Attitude and Behaviour Change of Perceptions towards Inter-Community Conflict

The study found that there were notable changes towards the inter-community conflict. This was seen at both individual and social levels. This is discussed under subthemes such as accepting to talk about the conflict situation, embracing education, alternative livelihoods and skill development, voluntary disarmament, building of positive relationships and coexistence among others. On perceptions on social attitudes and behaviours towards the inter-community conflict I found that majority of the respondents have transformed in terms of their willingness to talk about the conflict situation, seeing the need to resolve the conflict and embrace alternative livelihoods, although some respondents felt that the armed conflict was sustaining their livelihoods regardless of the negative effects. Social change was looked at from

two perspectives, that is, individual and group/societal attitude and behaviour changes towards the inter-community conflict. These findings are supported by Rockefeller Foundation (1997) and Tufte (2001). This is based on Tufte's second and the third generation of EE (edutainment), according to the second generation which focused initially on individual behaviour shifted its focus from individual behaviour change to social behaviour change since the entire community was involved and affected.

The third generation focused on specific problem identification, social critique and articulation of debate challenging power relations and advocating for social change (Tufte, 2001, p. 166). This third generation 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. This is what Tufte (ipcit) refers to as empowerment and this was found to have been done in the study. In the same manner, communication for social change which is emphasized by Rockefeller Foundation (ibid) is the key concept, hence the social and individual changes in perception according to the data generated and analysed. The changes were influenced by the communication dialogues as noted by Mefalopoulos (2008) who supports the use of dialogical communication to influence social and individual attitudes and behaviour changes by arguing that successful communication interventions do not always need to rely on media to engage and inform audiences.

Mefalopulos thus supports the idea that media campaigns alone cannot be relied on to produce the desired changes in behaviours among community members, thus supporting the use of dialogue and other interpersonal communication strategies. The societal behaviour and attitude change was about embracing peace, adopting alternative livelihoods, embracing education and shunning the conflict and therefore attributed to sport as EE in participatory communication, (Santucci, 2005).

Building a culture of peace requires mass changes in the way people think, their attitudes, and their behaviours. According to Anderson, Chigas, Olson, and Woodrow (2004) in their book *Reflecting on Peace Project* they compared four different approaches for bringing about social change. The 'more-people' approach aims to engage large numbers of people to address an issue. Broad involvement of 'the people' is seen as necessary to change.

The 'key-people' approach involves certain important leaders or groups of people who are seen as opinion leaders and able to effect change in a situation. The 'individual-level' approach seeks to change the attitudes, values, perceptions, or circumstances of individuals as an important first step to bringing about real and lasting social change. The 'structural-level' approach more directly aims to change socio-political or institutional structures. These researchers found that projects focusing on change at the individual level, such as dialogue programs, without translating into action at the structural level, such as policy advocacy, have little discernible effect on addressing the broader political or social issues they seek to change.

In addition, the study found that approaches concentrating on including more people, but not necessarily key leaders or groups, did not constructively address social issues. Conversely, the research found that strategies focusing only on key people without including others were equally ineffective. If programs focus on one strategy only, they are unlikely to create social change. Programs that intentionally link individual with structural efforts, or include key people as well as more people are most likely to bring about change (Anderson et al., 2004).

In this study it was found that TLPF programmes were more at the individual level and community level. The more people and key people approaches were applied as noted from the engagement of the various stakeholders hence the perception and social changes noted in the study. However, it was found that though issues of structural change were not the focus of this study, they were pointed as areas of concern by the communities especially in the area of political support in the region (Bratic & Schirch, 2005).

Kipng'etich Kirui and Ahmed, (2015) in his study 'the role of media in peace building politics, concluded that dialogue played a key role in attaining individual and social attitude and behaviour changes and this supports this study findings where focus was on more people and key people approach to attain the desired social change in relation to shunning armed conflict and seeking alternative livelihoods and embracing education and skill development. In supporting the use of sport in development projects, UNESCO (2007) asserts 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. This facilitates the attitude and behaviour changes.

Hartmann & Kwauk, (2011) further argue that, those running sport interventions must work intentionally and dialogically with participants and others to create the sufficient conditions within sporting contexts in which conscientization and the struggle for liberation can occur hence emphasizing the need for communication and collaboration with stakeholders to experience social change.

The catalyst is typically a person, internal to the community or external, acting to facilitate the dialogue. A radio or television program could also serve as the catalyst, (Anyaeibunam, C., Mefalopulos, P. and Tufte, T. 2009). In this study the project leader was the catalyst to spur the individual as well as social transformations noted. According to Freire, (1997), however, the objective of the catalyst is not only to offer relevant solutions to pre-defined problems, thus simply disseminating information from the informed to the uninformed in a non-participatory manner. Rather, the catalyst would articulate a dialogue whereby collective problem identification and solution would take place.

This supports this study finding where the catalyst was concerned with transforming both communities and thus liberating them from the York of armed conflict. For this liberating pedagogy to take place, Freire outlined four pillars on which to communicate: love, humility (the absence of arrogance), faith and hope. The logical consequence is the establishment of mutual trust.

The findings indicate that there was a degree of mutual trust and hope in resolving the conflict which had developed as a result of the sports initiative activities. The result of a liberating pedagogy based on dialogue is what Freire termed “*conscientização*,” which translates roughly into action-oriented awareness rising, (ibid). This is found to be the case in this study and hence the positive perceptual changes and action taken by both communities. Freire’s liberating pedagogy contrasts what he called a “banking pedagogy” of depositing information in the minds of people and this was found not to be the case in this study.

The catalyst articulated a dialogue whereby collective problem identification and solution would take place. And a realization that the conflict only led to underdevelopment in the area as it affected their children’s education, health care and family life and general development. The insecurity in the area also discouraged investors to invest in the region, thus contributing to the poor economic state in the region. In support of the participatory communication,(Mefalopulos & Tufte, 2009) argue that key results of participatory communication are the articulation of awareness raising and commitment to action and it is this action which is reflected in the social and individual transformation found in both communities.

Overall, it emerged that, the sport strategy assisted in shaping positive attitudes and embracing of behaviours which reflected a positive effort towards resolving the conflict, such as embracing education for the youth, both and girls, embracing alternative means of earning a living, accepting to work and do business together , tolerance and cooperation in many activities. this study although supported by other studies and literature as discussed in relation to sport strategy bringing about social

transformation, my study while in agreement adds that support structures need to be put in place to make these changes sustainable, especially at the level of empowerment, poverty eradication and general development in the region to avoid retracting to armed conflict.

7.3.6.2 Acceptance to participate in building positive relationships

The study found that sport contributed towards building of positive relationships among divided communities. This was by creating a bridge and sustaining positive relationships between individuals on opposing sides of the conflict through outreach to participants from these different communities. This is supported by studies by Schulenkorf and Thomson (2008) & Darnell, (2010).

Lederach, (2005) stresses the importance of creating safe and accessible social spaces, such as youth football clubs and in this case marathon events through which positive relationships are developed. To successfully reduce inter-group prejudices, sport for peace initiatives must promote equal status, cooperation and common goals, and reward moments of cross-community intimacy (<http://www.football4peace.org.uk>).

In this study, there was effort to promote equal status, cooperation and common goals among the communities and these assisted in creating a shared identity. Football for peace supports these study findings in regard to sports contribution in creating positive relations among divided communities and operates under a framework of neutrality, equity and inclusion, respect, trust, and responsibility. (<http://www.football4peace.org.uk>). NGOs are well positioned to facilitate the process of relationship-building by bringing people together and engaging them in dialogue and programs that cross diverse boundaries.

This supports the use of TLPF in this peace building process. Lederach, (2005) argues that when properly supported, sport programs can play a contributing role in this process, creating more opportunities for social contact. Establishing community sport organizations and the participation of community sport volunteers generates social ties and community infrastructure that help to build peace and stability, (<http://www.sportanddev.org/>). TLPF is a community sport organization which relies on volunteer participants from both communities. By its very nature; sport is about participation, inclusion and citizenship and brings individuals and communities together bridging cultural or ethnic divides (UN Report, 2003). Although this is the case, it is not automatic and hence the initial resistance as noted by some respondents. This was attributed to their suspicions about the objectives of the initiative and this was cleared when planning committees met with communities and shared the objectives of the TLPF initiative.

The acceptance by both communities to engage with each other in planning, organising, mobilization and implementation of the decisions arrived by TLPF and the communities, was an indication of individual as well as social change. During these activities positive relations, cooperation and trust was realised. Participation was therefore fundamental to the whole peace process, without which, the peace dialogues would have been impossible to be initiated. Sport is a basic human right and all should enjoy it (UNDP 2011) and in this regard sport was first introduced for communities to come out and enjoy participation and the activities that go together. The study found that participants from both communities enjoyed attending the marathons as spectators, supporter and marathon participants.

The use of sport as EE in development communication facilitated communities to participate in peace races and peace talks, where dialogical communication was applied. This allowed the members from both communities to get an opportunity to come together and share openly and consultatively the challenges they were facing as a result of the conflict, thus in the process building and strengthening good relationships. Barker, (2001) alludes to this when he says that participation has been embraced in development communication where the move is toward a horizontal, two-way model, which favours peoples active and direct interaction through consultation and dialogue. As much as it was noted that at the initial stages the initiatives activities were faced by challenges and relationships were marked by animosity, suspicion and mistrust (Yoon, 1997 on challenges on implementation of participatory communication) between the two communities due to effects of previous subsequent raids, dialogue was used to convince them to come out and meet at the races, accept to share the same venue and agree to talk about the conflict and work together.

Darnell, (2010) in supporting that sport creates trust notes that team sport events and their associated training are ideally suited to create trust through team work in troubled areas and can act as mobilizing force to neutralize the destructive attitudes of the world in which divided people live. Therefore active involvement of local stakeholders from the early stages of an initiative on moral grounds and from a rights-based perspective in order for the communication initiatives to be more effective is crucial, (UNDP, 2011). The respondents said they enjoy taking part in the races and other activities.

The money reward is also positively accepted as a motivation factor and therefore contributed to the positive change of perceptions realized. The members from both

groups were seen to be cordial to each other and this is seen through accepting to participate in races, share meals, accommodation and even do business together, hence the social transformation in regard to their relationships. On the contrary, Darnell, (2010) were concerned with team sport, hence the relationships were build more at the team level, however my study focused on good relationship building not just at the team level but at the community level as well, hence my conclusion that sport helps in social and individual transformation in building of trust at the broader community level and transcends the team boundaries if communities are well involved as in this study.

7.3.7 Awareness/Realization that Conflict is an Enemy to Development

The study found that sport was seen as a tool for public education on various issues as noted by. This is by learning and understanding the need to abandon armed conflict which is not only irresponsible but dangerous to everyone. The strategy was noted to enhance awareness in regards to the effects of the armed conflict. Specifically the study found that, through a process of analysing the conflict situation to have a deeper understanding of its root causes and its effects to both communities, it brought about a realization that armed conflict was no longer a wealth creation strategy inform of bride price and other economic benefits but was more an enemy to their own development. This finding is supported by Darnel (2010) who argues that sport was linked to facilitating and promoting responsible behaviour.

However it was also found that not all were convinced that armed cattle rustling was bad for them, and hence the notable resistance by some warriors and elders. To a larger extend though majority of the respondents acknowlged to have become aware

of the need to stop armed conflict and build peace, although sporadic raids are still reported in the area.

It was noted that previously, the women, warriors and elders supported and engaged in the conflict as a means to economic empowerment regardless of the effects of the raids to the communities. Sport as EE was therefore reported to have contributed to shaping the communities' perception towards seeing armed conflict as bad for the communities and encouraged them to come together and find a solution. It therefore creates an understanding of the need to drop armed cattle rustling and therefore help communities to see it as vice that needs to be stemmed from the society as opposed to seeing it as a gainful venture. This use of sport to facilitate learning is supported by (UN Report, 2003, <http://www.un.org/Depts/dhl/resguide/gares1.htm>) which notes that sport is a vehicle for public education.

This is what Freire, (1997) refers to as the concept of conscientisation which is to activate ones consciousness, ones identity, ones talent and ones alternatives. This implies that through the initiative, the communities consciousness of what is happening around them and to them is awakened hence the realization that armed cattle rustling is a vice that dehumanises them and the need to take responsibility in dealing with it. This was to help in assisting the communities' members to change their lifestyles which were centred on cattle rustling and adopt other ways to support themselves.

Through the participatory approach, members began to enjoy taking part in the initiatives races and peace talks and called others who were seen not to support the

initiative to support it. This is what Mefalopulos, (2003) referred to as empowered participation where stakeholders are willing and able to be part of the process and participate in joint analysis, which leads to joint decision-making about what should be achieved and how this will be realized. This realization which came as a result of this active participation, has led to an attitude change as well as behaviour change. The communities now are aware of the effects of engaging in armed cattle rustling and that it leads to underdevelopment in the region, hence the positive attitude of working with TLPF to ensure the inter-community conflict is resolved.

7.3.8 Cooperation and unity of Engagement in Peace Talks & Peace Races

The study found that the use of sport was able to foster values such as cooperation, tolerance and unity among the two communities. This finding is supported by a UN Report (2003) which indicates that Sport by its very nature is supposed to inculcate certain values such as cooperation, unity, team spirit. (Darnel 2010) also supports this finding on utility of sport as a development tool in which sport participation is understood to support marginalised persons. Darnell, (2010) similarly supports the utility of sport in peace initiatives by fostering unity, collaboration, cooperation and team spirit.

The TLPF initiative was designed to operate in such a manner so as to bring the two warring communities together. Sport was first used as a mobilization tool (Portland 2003) for education on the conflict situation and how to resolve it and thirdly for entertainment. By its very nature, sport is about participation, inclusion and citizenship and brings individuals and communities together bridging cultural or ethnic divides (UN Report, 2003).

This goal is seen through the cooperation seen from both communities as they work as a team towards one goal of resolving the conflict by virtue of accepting to stay in camps together for days for purposes of participation in the races and subsequent peace dialogues. This indicates that they have agreed to come together for the common good and they are able to understand the need to tolerate each other and forget their differences for the sake of peace. The unity exhibited through the team spirit and participation in all the activities, is a pointer to the communities cooperation, tolerance and unity as they find a solution to the armed conflict. Sport is linked to character building capacities by facilitating and promoting responsible behaviour (Darnel 2010).

This was noted when communities exhibited positive behaviour changes in terms of taking responsibility , building leadership skills and being cooperative and accommodative as opposed to the divisiveness which was evident before the initiative. The World Congress for Communication Development (WCCD, 2007) supports this when it noted that communication is a social process based on dialogue with the aim of seeking change at different levels for sustained and meaningful change. This is what TLPF sought to achieve, and hence the involvement, the consultations and the empowerment processes.

By using sport as EE, it was noted that focus was on bringing the two communities together to cooperate and work collaboratively just like in team sport. This ensured that the stakeholders are fully incorporated to avoid divergence in perceptions leading to project failure (Anyaeqbunam *et al.*, 2004). The participation in the peace runs and

peace talks together as a collaborative strategy led to the successes witnessed since the two communities were encouraged to see each other as equal players in a team with a common goal and where, for any goal to be achieved there was need for team spirit, team tolerance and cooperation.

It was noted therefore that without treating the inter-community conflict as a collective problem requiring collective responsibility and action from both communities it would be difficult to foster peace. This collaboration has to be reciprocal at all levels at the top and at the bottom

(Grassroot) where both communities are as noted by Darnell, (2010) hence bringing about honesty, trust and commitment witnessed from the communities and the TLPF staff and other external stakeholders.

The initial animosity, hatred and suspicion between the two communities were noted to be wearing off and instead elements of collaboration and accommodation of each other despite the differences were noted. Sport is associated with enabling participants to learn how to respect and accommodate other participants; it is a school for life, teaching basic values and life skills important for effective holistic development (UN Report, 2003). It is therefore a powerful vehicle for public education while sporting events can increase awareness and galvanize support and action (ibid). Through the sporting event respondents indicated that, there was a realization that peace building requires team effort from both sides if it was going to succeed. Sporting as EE 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 (UN Report,

2003). This explains the use and support of the marathon which is rooted in this region.

7.3.9 Opportunities for Communicating Experiences

The study found that the two communities, through the peace forums, were now more willing than ever to talk about their experiences with the conflict, which was not happening before. The strategy has assisted them to come out in an open forum and share their experiences with an intention of seeking for a solution to their conflict related challenges. This finding is supported by Kochomay, (2007) who noted that peace races act as avenues for discussion and negotiation. In support of this, WCCD, (2007) notes that communication as social process is about seeking change at different levels, including listening, building trust, sharing knowledge and skills, building policies, debating and learning for sustained and meaningful change.

Community sport programs can provide shared experiences between people that re-humanize opposing groups in the eyes of their enemies. By sharing sport experiences, sport participants from conflicting groups increasingly grow to feel that they are alike, rather than different. This shared ritual identity or sense of belonging to the same group on the basis of a shared ritual experience helps to erase the dehumanizing effects of persistent negative characterizations of opposing groups. This was found to be the case in this study as both communities shared their experiences with the armed conflict and this brought them closer together.

This is what the strategy facilitates, an opportunity where they come to seek change by listening to each other, share knowledge and skills to assist them in resolving the

conflict, build policies to be implemented towards resolving the conflict and learn from each other. In these community dialogues, trust is being cultivated, communities are being listened to and a lot of sharing knowledge, debating and learning has taken place and this explains the voluntary participation which is essential in communication development.

It was established that the use of sport as EE has enabled the two warring communities to have a platform where they can talk about the challenges they are facing with inter-community cattle rustling conflict. In supporting the TLPF strategy, Darnell, (2010) argues that these games emphasize the importance of diversity, contribute to inclusion and help people understand their own identity and those of others thereby facilitating a forum to engage in peace discussions.

Although the two communities share a lot of cultural aspects, they still consider each other different and hence their diversity and sport was used to emphasize the similarities as well as the diversities and allowed everyone to be part of the races and peace talks directly or indirectly. This created an environment for communicating the lived experiences.

This means that the communication used enhanced stakeholders choices, knowledge and participation, (Pasquali, 2006). I can therefore argue that dialogical communication has assisted the communities to understand the inter-community conflict and realize the need to end it due to its negative effects to themselves and their community members. It has helped them to see the other side of armed cattle rustling as an enemy to development which they had not given much thought to

before. It has also enabled the two communities to understand that scarce resources such as water and pastures must be shared and should not be used to bring conflict between the communities but should be a uniting factor for them. On the contrary, my study found that though communities were able to communicate, communication challenges were there and feelings of mistrust and suspicion are still harboured by some respondents. This did not however interfere much with the goals of peace building.

7.3.10 Reduced Frequency of Raids and Tension

The study found that the frequency of armed raids had reduced significantly as noted by one Turkana elder who noted that, ‘aids are now are less since this thing came here (TLPF’). Though they are not completely gone, they are few as noted by another Pokot elder who says;

The attacks in this area are few. Before TLPF, came, they were quiet often, our warriors are reforming because TLPF is helping them to change. Those who are refusing to change are the ones attacking us...but it's reducing.... PE4

It was noted that the frequency of attacks sparking a conflict and a counter attack, seemed to have reduced from the period the initiative started its activities in the sampled areas however, it was reported that there were armed cattle rustling conflict in the neighbouring counties. Accepting to engage in other income generating activities as well as embracing education for their children has impacted positively on the conflict and hence the notable reduction in attacks and tension in the sampled region. This is associated to the use of community dialogues in debating about the armed conflict. There is the desired change that development communication concerns itself with.

UNDP (2011) puts emphasis on importance of communication by noting that its 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. This role of communication has necessitated the social attitude and behaviour change noted in these two communities as the tension and frequency of conflicts has reduced considerably, the communities have been able to engage in and arrive at understanding the conflict situation ,consider and discuss ideas and negotiate hence working towards resolution.

The societal attitudes towards armed conflict are slowly changing to a realization that it has outlived its purpose in this day and age and an enemy to the people and to the development. Having suffered a lot due to the conflict, the societies are embracing the peace initiatives activities for betterment of their lives and hence empowerment and development in the region.

7.3.11 Embracing other Income Generating Activities and Capacity Building for Sustainable Development

The study found that the communities are now embracing other non-violent economic activities such as running of small businesses ventures and engaging in farming activities. They are also being trained on basic business skills and other life skills. The two communities previously were not known to engage in other business activities but were purely pastoralists and for them to start shifting their focus to other economic activities required a concerted effort to change their perceptions of wealth creation.

This was attributed to the efforts of TLPF which engaged in a process of first assisting the communities to change their perceptions of cattle rustling and encourage them to embrace alternative means of earning a living.

A Communication based assessment (CBA) was carried out to investigate all relevant issues in this area including communication related needs and other needs such as the economic activities the communities are likely to support and engage in, their concerns about the use of funds for development projects, education and so forth. In a similar project, Bowes and Jones (2006) supported CBA by noting that the investigation had a broader range and a CBA was conducted to probe stakeholders' perceptions and address negative attitudes and concerns, such as worry about corruption, while addressing some of the long-standing history of conflicts (Council of Europe (2004).

This was necessary to ensure that the projects and the income generating ventures would be well received by the communities and will get their support. Although this may not have been done from a communication professional's perspective, the TLPF group indicated that they knew it was necessary to find out from the two communities their perceptions about the armed conflict, the communication strategies in use or already used by previous organizations with an interest in restoring peace in the area, financial management concerns, corruption in projects and insecurity.

This is what is termed as communication based assessment. In this, communication cross-cutting features are used to facilitate investigation and assessment of key issues in one or more of sectors, regardless of their relation to communication. Therefore this is how TLPF got to introduce business in traditional artefacts for the women,

farming, restocking of herds for the reformed warriors and vocational training for skills development for the youth. Those with merchandise especially women who make traditional artefacts using reeds and beads get an opportunity to sell their products to the guests who visit the region during the peace races and during other days.

The peace races provide a ready market for their products and some of the people from both communities are now selling in wholesale to traders from other regions that come to buy from them. The realization and acceptance by women to shift their focus from waiting for their men to raid and feed them has also changed as indicated and hence the focus on sustainable development and economic empowerment as noted by Msibi and Penzhorn (2010) who argue that development agencies, practitioners and governments acknowledge that communication is an important mechanism that could bring about effective social change to ensure sustainable development.

Most of the people engaging in the business of traditional art and crafts are women as well as reformed warriors. This implies there are less focus on armed conflict as a way of sustaining livelihoods and more attention to economic sustainability of the communities. The use of participatory communication in bring sustainable change by TLPP is support by Mefalopoulos and Tufte (2009) who 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.

7.3.12 Embracing Education for Both Boys and Girls and Adult Education for the Elderly

The study found that in regard to embracing education I found that there was notable improvement in school enrolment especially for the morans and girls who would otherwise have been married at a very early age after initiation. These is a group which is seen to promote armed cattle rustling as the morans have to raid to raise their bride price thus perpetrating the conflict as noted by one Turkana women elder who notes that, ‘...we have agreed to take our girls to school, we now know its good for them’.

It was noted that some women were now encouraging their daughters and sons to go school and this was to change their attitudes towards the traditional way of life and focus their attention to education, which should enable them to embrace other ways of life. It was presumed that by having more youth in schools and engaging them in other meaningful activities, their desire to go for raids and get married at an early age would be replaced.

These two communities for a long time have not fully embraced education with the region having low levels of enrolment in primary and secondary schools. Apart from being marginalized, the two communities’ cultural practice of cattle rustling and the fact that they are pastoralists has made it difficult for them to fully take most of their children to schools. The marathon peace initiative is working towards encouraging the communities to enrol their children to schools as a way of resolving the conflict.

The finding is supported by Portland (2003) who argues that sports directly contribute to the pursuit of Millennium Development Goals (MDG) since it is an effective and

innovative tool to assist efforts to achieve specific targets such as those concerning education, gender equality, HIV/AIDS and reduction of major diseases. He argues that in a more broad way, sports programmes are also a cost effective way to contribute significantly to health, education, development and peace and that it is a powerful medium through which societies can be mobilized to communicate key messages. This supports the use of marathon for purposes of not only resolving the conflict and bringing peace but also to encourage the communities to embrace education as one of the millennium development goals.

When most of the youth are in school their perception of cattle rustling will change as they pursue education and careers in different fields. Equally taking girls to schools reduces the rates of early marriages which also contribute to armed cattle conflict. The study also established that TLPF had established a boarding school for bright needy children, an orphanage and also supplies learning material to other schools in the region as an initiative to support education.

The data generated therefore points to a transformation towards fully embracing education at all levels including adult education for the elderly ones as well as focusing on ensuring basic education for all the communities' members. This attitude of embracing education even for elders has been attributed partly to the activities of TLPF which is working collaboratively with the county government and other key stakeholder. Therefore there is notable social attitude and behaviour change of accepting to embrace education as well as enrol their children in school.

In supporting sport, Darnell, (2010) argues that Football enrolled young people so that they can leave behind prejudices and enjoy playing together in the same teams on the

sacred football pitches and that it brought together people in conflicted division. By playing together, sport enabled them to know they could win, even more importantly, that they could find a different, enjoyable way of relating with each other. In these way replacing old animosities and divisions with concord and hilarious annuity (ibid.). This is what TLPF achieved especially from the young people who were not only enjoying marathon together, but found themselves in the same schools.

7.4 Challenges of using Sports as an Avenue for 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 needed to be attended to. This finding is supported by Yoon (1997) when he talks of the challenges involved in the implementation of the participatory communication strategies. 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. Skelton, (2012) also highlights certain challenges faced in his football-based peace intervention related to sustainability and ownership.

However in this study it was found that peace races had actually been accepted as intervention strategies for long term peace through the research question which dealt with communities' perceptions on the strategy. This is because there was minimal external control of the intervention. On sustainability it was found to be sustainable with full support from the TLPF since all the coordinators, participants, and major donors were locals. Other challenges were identified and were grouped as communication related, financial, political, cultural as well as individual challenges and are discussed in the next subsection.

7.4.1 Political Challenges

At the political level it was indicated that there is no support from the political leadership in the region sampled and instead some of them frustrated the efforts of TLPF. The respondents imply that there is need for political support especially now that there is need for provision of the necessary resources needed to support education 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 indicates that there is lack of political will from the national government to support the two marginalised communities' in development projects.

7.4.2 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 are 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.

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. Culture can however be used to positively resolve the conflict by looking at cultural aspects that can promote peace in the region. Elders are highly respected and listened to in these two communities and the same leaders were found to be used to promote and inculcate the social and individual attitude and behaviour change 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 as to provide leadership in the peace initiatives for the community members.

7.4.3 Regional Participation

The other challenge was associated with regional participation or outreach by TLPF. 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 distant locations where they reside and which are inaccessible. This therefore affected the outcome of the initiative. The whole of Northern Kenya and neighbouring 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 an 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 community members regardless of their geographical location within the region.

7.4.4 Economic Challenges

The other challenge is related to the economic factors of the communities living in Northern Kenya. 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 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. TPLF 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.

7.4.5 Communication Challenges

Communication related challenges were noted especially in terms of reaching many people due to poor communication networks as well as lack of communication channels in villages and homes due to high levels of poverty. 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 populated in diverse locations, 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 Brower & Darrington, (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.

7.4.6 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.

7.4.7 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 neighbouring 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.

7.5 Sport as a Catalyst

From the analysis of the data generated by the sampled respondents, it emerged that sport is a catalyst for inter-community participatory communication. It was therefore a successful strategy in peace building to some extent although a lot still needs to be done. It influenced communities' individual and social transformation towards embracing peace and related activities. Sport should however be used in a holistic

approach in peace building initiatives and should be applied in line with communication approaches in development communication.

In acknowledging the limitations Lea-Howarth, (2006, p.44) notes that although sport could address many of the factors included in conflict transformation processes, this activity is by no means a comprehensive and holistic peace building strategy and should not be propagated as a panacea for the world's most pressing issues; sport alone will not create any significant social change and therefore must be used alongside other components and hence the relevance of this study which used sport and communication in development communication. Sport was seen as an initiative which plays a key role in mobilizing otherwise very divided, hostile and suspicious and marginalised groups and being able to bring them to a round table discussion on matters related to the inter-community conflict that has affected development in the area for ages.

It can therefore be concluded that sport as EE is a useful catalyst for participatory communication in peace building initiatives in inter-community conflict. Specifically it leads to understanding the conflict situation, giving divided communities opportunity to share their lived experiences from the conflict and hence learn from each other, forge unity and establish relationships build on trust.

However sport as a strategy cannot be used alone to bring peace or resolve conflicts but should be used alongside other structures such as having political goodwill and economic support and dealing with structural inequalities in the area. On its own sport cannot resolve the conflict but can be used as a medium to discuss and understand the

conflict situation, see the options available and how to implement the options for the benefit of both communities.

A communication peace building model using sports can therefore be deduced from the findings of this study. The holistic process of peace building includes, Mefalopulos, (2008) participatory communication approaches and Galtung (1998) 3 R's or key factors: Reconstruction of peoples and places after violence; Reconciliation of the parties in conflict and, Resolution of animosities.

Reconstruction is sub-divided into four subcategories: rehabilitation, rebuilding, restructuration and reculturation. Sport can benefit each of these subcategories by providing rehabilitation and healing through psycho-social programs; in reculturation by serving as a hook by getting people involved in sport activities and by establishing self governing sporting clubs and leagues based on accepted cultural regulations strengthening in this way civil society and democratic processes.

In restructuration, sport for peace programs can facilitate the building of relationships thus facilitating social inclusion and rebuilding by physically constructing sporting facilities where people can socialize and meet. Reconciliation aims at (re) building positive relations between enemies who have formerly been both victims and perpetrators. Emphasis is placed on the importance of being imaginative in developing new reconciliation methods. The use of sport for reconciliation is thus, one of such original development in this field. Sport can contribute to building a more positive environment by regaining a sense of security and normality. A potential contribution of sport in peace building processes is that it provides a sub-systemic

nucleus around which social networks can be formed and where members can be taught about resolving conflict. This model is illustrated in a schematic representation in Figure 7.1.

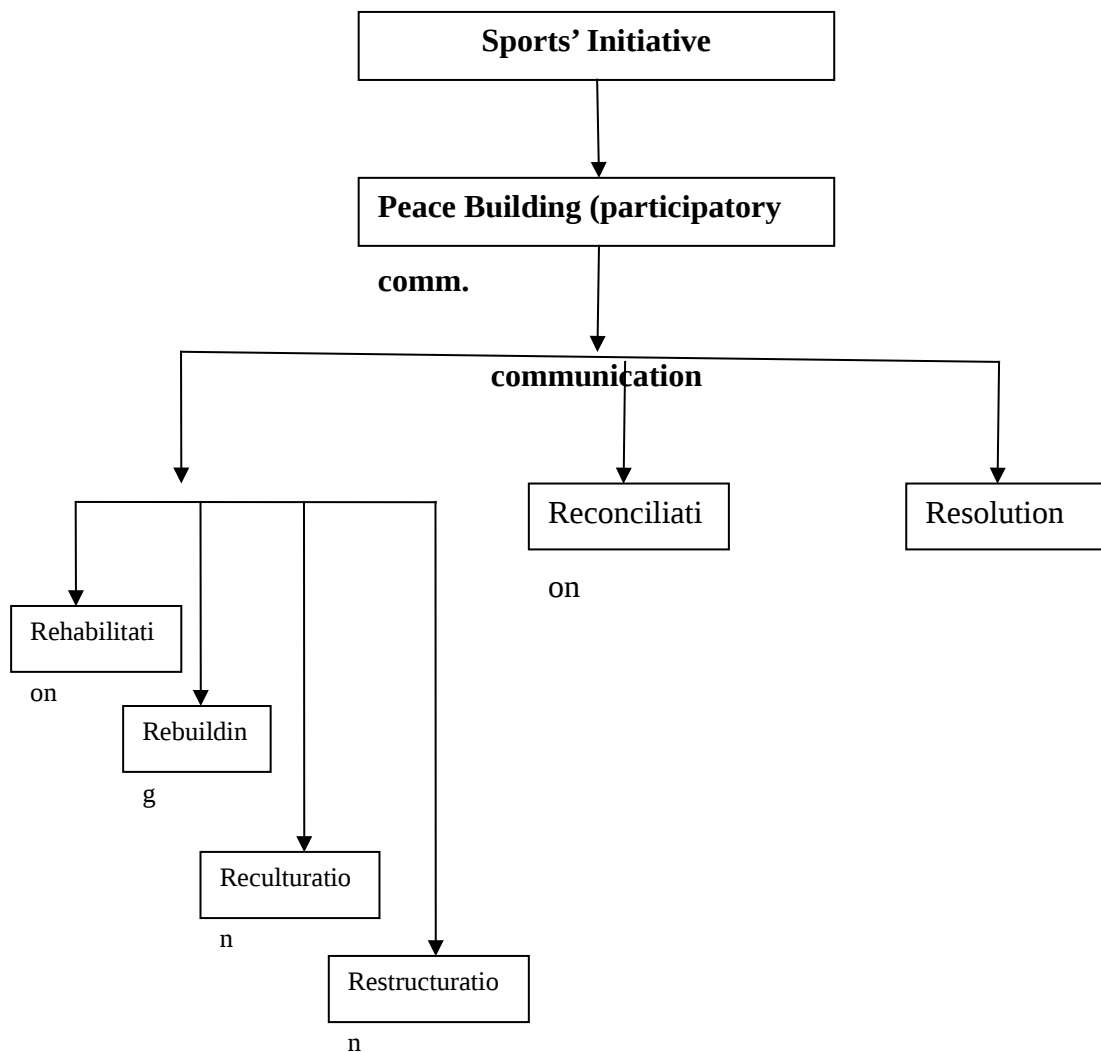


Figure 7.1: Sports' Initiative and communication Peace Building model

7.6 Conclusion

In this section, I give a brief summary of the entire study, identify the contributions made by this study and then indicate implications for policy and practice. I also give suggestions for further related research and finally, I reflect on what I have gained from the research process.

7.6.1 Overview of the Study

As already mentioned, this study was situated within the field of development communication. The aim of this study was to investigate the significance of using sport as a media for communication in inter-community conflict. I conclude that sport plays a significant role in facilitating inter-community participatory communication in peace building. The study specifically investigated the community's perception on the use of sport as a communication media in inter-community peace building, how sport has contributed to the community's perceptions on use of sport in peace building and the challenges encountered. The findings were that the communities felt that the use of marathon as a communication media was useful as it facilitated for participatory communication leading to better understanding of the conflict situation, individual and social attitude and behavior changes towards the armed conflict and thus embracing alternative livelihoods, embracing education, skill development and peaceful coexistence.

However this was not without challenges such as political interference, cultural barriers, communication related challenges, and insecurity among others. Some communities' members felt there was need to involve the larger Turkana and Pokot communities and their neighbors or the Karamoja cluster if it was going to benefit

everyone to avoid retracting of the conflict from those who are not involved in the peace initiative. Based on the findings, it could be concluded that the main aim of the study was achieved according to the set questions.

7.7.2 Contribution of the Study

Firstly, this study contributes to an evolving area of communication studies research. The use of sport in development communication is evolving and since there is very little literature on the same especially based of research, this study contributes in terms of expounding our knowledge on use of sport as a media of communication from a theoretical perspective, hence the use of participatory communication and how best it can be used to achieve certain outcomes. I therefore advocate for use of sport in inter-community peace building. Secondly, the study also makes contribution in methodology. It was conducted using qualitative case study design. Most of the studies reviewed in this field in this country were all based on quantitative approaches and hence a new dimension of using qualitative case design in knowledge creation explored. This approach was a paradigm shift from the approaches used in most studies carried out in this field, which are biased towards the quantitative research approach. Some of these studies especially in Kenya did not highlight their philosophical underpinnings guiding their studies, hence a weakness to their studies. This study was informed by a relativist-interpretivist worldview thus adding to the methodological scope.

Thirdly the study makes contribution as it bonds communication studies with other disciplines, specifically, the link between sport for development and peace building, conflict resolution, and development communication hence the multidisciplinary nature of the study. These advances bond well for the future of these areas of

inquiry .In addition the theoretical frameworks reviewed for this study was interdisciplinary and showed how communication and development theoretical frameworks can reinforce each other. Some relevant communication theories used were such as: the emerging participatory paradigm, (Mefalopulos 2003) and diffusion theories all under development communication.

Most of the studies conducted in this field did not apply different theoretical frameworks as noted in the literature reviewed. Fourthly, this study investigated how peace building could be handled from a communication dimension and hence the recommendation on the model that integrates conflict resolution and peace building theories together with development communication theories, (Gultang 3Rs theories) and sports for development theory. Most of the published studies I came across in Kenyan University libraries and from e-journals and books during the process of literature review were mainly done outside Kenya.

The few studies I came across carried out in Kenya either analyzed proliferation of small fire arms in the region, use of sport to foster unity after post-election violence or focused on natural resources competition and generally causes of the conflict in the region.

All these studies were focused on factors causing or escalating the conflict, however this study looked at sport as an intervention strategy to the conflict from a participatory communication perspective and synergy of the communication media. Therefore, this study adds to existing literature and new knowledge in research in the field of development communication. Lastly, this study coincided with a period when

there was escalated armed conflict in Kerio valley and Baringo county, hence the contributions of this study can aid in policy decision –making and practice in the area of dealing with armed conflict in Kenya among the pastoral communities. The use of participatory communication in peace building will contribute to the field of knowledge in communication studies.

7.8 Major Implications on Policy and Practice

These implications arise from my analysis of the issues on policy and practice derived from the issues raised on the discussion of the findings. The implications points out at what need to be done to address the issue of communities’ use of sport to facilitate inter-community participatory communication among divided communities. The implications are:

7.8.1 Integration of development communication professionals in development projects and other community based projects

From the study it was found that lack of inclusion of development communication professionals in community development projects such as in this study can contribute to project failure due to lack of technical guidance and advise when planning, designing and implementing the projects. Their inclusion will provide the much needed technical advice in relation to communication strategies, processes, media and approaches relevant in different situations and projects.

7.8.2 Inclusion of development communication units in training of project management programmes and non-governmental and public administration programmes.

Universities and other training institutions need to integrate relevant communication and development communication course units especially among all the undergraduates in the field of public and private administration and project management. This is aimed at equipping them with basing concepts crucial in managing various groups by providing an understanding of the value of communication and more so participatory communication in their management approaches.

7.8.3 Need to Provide Professional Development for project managers in

Integration of development communication in their work

There is need to establish a broader development communication competency framework jointly by all stakeholders such as the non-governmental organizations, project management trainers and communication institutions, and relevant development partners. This will help to address the issues of project design, planning and implementation. It will also deal with issues of media/ channels of communication to be used at various stages of the projects, local communities' involvement in all stages of the development projects and their inclusion in decision-making processes. In addition it will enhance quality assurance both at the planning and implementation and monitoring level. These calls for in-service training for those working with communities in the field of communication and more so participatory communication to avert project failures associated with exclusion of local communities.

7.9 Recommendations

After analyzing the data generated and drawing conclusions to the study, I make the following recommendations; there is need for such development initiatives to factor in communication concerns from the onset of the project under the guidance of a communication experts in order to factor in all communication facets and especially how to handle the communication process to get the desired outcomes and feedback. Secondly sport should not be seen as a mobilization factor alone but as a communication medium that can be used to bring social and behavior change if properly implemented in various projects.

Various sports can also be combined in peace initiatives in order to reach out more people and various groups. Proper consultation of all concerned stakeholders in setting of project goals should be done well right from the start of any peace sport initiative to ensure community support. Monitoring and evaluation is certainly another aspect of sports' initiative programmes in peace building that was viewed to have created considerable challenges to TLPF. Periodic reports should not be limited to narrating simple outputs but they should be a means to rationally analyze and assess the impact of sports initiative and the ways in which this initiative could be improved.

Moreover, TLPF could partner with academic institutions that may support this process by developing sound monitoring and evaluation systems conjunctly with NGO's and communities at the grassroots level. Besides, sustainability and long-term vision of sports initiative must be grounded on the initial goals and objectives that were set during the planning stages. This is because some members of the implementing committee of TLPF were steadily modifying the initial peace building objective of the initiative to a wealth creation initiative.

Finally, studies on peace initiatives need to ensure that they are grounded on theoretical concerns especially in conflict resolution, peace building theories and communication theories. This multifaceted approach will certainly offer a much deeper knowledge of the benefits attributed to sport as an agent of transformation and change.

7.10 Suggestions for Further Research

This study provided a starting point for further investigations in the field of development communication. Several issues have featured in the course of my research. First this study could be replicated in the context of communication studies by investigating the use of other sports in areas such as health communication, natural resources management such as water conservation and other community development based projects.

The suggested research can be anchored on literature reviewed on some of the theories and models referred to in this study such as the theory of emerging/participatory communication (Mefalopulos, 2008). Secondly, further research on the involvement of other professional sports people and associated foundations in Kenya on communities undergoing intercommunity anarchy and turmoil is strongly suggested. Thirdly, research on celebrity sport in development projects is recommended especially on their role in uniting divided communities. Lastly, further research should be done on other development communication media that can be used in inter-community conflict situations and peace building.

7.11 Summary

This chapter summarized the key findings of the study which were; marathon-sport facilitated inter-community participatory communication in peace building. Secondly sport was perceived to have been instrumental in their social and individual transformations in regard to the conflict. The main challenges were communication, financial and political. The study contributed to the field of development communication. Some of the implications on policy and practice are integration of development communication professionals in development projects and inclusion of development communication units in training of project management programmes and non-governmental and public administration programmes. The last part was the researcher's personal reflection of the PhD process.

7.12 Reflection of the PhD Process

I have always wanted to pursue a PhD course. When I completed my masters degree course I realized I needed to go all the way and complete the last part of my academic journey and hence decided to take up the challenge and enroll for the PhD programme. I sought admission in the School of Social Sciences and although the programme did not take off immediately, three years after graduating with a master's degree, I got admission and commenced my studies. Two issues delayed this process, as I would have wanted to enroll immediately after the masters' degree; one was identifying an appropriate institution offering my area of interest and a University offering course work and research at the same time since I needed to be well grounded in the field of communication studies.

Most of the Universities were by then offering PhD by research and many were not offering a PhD in the field of Communication Studies. My career spans over 19 years. In those years, I have had experience in communication, language education communication and teaching, public relations management and conflict management. I am an author of English language educational materials for secondary schools. My main interest has been how I can use communication effectively in a variety of circumstances to achieve certain goals and solve social problems.

Over the years, I realized that a lot of issues and problems go unresolved or are exacerbated by our poor understanding of the communication process and how to handle this communication process, which if well understood and implemented can resolve a lot of problems and avert many unnecessary conflicts. While on duty as an administrator, I travelled to Northern Kenya and while working there for a period of two years, the plight of the two warring communities touched me and being a communication student, I asked myself, how I can use communication to help these communities enhance their understanding of the conflict situation in their area and therefore find avenues for reconciliation and peaceful coexistence among them.

A bit of research on what has been done to deal with armed conflict in the area revealed that, a lot needs to be done since this was a problem that was threatening to wipe out the two communities since so many of them were being killed or displaced during the raids. The communities socio-economic status was way below compared to other communities in Kenya and the area was generally quite under developed owing to these conflicts among other factors.

The communities were getting much support from non-governmental organizations based there in terms of provision of relief food and other basic needs, but no serious measures appeared to be taken to resolve the conflict, it was more of reactive responses than proactive strategies. I was aware that a lot of peace building initiatives were operational but the armed conflict was still being experienced among most of the pastoral communities and their neighbors.

Peace meetings, peace caravans, barazas and other forums engaged in resolving the conflict had been held many times in an effort to have the communities live peacefully. This enhanced my curiosity and hence my desire to explore through research how communication could be used in these regions as a medium to resolve the conflict. Several questions crossed my mind; what communication strategies were being used in these peace building initiatives? How were they being implemented and by who? Had they succeeded or failed and to what extent? What issues were being communicated to the communities and what was their role in resolving the conflict? Did the communities understand well the conflict situation and their role in escalating or resolving the conflict? All these questions needed to be explored and hence the reason why I chose to carry out this study.

Further research revealed that these issues were tied to development issues and hence I narrowed my study to focus on development communication. This explains my motivation for my research interest. These are some of the questions I wanted answers to. Intellectual reasons also triggered my curiosity. The more I thought I had learned or I was educated, the more I realized there was a lot I needed to learn. Some of these

questions I have raised, I believe, I will continue to seek answers to by engaging in more research so as to make further contributions to knowledge.

I admit that this course has taught me to learn, re-learn, adopt, adapt and sometimes reject various ideas and strategies in academic discourse. It has brought to my attention many issues surrounding communication strategies in conflict resolution and peace building in general and particularly in the field of development communication. I have learnt and benefited from the whole process of research, starting with the proposal writing, data generation and writing of the report. My knowledge and skills of carrying out research in the entire process was well developed during this study. My advice when carrying out research is; choose an area that interests you and the whole research process will be exciting. On reflecting on my PhD journey, it was worthwhile in the field of development communication and in communication studies in general.

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APPENDICES

APPENDIX I: FOCUS GROUP PROTOCOL (TURKANA/POKOT ELDERS

BOTH MEN AND WOMEN & YOUTH LEADERS)

- 1 .State some of the strategies that have been put in place to resolve the conflict in these regions that you are aware of (Probe for local communities' strategies and any other)
- 2 Tell us what TLPF is doing in this region in order to resolve the conflicts?
- 3 How does TLPF organize and contact the peace discussions in these meetings that you have participated in? (Probe for how it is contacted)
- 4 What is your role in the peace races and peace talks?
- 5 What do you normally talk about during the peace talks organized by TLPF?
- 6 What are the major causes of the armed conflict that emerge from the talks?
- 7 What solutions are suggested by the members?
- 8 Which of these have been implemented and what can you say about them?

- 9 What is your view on the use of marathon as a strategy to mobilize the community members in order to discuss conflict resolution, peace building and empowerment?
- 10 What is your view on how TLPF uses dialogue to bring peace.
- 11 Can you say that this strategy has helped to reduce the intensity of the conflict? Briefly explain how? (Probe for its success or failure in ending or reducing the intensity of the conflict)
- 12 How have the activities of TLPF changed the people's attitude towards armed cattle rustling? (Probe for individual and societal attitude change and behavior change towards armed cattle rustling)
- 13 What is TLPF doing to help people and warriors acquire wealth in place of armed cattle rustling for economic sustainability?
- 14 In which way do you think TLPF's strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?
- 15 What is your view on TLPF contribution towards peace building among her people?
- 16 How is the conflict situation in the area since the implementation of TLPF activities?
- 17 What is your experience during the meetings with members from both communities? (Probe for moods and emotions change, hostility, friendliness, cooperation etc)
- 18 How are conflicts arising from the dialogues handled?

- 19 Which communication strategies are employed by the peace building initiatives. To what extent are they employed? (classify into low, medium and high).
- 20 How have Radio and other media used by the government, TLPF and other stakeholders contributed to peace building? (Probe for role of one-way communication strategies in peace building)
- 21 What challenges, if any, is TLPF facing as they try to implement the strategy to resolve the conflict and build peace?

APPENDIX II: FOCUS GROUP PROTOCOL (REFORMED WARRIORS)

- 2.0 What is your experience as an armed cattle rustler? (Probe for dangers, benefits, heroism etc)
- 2.1.0 How did the community members treat you after a raid?
- 2.1.1 What does the police/Government representatives do when there is a reported raid?
- 2.1.2 How do you feel about the efforts of TLPF to end the conflict which has been your source of livelihood and wealth?
- 2.1.3 What is your view on the use of marathon as a strategy to mobilize the community members in order to discuss conflict resolution and peace building?
- 2.1.4 What is your view on how TLPF uses dialogue to talk about peace.
- 2.1.5 Can you say that this strategy has helped to reduce the intensity of the conflict? Briefly explain how (Probe for its success or failure in ending or reducing the intensity of the conflict)

2.1.6 How have the activities of TLPF changed your attitude and other people's attitude towards armed cattle rustling? (Probe for individual and societal attitude change and behaviour change towards armed cattle rustling)

2.1.7 What is TLPF doing to help people and warriors acquire wealth in place of armed cattle rustling for economic sustainability?

2.1.8 In which way do you think Tegla's strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?

2.1.9 What made you attend the marathon events and subsequent peace talks?

2.2 How do conflicts that arise from the discussions handled? What do you think?

2.2.1 What is your experience during the peace meetings with members from both communities? (Probe for moods and emotions change, hostility, friendliness, cooperation etc)

2.2.2 What do you talk about in these peace forums? (Probe for causes of conflict, individual responsibility to end conflict, disadvantages of conflict, need for peace, development)

2.2.3 How has TLPF helped you to meet your economic needs now that you do not engage in armed cattle conflict?

2.2.4 What is the most important thing TLPF has done for you and these two communities?

2.2.5 In which way do you think TLPF's strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?

2.2.6 What is your view on her contribution towards peace building among her people?

2.2.7 What is the conflict situation in the area since the implementation of TLPF activities?

2.2.8 How have Radio and other media used by the government, TLPF and other stakeholders contributed to peace building? (Probe for role of one-way communication strategies in peace building)

2.2.9 Which communication strategies are employed by the peace building initiatives. To what extent are they employed? (classify into low, medium and high).

2.3 How have the use of radio and other media used contributed to peace building in the area?

2.3.1 What challenges if any is TLPF facing as they try to implement the strategy to resolve the conflict and build peace?

Section 3: Suggestions for Improvement

How do you think this approach can be improved to help the two communities to meet their conflict resolution and peace needs? By who? (Probe for warriors' role in ending the conflict, resources, economic activities, cultural practices, and communication issues and communities contribution to peace)

**APPENDIX III: KEY INFORMANTS PROTOCOL (IN-DEPTH INTERVIEW-
GOVERNMENT REPRESENTATIVES)**

3.0 What strategies have been put in place to resolve the conflict in these regions that you are aware of? (Probe for local communities' strategies and any other)

3.0.1 Can you say how the conflict situation has been like?

3.1 What is your role/contribution in the peace races and peace talks?

3.1.1 Explain how TLPF works in this region in order to resolve the conflicts?

3.1.2 What is your view on the use of marathon as a strategy to mobilize the community members in order to discuss conflict resolution and peace building?

3.1.3 What is your view on the use of dialogue to bring about peace. (Probe for its existence)

3.1.4 How does TLPF organize and manage the peace dialogues proceedings? (Probe for how it is contacted)

3.1.5 What do you normally talk about during the peace talks organized by TLPF?

3.1.6 What are the major causes of the armed conflict that emerge from the talks?

3.1.7 What solutions are suggested by the members?

3.1.8 Which of these have been implemented and what can you say about them?

3.1.9 It is said that the TLPF peace talks and marathon should contribute to resolving the conflict. What do you think?

3.2 What is TLPF offering the communities as an alternative to wealth accumulation in place of armed cattle rustling for economic sustainability?

3.2.1 In which way do you think Tegla's strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?

3.2.2 What is your view on her contribution towards peace building among her people?

3.2.3 How is the conflict situation in the area since the implementation of TLPF activities?

3.2.4 How do conflicts arising from the dialogues get handled?

3.2.5 What is your experience during the meetings with members from both communities? (Probe for moods and emotions change, hostility, friendliness, cooperation etc)

3.2.6 Which communication strategies are employed by the peace building initiatives. To what extent are they employed? (classify into low, medium and high).

3.2.7 How have Radio and other media used by the government, TLPF and other stakeholders contributed to peace building? (Probe for role of one-way communication strategies in peace building)

3.2.8 How have the use of radio and other media contributed to peace building in the area?

3.2.9 What challenges if any do you think TLPF is facing as they try to implement the strategy to resolve the conflict and build peace?

Section 4: Strategies for Improvement

How do you think this approach can be improved to help the two communities to meet their conflict resolution and peace needs? By who? (Probe for warriors' role in ending the conflict, resources, economic activities, dropping of certain unproductive cultural practices, and improvement on communication issues and communities contribution to peace, media and individuals role , education for young men and women)

**APPENDIX IV: KEY INFORMANTS PROTOCOL (IN-DEPTH INTERVIEW -
TEGLA LOROUPE & TLPF REPRESENTATIVES)**

3.0 What other strategies have been put in place to resolve the conflict in these regions that you are aware of? (Probe for local communities' strategies and any other)

3.0.1 Can you say how the conflict situation has been like?

3.1 What is your role/contribution in the peace races and peace talks?

3.1.1 Explain how you have organized TLPF to work in this region in order to resolve the conflicts?

3.1.2 What is your view on your use of marathon as a strategy to mobilize the community members in order to discuss conflict resolution and peace building?

3.1.3 How is communication organized or conducted during the peace races and negotiations? (Probe for dialogue and other participatory communication strategies)

3.1.4 What is your view on the use of dialogueto bring peace during the peace meetings? (Probe for its significance)

3.1.5 What is normally talked about during the peace talks organized by TLPF?

3.1.6 What are the major causes of the armed conflict that emerge from the talks?

3.1.7 What solutions are suggested by the members?

3.1.8 Which of these have been implemented and what can you say about them?

3.1.9 What is TLPF offering as an as a means of acquiring wealth in place of armed cattle rustling for economic sustainability?

3.1.10 In which way do you think your strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?

3.2 Can you say that this strategy has helped to reduce the intensity of the conflict? Briefly explain how? (Probe for its success or failure in ending or reducing the intensity of the conflict)

3.2.1 How have the activities of TLPF changed the people's attitude towards armed cattle rustling? (Probe for individual and societal attitude change and behaviour change towards armed cattle rustling)

3.2.3 How is the conflict situation in the area since the implementation of TLPF activities?

3.2.4 How are conflicts arising from the dialogues handled?

3.2.5 What is your experience during the meetings with members from both communities? (Probe for moods and emotions change, hostility, friendliness, cooperation etc)

3.2.6 How have Radio and other media used by, TLPF and other stakeholders contributed to peace building? (Probe for role of one-way communication strategies in peace building)

3.2.7 Which communication strategies are employed by the peace building initiatives? To what extent are they employed? (Classify into low, medium and high).

3.2.8 How has the use of radio and other one-way communication strategies contributed to peace building in the area?

3.2.9 What challenges if any is TLPF facing in implementation of the strategy to resolve the conflict and build peace?

Section 4: Strategies for Improvement

How do you think your approach can be improved to help the two communities to meet their conflict resolution and peace needs? By who? (Probe for the her observations regarding the challenges she is facing and what she needs to do to realize the goals of her organization specifically for peace and empowerment and the communities role)

APPENDIX V: KEY INFORMANTS PROTOCOL (IN-DEPTH INTERVIEW - MEDIA REPRESENTATIVES)

Conflict Resolution and Peace Building Needs (CRPB Needs)

3.0 What is your role as a media representative in this peace races?

3.1 How are the peace races and talks organized? Who are the members?

3.1.1 How does TLPF organize these discussions and how are they conducted from your observation?

3.1.2 What issues related to peace are raised? (Probe for causes of conflict, solutions, empowerment etc)

3.1.3 What issues have been at the centre of your focus during the coverage and reporting?

3.1.4 How has TLPF contributed to the conflict situation in the region?

3.1.5 What is the contribution of the media in conflict resolution and peace building?

3.1.6 How have the use of radio and media, contributed to peace building in the area?

3.1.7 How has the conflict situation in the area been, in your opinion, since TLPF started its activities?

3.1.8 Can you say that this strategy has helped to reduce the intensity of the conflict? Briefly explain how? (Probe for its success or failure in ending or reducing the intensity of the conflict)

3.1.9 How have the activities of TLPF changed the people's attitude towards armed cattle rustling? (Probe for individual and societal attitude change and behaviour change towards armed cattle rustling)

3.1.10 What challenges have you noted face TLPF in the implementation of the strategy to resolve the conflict and build peace in the area?

How do you think this approach can be improved to help the two communities to

Section 4: Strategies for Improvement

meet their conflict resolution and peace needs? By who? (Probe for his/her observations regarding the challenges being faced, media role, and organization of events, community participation, and empowerment)

APPENDIX VI: FOCUS GROUP PROTOCOL (THE MARATHON RACE PARTICIPANTS)

3.0 How do you feel about taking part in the same race with the Pokot/Turkana? (Probe for feelings of hostility, mistrust/trust, friendliness, competitiveness, cooperation and desire for peace)

3.1 How are the races organized and who is eligible to participate?

3.1.1 What do you think are the communities' views on the races and its objectives for realizing peace?

3.1.2 As a participant, can you explain your view on the importance of the peace races among the two warring communities?

3.1.3 How is the conflict situation in the area since the peace races and talks were established?

3.1.4 How do you feel about their efforts to end the conflict which is your source of livelihood and wealth?

3.1.5 What is your view on the use of marathon and community dialogues to end the conflict?

3.1.6 What made you attend the marathon events and/or peace talks?

3.1.7 Can you say that this strategy has helped to reduce the intensity of the conflict? Briefly explain how? (Probe for its success or failure in ending or reducing the intensity of the conflict)

3.1.8 How have the activities of TLPF changed the people's attitude towards armed cattle rustling? (Probe for individual and societal attitude change and behaviour change towards armed cattle rustling)

3.1.9 How has TLPF helped you to meet your economic needs in place of armed cattle rustling?

3.1.10 What is the most important thing TLPF has done for you and these two communities?

3.2 What solutions are offered during the forums? Which ones have been implemented?

3.2.1 What lessons have you learned from these peace races that you want other young people to know?

3.2.2 In which way do you think Tegla's strategy of resolving the conflict is different from other strategies already implemented and have failed to resolve the conflict?

3.2.3 What is your view on her contribution towards peace building among her people?

3.2.4 What challenges if any is TLPF facing as they try to organize the races for peace building?

Section 4: Suggestions for Improvement

How do you think this approach can be improved to help the two communities meet their conflict resolution and peace needs? By who? (Probe for young people's role in ending the conflict, organization of the race, awareness about the need to participate in the race, cultural practices, and communication issues and communities)

APPENDIX VII: OBSERVATION CHECKLIST

Name of the group /participants.

1. Pick the group you are observing by ticking in the space provided.

1. Pokot & Turkana elders -----
2. Pokot & turkana reformed warriors-----
3. Pokot & turkana youth leaders-----
4. Marathon organizers-----
5. Organaizations staff-----
6. Government/county representatives-----
7. Media representatives-----
8. Marathon participants -----

2. Indicate what you observe in the following areas.

1. Level of participation of members from both communities.
Quite involved----- fairly involved----- not inoved at all-----
2. Nature of communication between participants during peace talks and peace meetings.
One way communication-----, dialogical communication-----, both methods-----

3. Cross-cultural interactions during interviews, meal, peace meetings, races, accommodation.

Quite interactive-----, fairly interactive-----, warm to each other/ not warm to each other-----, hostile to each other----- etc

4. General body language between communities during interactions.

Signs of hostility/ tension-----, no signs of hostility/ tension-----

5. Organization of peace building sessions and how they are conducted.

Well organized/ not well organised-----, give details-----

6. Composition of participants of sporting activities.

Both groups well represented/ one group better represented-----

7. Presence of conflict or tensions during the study.

No/Signs of tension, fear and uncertainty-----

8. Types of rewards. goats, sheep/cows/ cash awards-----

APPENDIX VIII: RESEARCH PERMIT

<p>PAGE 2</p>	<p>PAGE 3</p>
<p>Research Permit No. NACOSTI/RCD/14/013/1635</p>	
<p>THIS IS TO CERTIFY THAT:</p>	
<p>Prof./Dr./Mr./Mrs./Miss/Institution</p>	<p>Date of issue 2nd October, 2013</p>
<p>Virginia Muthu Paul of (Address) Moi University P.O. Box 3900-30100, Eldoret.</p>	<p>Fee received KSh. 2000</p>
<p>has been permitted to conduct research in</p>	
<p>Location District Pokot & Turkana Counties</p>	<p>Applicant's Signature</p>
<p>On the topic: Sport as a conflict resolution Initiative: A study of Tegla Lorupe Peace Foundation (TLPEF), Kenya</p>	
<p>for a period ending: 30 April, 2014</p>	<p>For: Secretary National Commission for Science, Technology & Innovation</p>
<p>PERMIT</p>	
<p>Serial No. A/00339</p>	
<p>CONDITIONS: see back page</p>	





**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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Date:

When replying please quote

2nd October, 2013

Our Ref: **NACOSTI/RCD/14/013/1635**

Virginia Muthu Paul
Moi University
P.O.Box 3900-30100
Eldoret.

RE: RESEARCH AUTHORIZATION

Following your application dated *4th September, 2013* for authority to carry out research on "*Sport as a conflict resolution initiative: A study of Tegla Lorupe Peace Foundation (TLPF), Kenya*," I am pleased to inform you that you have been authorized to undertake research in **Pokot and Turkana Counties** for a period ending **30th April, 2014**.

You are advised to report to **the County Commissioners and the County Directors of Education, Pokot and Turkana Counties** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

SAID HUSSEIN
SAID HUSSEIN
FOR: SECRETARY/CEO
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Copy to:

The County Commissioner
The County Director of Education
Pokot County

APPENDIX IX MAP OF STUDY AREA

