

**SPORT FOR DEVELOPMENT AND PEACE IN COMMUNITIES: A CASE STUDY
OF THE 'SPORT FOR PEACE AND SOCIAL TRANSFORMATION
PROGRAMME' IN UASIN GISHU, KENYA**

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ABSTRACT

This study examined the role of Sport for Development and Peace (SDP) in peacebuilding, focussing particularly on the case of the Kenya Community Sports Foundation's (KESOFO) Sport for Peace and Social Transformation (SPST) programme in Uasin Gishu County, Kenya. It was meant to provide an in-depth understanding of the role generally played by community NGO programmes in fostering peace in communities through variations of the SDP framework. Additionally, the study's purpose was to identify lessons of experience from the programme and give recommendations on how the programme can be improved in delivering its stated goal of fostering peace and development in conflict prone communities.

The study made use of Johan Galtung's 3Rs Conflict transformation theory, linking it with the Sports for Development and Peace (SDP) framework, with a critical analysis being proffered all in the quest to inform conceptualisation of this particular study. It made use of the philosophical assumption of interpretivism through relativist ontology and qualitative research methodology anchored on a descriptive approach. Among the key findings from the study is the awareness of the challenges caused by the toxic influence of partisan and ethnical politics that had for long been sources of conflict in the community under study. Unfortunately, these drivers of conflict tended to recur with electoral cycles.

The value of the SPST programme was underscored as an important intervention that promoted peace and development using sport as a medium. Community members affirmed the role that sport played as a convener and enabler of peacebuilding efforts, hence the high acclaim for the SDP initiative. This was evident especially among young people who would often become the nucleus of conflict during times of instability. The study, however, noted the importance of giving consideration to the type of sport and its appropriateness in SDP programmes in given contexts as some sports, in fact, encouraged aggression and could worsen conflict in already volatile conflict-prone communities.

While acknowledging the efficacy of competitive sports, it also emerged in the study that informalizing the sports themselves still proffered an opportunity for participants to gain a sense of achievement yet without necessarily having to 'beat' or overcome a team of opponents. This was critical particularly in highly volatile situations when contestation in sport could spark violent confrontation among participants. The study, however, further noted weaknesses in SDP programmes by virtue of not having a robust and systematic monitoring and evaluation (M&E) framework for the SDP intervention under study, with a

view from other scholars that this may, in fact, be a pervasive challenge across many similar programmes. There was a sense that more objectively verifiable indicators could have been used to substantiate causal linkage between the intervention and restoration of peaceful co-existence in the aftermath of political upheavals.

The study also pointed towards the lack of full participation and, therefore, buy-in by central government. None of the key informants spoke of a formal structure at policy and legislative level relating to government's commitment and undertaking to support SDP programmes. Without such institutional support, particularly from government, effectiveness and sustainability of SDP initiatives was seen to be hampered. The study again flagged shortcomings in the limited number of indigenous games. Such games have linkages with indigenous knowledge systems, knowledge and institutional memory transfer related to conflict resolution from the elderly to younger persons. These, in turn, were seen as vital for building sustainable peace in communities.

The study also made recommendations for increased support from NGOs and private sector towards SDP programmes, the need for further research in use of action learning methodologies to improve systematic progress and impact tracking in SDP programmes among others.



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DECLARATION

I declare that “*Sport for Development and Peace in Communities: A case study of the ‘Sport for Peace and Social Transformation (SPST) Programme’ In Uasin Gishu, Kenya*” is my own work, that it has not been submitted for any degree or examination in any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

Erick Mariga



March 2021

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Signed

A handwritten signature in black ink, appearing to be 'Erick Mariga'.

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DEDICATION

This dissertation is dedicated to the Mariga Family.



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“Sport for Development has an unmatched fascination to young people; it offers an essential platform for talent exploitation, presents unique opportunity for us to celebrate our diversity, unites the people and helps increase economic prosperity”

William Samoei Ruto (Deputy President, Republic of Kenya)



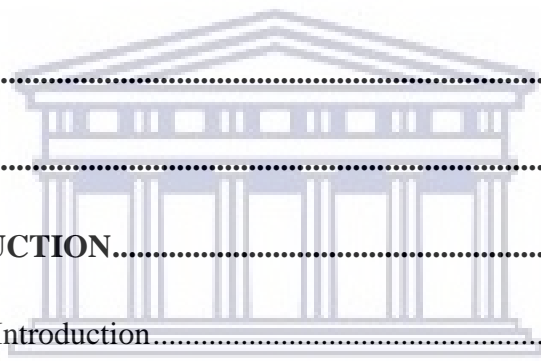
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ACRONYMS AND ABBREVIATIONS

AK:	Athletics Kenya
AU:	African Union
ASI:	Africa Sports Index
CBO:	Community Based Organization
CSO:	Civil Society Organizations
FIFA:	Federation International Football Association
IOC:	International Olympic Committee
FKF:	Football Kenya Federation
KESOFO:	Kenya Community Sports Foundation
KPL:	Kenyan Premier League
MDG:	Millennium Development Goal
NGO:	Non-Governmental Organization
SDG:	Sustainable Development Goal
SDP:	Sport for Development and Peace
SPST:	Sport for Peace and Social Transformation
SSDP:	Sustainable Sport for Development and Peace
UN:	United Nations
UNESCO:	The United Nations Educational, Scientific and Cultural Organization

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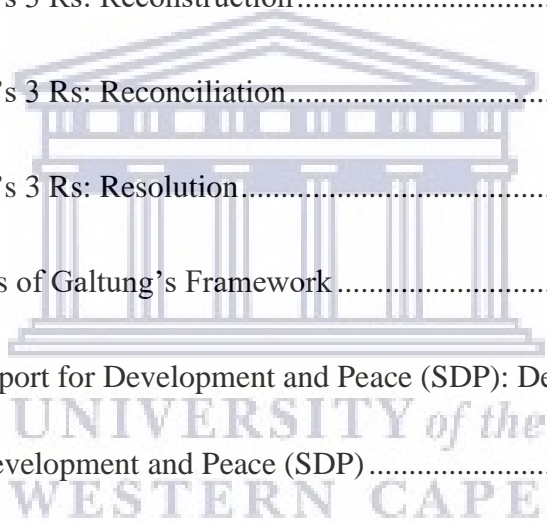
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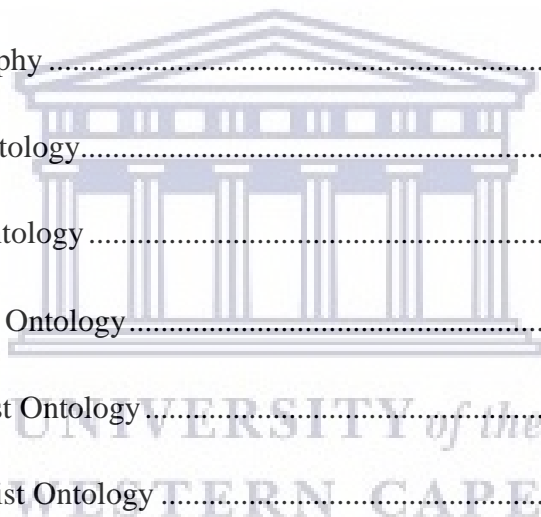
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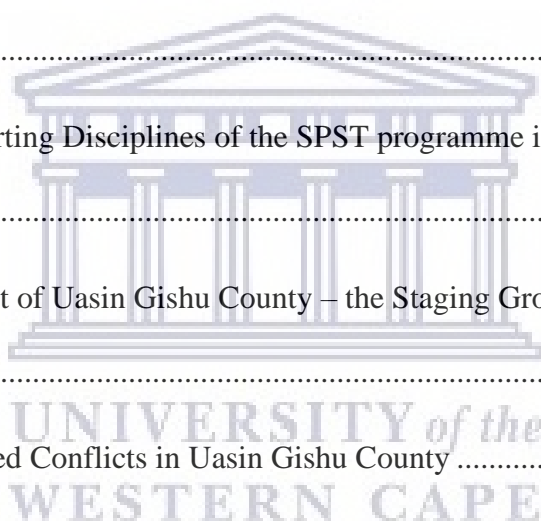
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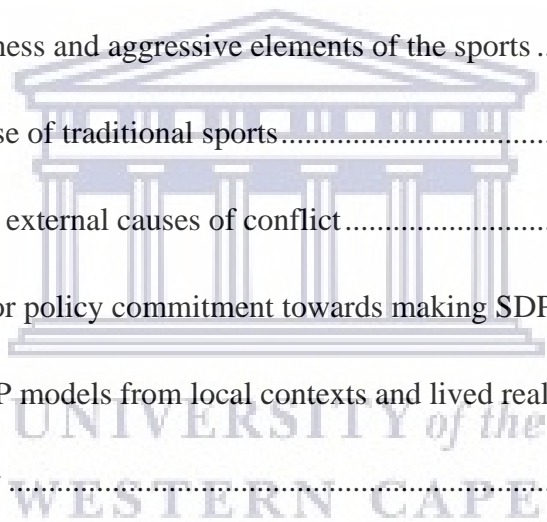
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CHAPTER 1: INTRODUCTION

1.1. Background and Introduction

Sport for Development and Peace (SDP) is a budding field of academic inquiry, particularly in Africa. Little research has, however, been conducted by African scholars to test existing theories and models that aim to conceptualize the field of study. It is a relatively new social intervention approach and it is emerging as a growing inter-disciplinary research field. The concept of SDP can be defined as the use of sport, play and physical activity to achieve development and peace outcomes.

Sport plays a valuable role in Kenya by enhancing peace, political tranquillity and development. At the same time, it has been a neutral tool of minimizing political tensions and differences thereby paving the way for collective effort towards the development of various sectors of the country. The Kenya Community Sports Foundation (KESOFO), a non-governmental organisation (NGO) in Uasin Gishu County, Kenya has established a flagship programme dubbed 'Sport for Peace and Social Transformation Programme' (SPST) whose mandate is to use sport as a conscious advocacy approach to foster peace and promote development among communities in the County.

Qualitative research methods underpin this study in an effort to examine the contribution of sport in enhancing peacebuilding efforts and development. These include personal narratives, semi-structured interviews and an in-depth analysis of the case study NGO programme. Using a thematic analysis method, the qualitative analysis has utilised the development of themes, indicators and patterns from the interview transcripts. The empirical findings gathered from this research provide a framework grounded on success factors, challenges and more importantly, on how the concept and practice of sport for development and peace can be improved by implementers in KESOFO such as the management committee, programme

management team, trainers and participants. The findings also play a pivotal role in informing other NGO's in Kenya on SDP in order to encourage sport for the purpose of sustainable development and peace.

1.2. An Overview of Peace and Conflict in Kenya

Tenuous ethnic relations, violence and patterns of displacements across Kenya pose an existential challenge not only to the peace in the country but also the livelihoods and sustainable development of the entire region. Sport for development and peace initiatives help spur development that satisfies the needs of the present generation and can be sustained in the long run for the needs of future generations. This research, therefore, sought to shed light on the role of sport in peacebuilding and enhancing development drawing valuable lessons from KESOFO's SPST Programme in Uasin Gishu County.

Since the programme is the first of its kind in the region, the researcher sought to address the existing research gap by contributing towards scholarly debates and academic discourses on this notion of sport for development and peace. Furthermore, the researcher provided insights into how this emerging concept can carve a niche for itself as a catalyst for social inclusion, peacebuilding and development among communities affected by conflict in different parts of the continent.

1.3. Sport as a Catalyst for Social Cohesion and Development

1.3.1 The Sports for Development and Peace (SDP) Framework

The concept and practice of SDP has gained a lot of interest among scholars, researchers, governmental, NGOs and community-based organizations (CBOs) (Myles, 2012). According to McGurl, (2011, p. 7), 'Sport for Development and Peace' (SDP) is the use of sport, play and physical activity to achieve development and peace outcomes. The concept is grounded

in the inclusive and universal nature of sport, its mass appeal and ability to motivate, inspire and unite people to enhance their own capacities.

The history and development of SDP is a recent one and has evolved over time to assume diverse meanings for different researchers, policy makers and practitioners in different situations. In 2002, while addressing the Olympic Aid Roundtable Forum in Salt Lake City, the late former United Nations Secretary-General Kofi Annan stated that:

Sport can play a role in improving the lives of individuals and communities. For this reason, governments, development agencies and communities ought to think how sport can be included more systematically in the plans to help communities particularly those living in the midst of poverty, disease and conflict (Borsani, 2009).

This, in particular, is because sport has social value and can be used as a means to promote understanding and reconciliation among different ethnic communities if certain requirements are met.

The use of the concept 'sport for development and peace' clearly supports an advocacy approach and the approach followed is that proponents inherently regard sport as making positive contribution to development. Darnell (2012) alludes to the fact that recent years have seen increased recognition, promotion and institutionalization of the role and contribution of sport and physical activity within struggles for just and sustainable development on an international scale. Due to its interdisciplinary nature, 'sport for development' draws literature and conceptual underpinnings from a range of sectors such as sociology,

psychology, media, culture and heritage and from actors in the field of development management.

The concepts of 'Sport Development' and 'Sport and Development' are also acknowledged from within the broader SDP framework. The latter concept does not imply the nature of the relationship but that a relationship exists that may have positive or negative consequences. 'Sport Development' on the other hand is defined as a process whereby effective opportunities, processes, systems and structures are set up to enable and encourage people in all or particular groups and areas to take part in sport for recreation or to improve their performance to whatever level they desire (Collins, 1995). The success of 'Sport Development' depends largely on building effective partnerships, structures and on networking with a wide range of community groups, service providers, facility operators, national governing bodies, local authorities and voluntary groups.

On the other hand, 'Sport and Development' focuses on the full spectrum of development impacts that sport and recreation have on individuals and communities in terms of a broad range of development or socio-economic benefits as put by De Coning (2013). He further asserts that some of the benefits include

‘...economic and financial investment, the strengthening of governance and civil society organization and management, health, education, social capital, spiritual and emotional intelligence, community safety and environmental benefits...’ (*ibid*, p. 13).

In an effort to take into account the above benefits, it is evident that Sport and Development entails the utilization of sport and recreation to the benefit of community development.

A study conducted by Sport for Development and Peace International Working Group (2008) titled '*Harnessing the power of sport for development and peace*' found out that sports' universal popularity, its capacity as one of the most powerful global communications platforms, and its profound ability to connect people and to build their capacities makes it one of the most cross-cutting of all development and peace tools. Nevertheless, despite the contribution of SDP in fostering peace and development, Kochomay (2007) argues that the understanding and acceptance of the concept of SDP as an approach to peace and development by the funders and other peace and development actors, along with parallel but negative state interventions to conflict situations remain the common threats to SDP. This approach as well as other perspectives will be addressed in the literature review section.

1.3.2 Sport for Peace and Social Transformation (SPTS) Programme

The Kenya Community Sports Foundation (KESOFO), an NGO in Uasin Gishu County, Kenya, has established a flagship programme dubbed 'Sport for Peace and Social Transformation' (SPST) programme that uses the medium of SDP with a focus on youth and social transformation. Under KESOFO's vision statement, the concept of SDP is clearly stated and well defined as 'to promote reconciliation, peacebuilding and conflict management through sport for sustainable peace, conflict transformation and national development' (Chirchir, 2013, p. 2). The overall objective of the SPST Programme is to promote the use of sport as the entry point into local communities in Uasin Gishu County in order to address the underlying causes of conflict, support peacebuilding processes and to promote social change and development.

The programme was established in 2004 and targets youth, particularly those from disadvantaged communities in Uasin Gishu County in Kenya. The majority of the youth in

the area grow up in communities with a history of violence, ethnic strife and fundamental violation of rights as the region is frequently at high risk of violence during subsequent general elections (Kaberia, 2014). Up to the time of the study, programme partners included international organizations like Save the Children, United Nation's Office for the Coordination of Humanitarian Affairs (UNOCHA), Red Cross, Peace Net Kenya and other CBOs.

The SPST programme has three main objectives namely:

- (i) to utilise sport in contributing to the UN Sustainable Development Goals 2030, specifically Goal 16 (Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels)
- (ii) to develop a model for participation of youth in sports in order to help them learn valuable skills like communication, conflict resolution, problem-solving and decision-making.
- (iii) to use sport to train young people on health knowledge and skills that will enable them to protect themselves from the potentially devastating impact that HIV/AIDS, drug and substance abuse, lack of savings and environmental degradation could have on their lives (KESOFO, 2007).

The programme is designed and guided by the principles of fairness, teamwork and sustainability which respects the 'Ethics Charter in Sport' as per the Olympic Association (KESOFO, 2007). In its operation trajectory the programme has developed three focal points of intervention towards peace and sustainable development. They include peace education programmes, holiday sports programmes and sport for peace and social

transformation programmes. In this empirical research, KESOFO's SPST programme was selected to assess the concept and practice of SDP in Uasin Gishu County.

1.4 Statement of the Problem

The field of sport in peacebuilding and development has emerged because of the contribution of sport to a wide range of ideals such as intercultural understanding, reconciliation and social integration as put by Kamberidou, (2011). 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. According to Cardenas, (2012, p.17):

‘...while sport for development and peace (SDP) has become an acknowledged strategy in underprivileged communities both in the Global South and Global North, it is also a considerable cross-cutting and effective tool to pursue individual, community and national development objectives...’

This is, in particular, through the realization that sport for peacebuilding can be used to promote social inclusion breaking down barriers and creating bridges between opposing groups. The above explanation depicts in various ways that sport can help the process of peacebuilding and trust among communities, therefore advancing healing process, encouraging resilience and bringing about meaningful development. The majority of communities residing in Uasin Gishu County cherish the promise of peace. For many young women and men who have known the pain and the heartache of losing loved ones to violence the scars run deep. Young people in the Uasin Gishu community are extremely vulnerable in situations of conflict and instability. Not only are they the primary victims of war, they are also drawn into conflict as its protagonists.

Peacebuilding and conflict mitigation are important elements towards youth empowerment and development. ‘Although a robust body of theoretical knowledge has developed, there is need to study practical cases so as to establish patterns of critical success factors and challenges that can form the basis for further theory construction’ (Kamberidou, 2011, p. 3). There have been attempts to apply the theoretical knowledge, for instance in the case of KESOFO, but there has not been a systematic assessment and examination of such programmes. The problem being investigated in this study is that insufficient knowledge exists of the concepts that are involved with the application of Sport for Development and Peace (SDP) approaches at community level.

1.5 Purpose of the Study

The purpose of this study was examining the role of the SDP in peacebuilding, focussing particularly on the case of the KESOFO SPST programme in the Uasin Gishu County. This examination was meant to provide an in-depth understanding of the role generally played by community NGO programmes in fostering peace in communities through variations of the SDP framework. Additionally, the study’s purpose was to identify lessons of experience from the programme and postulate recommendations on how the programme can be improved in delivering its stated goal of fostering peace and development in conflict prone communities. The foregoing was ultimately meant to achieve the goal of framing a systematic and analytical appreciation of the SDP framework in a context in which there is a deficit of such scholarly appreciation of the framework given it is relatively new.

1.6 Research Objectives

- 1) To determine the role of Sports for Development and Peace (SDP) in communities.
- 2) To assess the role played by community Non-Governmental Organisations (NGOs) programmes in fostering peace in communities.

- 3) To identify lessons of experience from communities in which the SDP programmes have been run.
- 4) To put forward recommendations for the improvement of the SDP programme in peacebuilding in Kenyan communities.

1.7 Research Questions

- 1) What is the role of Sports for Development and Peace (SDP) in communities?
- 2) How do community Non-Governmental Organisations' (NGOs) programmes foster peace in communities?
- 3) What are the lessons of experience from communities in which the SDP programmes have been run?
- 4) How can the SDP programme be improved in its role of peacebuilding in communities?

1.8 Significance of the Study

At the time of conception of this research study, the researcher considered the usefulness of the work and to whom it would be useful. It is important for any given research study to be able to identify and articulate its importance if it is to affirm its reason for existence. In this regard, the research contends that it is of importance or significance to the following demographics and for the following reasons. In its broadest sense, the study is of significance to the **general public** in that the public [anywhere in the world] is acted upon by the key variables of the study. These variables are sports, conflict and peace [development] and to that extent it was judged that while sport is taken for granted, its peacebuilding role would be of great value to the public. The study posited sports as something more than mere fun – as is the general perception. To thus conceive of the utility of sport – something taken

for granted – in peacebuilding was deemed beneficial to the public in its general and broad sense.

Cognisant of the fact that different communities are impacted upon differently by the tension between peace and conflict, the study reasoned that the project and its findings would be of significant use to **communities that are prone or susceptible to conflict across the Kenya** and indeed the continent of Africa if not the world. The study findings are expected to encourage such communities to embrace SDP as a non-traditional alternative dispute resolution (ADR) mechanism. The elucidation of the successful implementation of the framework in the chosen locale was reasonably expected to act as a catalyst for such communities to appreciate the power of sport (something readily accessible to all communities) in dispute resolution.

The African continent is home to many a conflict, and this study can help **regional integration bodies** to streamline efforts of integrating SDP into their peacebuilding initiatives. The fact of the matter is sports' potential to act as a vibrant catalyst for peacebuilding has not received ample testimony from the bodies in question. The tendency is to focus on politico-economic methods of resolving disputes across the conflict spectrum and yet the enduring nature of disgruntlement is often forgotten in this matrix. SDP offering, as it does an interaction during and after conflict can greatly aid the mentioned initiatives.

In the same vein, it was envisaged that the study would offer **national and local governments** in conflict prone countries an overview of the opportunities within the SDP framework for tackling conflict situations in local communities. It was noted, in consideration of this, that governments across the African continent maintain oversight of sporting bodies and as result findings from this study can go a long way in increasing the governments'

appreciation of the immense utility of the socializing reality of sport in bringing about post-conflict cohesion across the social strata of their jurisdictions and implementing ways of better appropriating existing government oversight of sports bodies towards peacebuilding. To Uasin Gishu County, the study results were considered to be of possible use in policy making as the county government seeks ways and means of finding plausible solutions to peacebuilding, integration and sustainable development.

1.9 Assumptions of the Study

The study was premised on certain underlying assumptions over which the researcher had no control over. While these assumptions were beyond said control, they were critical to the successful execution of the study. As such, it has to be noted that the elucidation of the study assumptions was deemed necessary insofar as they gave context to the parameters of the study and served the additional purpose of clarifying the reasoning behind the study design and ultimately its conclusions.

In the first instance, this research study was underpinned by the overarching **epistemological position** that knowledge and reality are subjective and can be accessed from a triangulation of a multiplicity of perspectives (Merriam, 1997). This view necessarily justified the researcher's selection of participants from a diverse background as demonstrated in the demographic data analysis of participants. This diversity was reasonably assumed to have the capacity to yield varying perspectives on SDP and its role in peacebuilding. The divergence of perspectives was anticipated to provide a solid basis for the development of patterns meant to understand the issue under investigation.

As research work relies on the ability of participants to proffer constructive input directed towards the given objectives of the study, the study assumed that the research **participants were fairly informed** concerning the phenomenon under investigation in order to contribute

meaningfully. Part of the study's selection criteria sought to address this requirement by ensuring that only participants with direct experience of the SDP framework through the KESOFO's Sports for Peace and Social Transformation (SPST) programme in various capacities were admitted into the sample. For this reason, a non-probability method of sampling, purposive sampling, was deferred to as it allowed for pre-vetting of the participants in order to ascertain expected level of grasp of issues under review.

In fact, this fed into another vital assumption that the sample itself was a **representative sample**. This is a key requirement in validity of findings and subsequent research pronouncements (Gray, 2009). To this end, the study made sure that all participants, owing to the selection criteria, have a direct experience of the phenomenon under investigation (SDP) and were drawn from all sectors of the county as well as covered the spectrum of such factors as gender and ethnicity.

Related to the above, is a research study's need for research participants to be as **truthful and as honest** as they possibly can. The assumption that the sampled participants would meet this criterion was held to be sustainable because of the fact that the participants were assured of anonymity and confidentiality. These two assurances were not only given as a result of ethical requirements but also as means towards assuaging any material fears the participants could have had about repercussions should their identities be divulged. These repercussions could reasonably have been expected, by the participants from any number of quarters not least of all project executors in relation to project beneficiaries.

Additionally, the study, dealing as it was with a social phenomenon meant to achieve stability in communities prone to violent conflict, assumed that the participants – mainly beneficiaries of the framework – would view it as beneficial to them and so exhibit sincere interest as beneficiaries of the programme in question. Whereas there are various other means of

promoting peace in conflict prone communities, this study deliberately chose to focus on the **efficacy of sport** on the premise that sport will continue to play a significant social and economic role in the lives of Kenyans. Historically, Kenyans are groomed in sports from an early age, possibly through formal, basic education. The history of sports in Kenya serves to highlight that sports grooming is as much a way of life as are the continued cycles of conflict, both of which are taken as givens. Locating and assessing the role of sport at the crucial intersection of conflict and peace, therefore, became imperative.

1.10 Delimitations of the Study

In trying to come up with the parameters of this research study, the researcher took a great deal of time in mapping out its contours. This was important in order to bring focus and clarity to the study in terms of what it is it was purporting to do. This was and is always necessary because research study areas can and often are as broad as can be and a failure to draw out boundaries can weaken the work as a result of conflicting possibilities in approaching the issues in question.

The study used a qualitative research **methodology**. This methodology was chosen because it would make it possible for the research to access varying perspectives of the participants vis-à-vis SDP. One of the objectives, for instance, was to extract ‘lessons of experience’ from the programme and to achieve this the study needed to be open to the possibility and expectation of a multiplicity of perspectives. This also meant that the data gathering modalities were such that participants be able to express themselves in an open-ended manner.

The research study used purposive **sampling** in order to access a sample that was fit for purpose and still numerically sufficient to yield usable data for the purposes of a qualitative research study. The actual **sample** was limited to individuals whose characteristics meant that

they all come from the **geographical research area**, that being Uasin Gishu County. In addition, and more importantly, the sample was limited to individuals with direct interface with the programme in question and further deemed to be a **representative sample** through a careful selection of participants across a range of given characteristics such as gender, age and ethnicity. Besides, accessibility Uasin Gishu County was chosen insofar as it could provide the described survey.

The actual choice of a **case study** to investigate the role played by SDP in peacebuilding was identified and limited to KESOFO. There are other NGOs in the research catchment area that employ a variation of the SDP. However, KESOFO was isolated due to its long and established history in the area as well as accessibility. The organisation has a digital footprint that made it easy to identify its history, track-record and verify official submissions. Additionally, the variety of SDP employed by KESOFO – the SPTS – is structured in a manner that fits the investigation objectives as stated above.

1.11 Chapter Summary

This chapter has set the context for the concept of sport for development and peace, with specific emphasis on how this can find application as a catalyst for social inclusion, peacebuilding and development among communities affected by conflict in different parts of the continent. The chapter also articulated the study's problem statement, objectives, researcher questions, significance and delimitations. The next chapter will go deeper into review of literature pertaining to sports for development and peace.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

Sport for Development and Peace (SDP) has gained substantial global interest in recent years and has become widely recognized throughout academic literature as having evolved into a legitimate trans-national development sector (Levermore, 2008). This is evident from the initiatives of many governments and NGOs that utilize sport as a tool to achieve development goals such as Millennium Development Goals (MDGs) and more recently the Sustainable Development Goals (SDGs) to address social conflicts and bring about peace (Cardenas, 2012; Tuohey & Cognato, 2008).

While sport has largely been viewed as a socialisation platform, its use in transforming conflict has been gaining currency and in 2001, Kofi Annan, Secretary General of the U.N. at the time, identified sport as a fundamental right for all human beings (Beutler, 2008). The U.N. takes the view that 'access to and participation in sport is a human right and essential for individuals of all ages to lead healthy and fulfilling lives' (2003, p.1). With the U.N. leading the charge in promoting its use as a means to galvanise societies into harmonious co-existence (U.N., 2003 and Bloom *et al.*, 2015), many development NGOs in Kenya, for instance, have shown extraordinary flexibility in responding to the issue of conflict through sport, which in most cases does not belong to their traditional mandate (Leonhardt, *et al.*, 2002).

This chapter presents a review of scholarly and practitioner thinking around the use of sports as a vehicle for development and peace. In particular, the chapter engages and examines debates around sports' utility for the purpose (Darnell, 2010, Guest, 2013 and Sugden, 2009) as well as identifying the link between the SDP framework and the conflict resolution

concept, called the 3 Rs', developed by Johan Galtung. In relation to the need for a systemisation of SDP, consideration will be put on monitoring and evaluation (M&E) of programmes or its lack thereof. For the purposes of this thesis monitoring and evaluation were understood as the regular collection and analysis of data relating to planned and agreed-upon plans of action with the view to determining if project goals are being met and the undertaking of regular and orderly examination of information relating to project goals for the purposes of answering agreed-upon questions of a project nature, respectively.

2.2 Kenya and its Conflict Profile

Kenya's political history is such that one has to read present events in the context of its colonial and immediate post-independent history. The country's history is generally one of polarization in the areas of political party support, tribal and racial identities (Adeago & Inyi, 2011). In terms of racial polarization, the colonial period comes to the fore as a result of the stratification of society largely on racial grounds with whites at the top, followed by people of Asian-descent and black Africans considered to be at the bottom. In terms of tribal polarization, the country's latter colonial days and post-independence era are fraught with the increasing tendency to identify with tribe in a contest where the racial hegemony of both the whites and Asians was dislodged (Bloomberg *et al.*, 2000).

Most contestations in this bracket revolve around the demand for, and control of scarce arable land often resulted in conflicts between tribes that are largely agro-based. Violence has tended to coalesce around this category of identity, even merging with the related political party polarization. The link between politics and tribal identity has been such that political parties tended to form around the key tribal identities and, when political violence broke out, it was reasonable to understand it as well in the context of contested tribal superiority claims (Nasong'o, 2000).

From another perspective, without over-simplifying the political history of Kenya it is safe to characterize it as complicated (Elbadawi, Ndungu and Njuguna, 2001). The history of Kenya can be viewed as one of transitions as well. For instance, the country has transitioned from being one of decidedly dubious democratic credentials in the years after independence to the present where in spite of challenges it is now generally considered one of Africa's more democratic states (Amnesty International USA, 2008). In addition, and perhaps related to the foregoing, the country's economic trajectory has been such that as democratization took root, the economy has strengthened thus achieving a transition from under-development to relative development (lower middle-income country). It has to be noted that in the last decade of the last century, Kenya's poverty levels almost doubled.

2.2.1 Elections in Kenya: A Tinderbox for Conflict.

Periodic, well-regulated, free and fair elections are generally acknowledged as the hallmarks of any functional democracy (Carter Center, 2016). The conduct of these elections, however, is not the ultimate expression of a key component of democracy – the will of the people – although they can be viewed as the most visible (Carter Center, 2016). Aruse *et al*, 2019 note that in Africa, it is typical for the conduct of these elections to be mired in controversy and sometimes politically motivated violence informs contestations for power.

In the case of Kenya, as alluded to earlier, such manifestations of violence tend to conflate with ethnic tensions of a pre-existing nature and so it was that during the General Elections of 1992, 1997 and 2007 political tensions escalated into outright active violence on the back of ethnic tensions (Adeago & Inyi, 2011). It is notable that the birth of multi-party politics in Kenya in 1991 saw ethnic tensions find expressions in politics through the aforementioned General Elections crises (*ibid*). It is likely that the absence of multi-party politics precluded the location of ethnic agendas in political parties than when those ethnic tensions were non-existent before the opening up of political space.

2.2.2 Electoral Violence in Kenya: 2007 General Elections

Amnesty International, USA (2008) submits that by the time the 2007 elections were held, Kenya was well on its way to taking its place among those African states considered to be making progress in turning themselves into stable democracies. However, the extent of the violence that rocked the announcement of the results of that election – leaving as it did over 1 000 people dead and 350 000 internally displaced blighted this transition. Scholars like Aruse *et al.*, (2019) argue that while the violence appeared political, it was anchored on long standing ethnic tensions that have yet to be addressed.

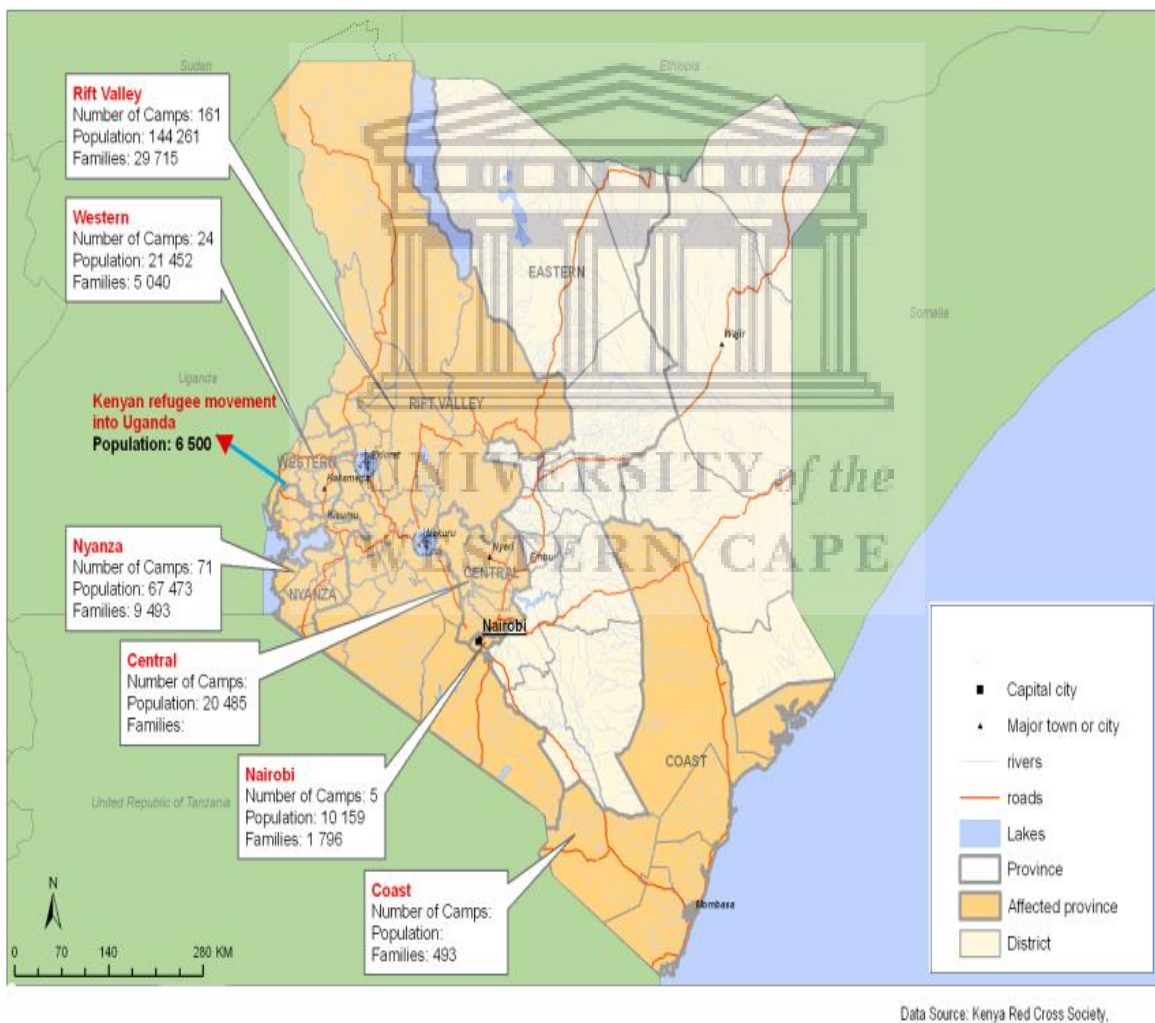


Figure 1- Violence hotspots in Kenya - Kenya Redcross (2008)

Identifying historical issues around land, its distribution across ethnicities, grievances around economic and social investment by government and ever-increasing regionally identifiable concerns on patterns of investment both in the public and private sphere (Aruse *et al*, 2019) combined to inform the electoral violence of 2007. In addition, it is noted that in general and in consistency with most of Africa, Kenya is a highly unequal society in terms of regional economic standing. This further solidifies views of ethnic favouritism in the country. Perceptions are that societies from which the ruling elite come from tend to become consistent beneficiaries of state-aided economic growth, investment as well as development (Oyugi, 1997).

While the leaders of the opposing parties claiming the presidency were able to find each other and create a unity government, effectively ending the violence (CIPEV, 2008), scholars on Kenya's political history argue that the political solution was far from sufficient. Ogaro & Juma (2018) argue that cessation of hostilities in the communities did not address the underlying triggers of the violence and that the extent and results of the violence in Kenya are far from being reckoned with. With traditional means of addressing active conflict being called into question, sustainable alternative dispute resolution mechanisms come to the fore as more expedient means of interacting with conflict in trying to manage it. Sports for Development and Peace (SDP) initiatives have and continue to claim space in this regard.

2.2.3 Demystifying Fragility, Conflict and Violence

In the 1990's and 2000 decades, countries were understood to be either failed/fragile or not. One could therefore not speak of fragility in a lower middle-income and middle-income countries as it was assumed that the level of development and institutional capacity mitigated against any form of fragility. In addition, terms such as 'failed' or 'fragile state' are politically felt to be stigmatizing by all countries, more particularly by middle income

countries, which hinder the acceptance of the concept of fragility. Fragility drives some of the biggest problems in Africa today. It negatively affects the development prospects of the countries facing fragility that manifest through increased extreme poverty, violence, mass migration, terrorism, trafficking, and more.

In 2013 a High-Level Panel convened by the African Development Bank under the leadership of the President of Liberia Ellen Johnson-Sirleaf, sought the views of African Heads of States and other leading officials in the continent. In their report ‘Addressing Conflict and Building Resilience in Africa’, the Panel noted that fragility often arises where *“pressures become too great for countries to manage within the political and institutional process, creating a risk of conflict or violence.”* While it is true that *“...Countries that lack robust institutions and inclusive political systems are the most vulnerable...”* the report also noted that fragility was not unique to such countries and could happen in any country, including those with seemingly stable institutions. From this report fragility is defined as *“...a condition of elevated risk of institutional breakdown, societal collapse or violent conflict...”* (AfDB, 2014).

In Kenya, fragility has created insecurity and instability in several parts of the country, which could spill over into neighbouring countries and regions, creating regional challenges that inhibit economic integration. Building resilience means reducing the severity and/or probability of occurrence of fragile situations. It is not possible to avoid existing risks; instead, they need to be identified and mitigated. The nature of the risks varies from political instability, poor governance and security concerns that exacerbate conflict and societal tensions. The United Nations recognizes the critical role of Sport for Development and Peace

and this has been documented in the various General Assembly Reports highlighting the important role of Sport in tackling political drivers of fragility (UNOSDP, 2017:2).

Onah (2015), highlights the importance of Abraham Maslow’s conception of human development as the sequential satisfaction of basic needs. Abraham Maslow developed a hierarchy of needs in society which include 1.) Physiological needs, 2) safety needs, 3) belonging needs, 4) esteem needs and 5) self-actualization needs. Frustration of human and safety needs has a direct relationship with conflicts outbreak. Unless human needs are satisfied, efforts to prevent conflict will go into waste. Safety needs or security needs deal with protection and survival from chaotic situations and physical dangers in human environment. Examples of chaotic situations are communal crisis, conflicts wars which often threaten peaceful co-existence and harmonious living of people in various communities.

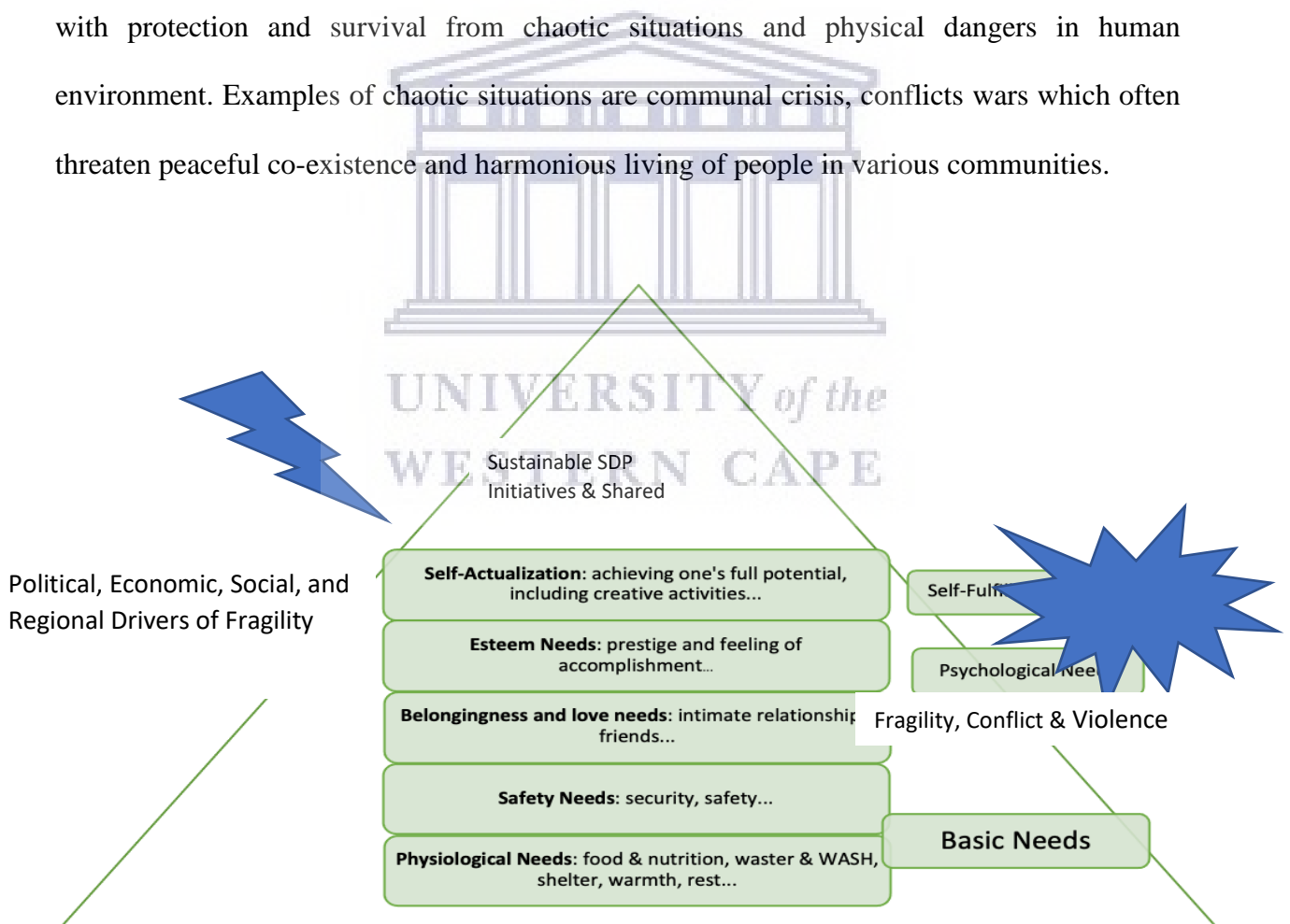


Figure 2 - Sustainable SDP and Maslow Hierachy on needs Source (Walsh, 2011)

Fragility, conflict and violence can occur in any country, even those with strong and stable institutions, and that the characteristics, manifestations and threats of fragility, and the capacities and resources of affected states and societies vary significantly, therefore solutions and interventions have to be adapted to each context (AfDB, 2014). Sport is an important enabler of sustainable development and peace in its promotion of tolerance and respect and the contributions it makes to the empowerment of women and of young people, individuals and communities as well as to education, health and social inclusion objectives (2030 Agenda for Sustainable Development A/RES/70/1: 37). This approach depoliticizes and does not stigmatize a country as fragile, but simply recognizes that a country can be much pressured and have low capacities in certain indicators and SDP could be an important solution to sustainable peace and development.

2.2.4 Understanding Fragility, Conflict and Violence in Kenya

In 2019, Kenya was ranked among the 13 most improved countries in the Fragile States Index, however, it remains in the 'alert' category. The main drivers of fragility include ethnic tensions, competition for natural resources, land grievances and weak political leadership (FSI, 2019). Kenya's descent into ethnic violence following the December 2007 elections illustrates the links between governance and human security. Although considered a bastion of stability Kenya's political landscape concealed profound divisions along ethnic, regional and social lines (ibid).

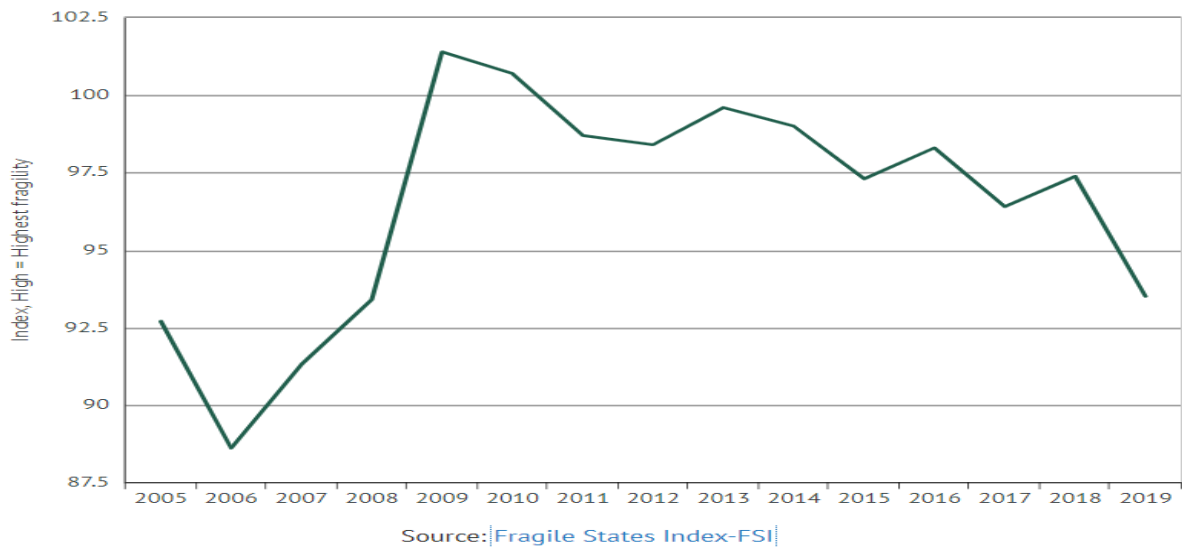


Figure 3- Kenya's Fragility Index (FSI, 2019)

Kenya possesses many of the risk factors that can lead to civil war. Sport programs have the potential to help in reconciling warring communities. Most ethnic violence has been caused by several factors including political expediency. Sport can play a significant role in calming social tensions at the community and national level by tackling the sources of this exclusion and providing an alternate entry point into the social and economic life of communities. There are several causes of violence and these include lack of opportunities due to social-economic exclusion within the society. (Stratone, 2014).

A significant rise on vigilantism was witnessed in Kenya in the late seventies and eighties due to the deliberate politicization of ethnic identities during the authoritarian Kenya African National Union (KANU) one-party rule. Subsequently, Kenya's constitution was repealed in 1991 allowing for multiparty rule. With the advent of more political parties and increased democratic space, ethnic mobilization began.

The 1992, 1997 and 2007 disputed presidential elections were marred with irregularities and allegations of rigging and opposition intimidation which led post-election violence. Various peace actors and mediators were called upon both from the East African Community (EAC) and the International community to broker peace talks and craft a political solution to end the stalemate. Even though various peacebuilding initiatives were established, various conflict drivers largely remain unaddressed and as well as sustainable methods of conflict transformation.

Institutions of higher education were viewed as critical players in advancing the SDP agenda through outreach, capacity building and teaching through community approaches during Kenya's poll violence. Institutions such as the Interdisciplinary Centre for Sport Science and Development (ICSSD) have been on the forefront increasing the impact of that community sport, physical activity programmes and community peacebuilding in general as argued by Keim (2012:112). She acknowledges that numerous factors that bring about exclusion within societies are often mutually reinforcing and therefore bringing conflict and violence among communities. SDP can be a sustainable method for conflict transformation as it focuses on the root causes of violence in African countries.

Kenya's Peacebuilding Interventions

Security	Socio-Economic Foundations
<ul style="list-style-type: none"> • Humanitarian action • Disarmament, demobilization and reintegration of adult/child combatants • Security Sector reform • Small arms and light weapons reduction 	<ul style="list-style-type: none"> • Physical reconstruction • Economic infrastructure • Health and education infrastructure • Repatriation and return of refugees and internally displaced persons • Food security

Political Framework	Reconciliation and Justice
<ul style="list-style-type: none"> • Democratization (parties, media, NGOs, democratic culture) • Strengthening governance • Institutional building • Human rights enforcement 	<ul style="list-style-type: none"> • Dialogue between opposing groups • Grassroots dialogue • Sport for Development • Other bridge-building activities • Truth and reconciliation commissions

(Source: United Nations 2003:25)

Fragile and conflict-affected states have notably higher poverty rates, and lack of education, health, and skills as well as persistent inequality between men and women which make poverty reduction even harder. Trivedi (2018) argues that the mobilization of a broad range of stakeholders, including public authorities, sport and education organizations and civil society, is recognized as essential for SDP to achieve its full potential in addressing fragility and in terms of contributing to SDGs.

Viable paths from fragility to resilience requires fostering peace, harmony and building institutions of governance and effective states. Drivers of fragility are complex, multi-dimensional, context-specific and continuously evolving. Solutions for community's peacebuilding, extreme poverty eradication, wealth and shared prosperity creation need to reflect these complexities. This requires a holistic approach towards peacebuilding and shared prosperity in conflict prone communities.

Moreover, working with SDP stakeholders collaboratively in more effective and creative ways is key to transitioning from the state of fragility to that of resilience. The SDP arena

continues to receive robust monetary, political and structural support from the International Development Agencies like the United Nations, European Union, and central governments. According to Giulianotti (2011), SDP agencies and projects are now all around the globe, particularly in Africa and incorporate sport to pursue diverse peace objectives which often centre on Sustainable Development Goals in tackling drivers of fragility.

Given the complex and multidimensional nature of fragility and in order to ease the buy-in and collaboration of strategic partners, SDP scholars argue that any Sport for Development and Peace Initiatives in Kenya should be aligned with complementary strategies of partners at global and regional levels. These include Sustainable Development Goal (SDG) 16 – Peace, Justice and strong Institutions. The SDP initiatives should also be aligned with the “Aspirations for the Africa We Want” as spelled out in the African Union Agenda 2063 which speak to peace, stability, justice, rule of law, inclusiveness, good governance and strong institutions etc. (for example, Aspiration 1: A prosperous Africa based on inclusive growth and sustainable development; Aspiration 4: A peaceful and secure Africa).

2.3 A Historical Overview of Sports for Development and Peace (SDP)

UNESCO indicated that in order to achieve the goals of peace and development, it is vital to acknowledge the cultural dimensions of sport beyond its leisure matrix, (UNESCO, 2009). The UN body considers that SDP needs more academic analysis. The idea of sport as a human right led the UN to specifically state that SDP can be used to help achieve the UN’s Millennium Development Goals (MDGs) (United Nations, 2012). The UN undertook to utilize Sport and Physical Education as an instrument towards achieving the internationally agreed-upon development goals (Coalter, 2007). Closely linked to the UN’s MDGs, sport emerged as one of the pillars on which the body envisaged achieving sustainable peace across the globe (Bloom, 2015).

As a social movement (Kidd, 2008), SDP has been operating since the 1990s, with activity intensifying in the last decade with SDP morphing into a policy sector (Giulianotti, 2011) as well. One direct result of this international endorsement and recognition of sport was the growth of sports-based peace programmes across the world (Lyras & Peachey, 2011), with such interventions as ‘Football for Peace’ in the Middle East, ‘Sport for Social Change’ in Tajikistan and ‘Beyond the Ball’ in Chicago in the United States being some of the more readily visible initiatives to emerge at this time.

Additionally, there was a reinvigoration in scholarly interest in the tenets of SDP as a viable and replicable framework in the arena of social development and peacebuilding. It has been noted that scholarly interest in SDP centred around issues of verifiability, with most scholars counselling against unsubstantiated ascriptions of positive outcomes from sports-based social interventions in the absence of systematic implementation and monitoring and evaluation (M&E) of SDP programmes. While the above-mentioned concerns in the scholarly community remain, it has to be stated that positive outcomes have been reported and ascribed to the SDP (see Rookwood, 2008; Lyras & Peachey, 2011 and Lecrom & Dwyer, 2013).

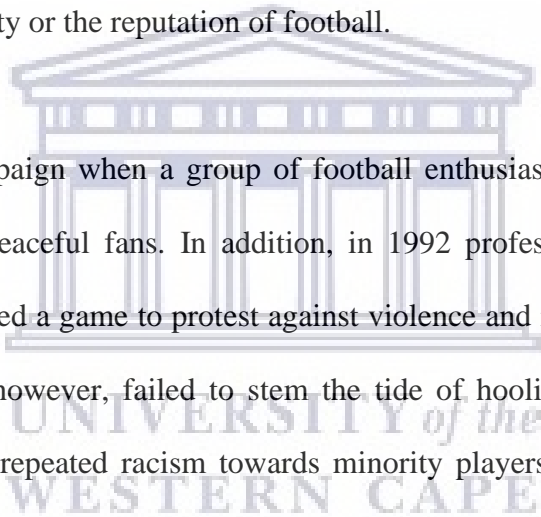
2.4. Community Sports Perspectives: The Case of the East African Cup in Tanzania

2.4.1. Hooliganism and the Rise of SDP

In recent years, the use of soccer to address matters related to equality and social justice has emerged as a response from different social sectors, notably in the grassroots, to instances of violence and intolerance induced by spectators – and in some cases by professional players themselves – both in and around football stadiums (Cárdenas, 2013, p. 24). This particular type of sport-associated hostility commonly referred to as “hooliganism”, has dominated football venues in England from the 1970s and 80s, leading football to the worst crisis it has

ever experienced (Cárdenas, 2013, p. 24), besides the corruption scandals around awarding of world cup hosting rights to Russia and Qatar.

The Heysel disaster of 1985, in Belgium, resulted in the deaths of 96 football fans (Hughson and Spaaij, 2011), as a result of a deadly combination of football violence and poor stadium maintenance that curtailed fans from getting out of the stadium after the violence broke out. After this tragic incident, the Football Supporters Association (FSA) was established in the United Kingdom (UK) to educate ‘wild fans’ and encourage supporters to express their concerns with regards to football violence in peaceable means that did not result in death, injury or damage to property or the reputation of football.



Denmark copied this campaign when a group of football enthusiasts founded a movement called the Rooligans or peaceful fans. In addition, in 1992 professional football clubs in Germany and Italy dedicated a game to protest against violence and racism in sport (Murray, 1996, p. 170). This has, however, failed to stem the tide of hooliganism in football with European fans displaying repeated racism towards minority players from Africa and Latin America, for instance. The governing body for international football, FIFA, has launched the Kick Racism Out campaign with the aim of escalating its response to the scourge of racism as it manifests itself on the field, in the stands and outside the stadiums.

2.4.2. The Football for Peace Methodology – Columbia

While football is the world’s most popular sport, the sport has occasioned some of the most glaring conflicts. One recent incident so shocked the world that it led to the birth of a variation of SDP in 1995. Following the assassination of Colombian defender Andres Escobar after scoring an own goal in the 1994 World Cup, during a quarter final match,

football appeared to a large sector of football fans as a means to create more violence. As a result, a group of football notably Jürgen Griesbeck and Alejandro Arenas, sought to reverse this perception and present it as a conduit for the promotion unity and peace (Cardenas, 2013:29)

A methodology called the Football for Peace Methodology was developed with a series of innovative rules to promote peaceful co-existence and dialogue (Cardenas, 2013). The methodology introduced a set of features such as the fielding of mixed teams, allowing the first goal to count in a match to be scored by a female player, fielding mediators in the place of the traditional referees, players pre-agree on a set of rules to be adhered to and fair play appraisal is carried out by both teams and is a factor towards determining victors not just the score- line. Two factors testify to the up-take of this strategy of fostering peace through sport and these are the establishment of Street Football World, a global platform for football-for-peace projects and a repository of information on SDP (Cardenas, 2013) and the quick spread of the concept throughout the country being adopted by a number of NGOs implementing peace through- sport programs (Cardenas, 2013).

A UNDP representative elaborated on the nature of the Network Football and Peace:

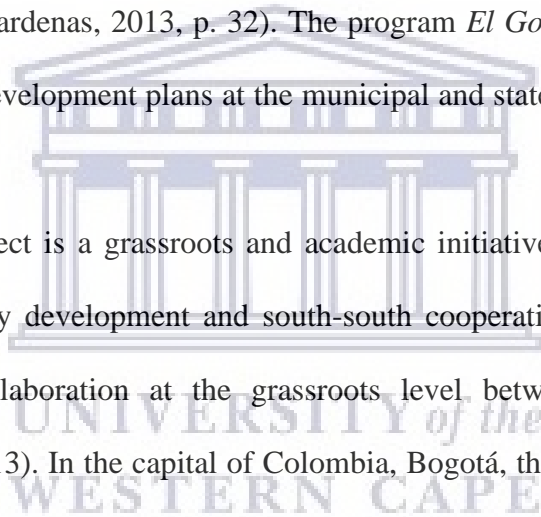
“...one of the conclusions we drew from Expopaz, was the need to bring these and other organizations together under a common framework to work collectively through sports, issues concerning coexistence, peace and reconciliation in the nation...” (personal interview, February 23, 2012 in Cardenas, 2013).

In its promotion of the SDP framework, the football for peace methodology led to the important development of the creation of the Football and Peace Network, formed by 16

public and private organizations in 2010 to address, through sport, issues around the social reality in Colombia (Cardenas, 2013). This initiative currently caters to over 25,000 children and youths participating in programs implemented by members of the Network, all of which have adopted the Football for Peace Methodology (Cardenas, 2013, p. 28).

The Football for Peace Methodology has been adapted by the Colombian Government through the program *Golombiao, El Juego de la Paz* - the Peace Game. It is currently being implemented through the Presidential Program on Youth Affairs – *Colombia Joven* – in association with UNICEF and the German Agency for International Cooperation in 18 states throughout the country (Cardenas, 2013, p. 32). The program *El Golombiao* has been hailed as a strategy to advance development plans at the municipal and state level (Colombia Joven, 2011).

The Goals for Peace Project is a grassroots and academic initiative in the field of conflict transformation, community development and south-south cooperation through sport and is most likely the first collaboration at the grassroots level between Colombia and the Philippines (Cardenas, 2013). In the capital of Colombia, Bogotá, the project was carried out in Ciudad Bolívar, the capital's largest commune and home to a considerable population of internally displaced people (Coldeportes, 2012). Using the artistic activities, Goals for Peace is aimed at empowering young people to drive change, advocate for pro-active reform and develop a culture of peace in their communities through the socializing dimension of sport. This is achieved through seminars on capacity building in the arenas of peace and conflict transformation apart from actual participation in sports.



2.4.3. The East African Cup (EAC): Moshi, Tanzania in East Africa.

The tournament is inspired by and an adaptation of the Norwegian Cup, and it is run under the auspices of the Norwegian People's Aid (NPA), KRIK Norway and Christian Sports Contact (CHRISCC) and Mathare Youth Sports Association (MYSA) from Kenya. The EAC started in 2004 and focusses on youths aged between 12 and 16 years and is held in Moshi, Tanzania. The intervention is internationally recognized, with the Peace and Sport International Forum of Monaco awarding it its 2011 Award for 'effective promotion of sustainable peace through sport' being awarded. The EAC is run over a period of one week across a spectrum of sporting disciplines including football, volleyball and the innovative sitting volleyball genre (Olsen, 2012).

2.4.3.1. Stated Objectives of the EAC

The EAC is envisaged as a tool for cross cultural bridge-building between the respective cultures of the participants. There are two 'demarcations' the EAC seeks to discourage and even dismantle. These are the limitation of the EAC to a specific age range as well as its limitation to a specific time period – one week. While, in the main, the tournament is restricted to the bracketed youth, it achieves continuity through the integration of over-age participants through giving them roles such as adjudicating, refereeing, mentoring, coaching and journalistic participation.

The EAC thus ensures that beyond the actual tournament enduring networks are build. The fact that participating youth can fall into the over-age roles also means that it is not an isolated intervention as it allows continued participation and development of leadership skills beyond playing at the tournament. The EAC motto is instructive to this end: '*Ujuzi, umoja na upendo!*' – translated as "One week in Moshi, the whole year in the community!"

2.4.3.3. Means to An End: Achieving Sustainable Progress in SDP Objective

Since SDP seeks to use sports as a medium or platform for the realization of peace and development goals, the particular intervention under review has a holistic approach to the use of time during the one week it runs. The development and peace dividend is directly sought through dedication of some of the time to workshops and seminars in the morning, sports in the afternoons and cultural events in the evening. The EAC recognizes the possibility of being misconstrued as a sporting event that is an end in itself. It explains the time distribution, however, as meant to meet the broader goals of development and peace with the tournament being organized as ‘more than a football [sporting] event. As with other years, no participant kicked a ball without attending a morning workshop first, and this year there were more sessions than ever’ (East Africa Cup Website, 2012).

The range of peace and development issues addressed and inculcated into the participants in their youth is extensive, with seminars running on such topics as conflict resolution, inter-faith dialogue, transformative masculinity and the potential for sports in integrating children with disabilities into their societies. The expertise is sourced from a diversity of organisations of nations that reveal a deliberate investment into a meaningful impartation of peace and development values around the popular social institution of sports and that act as initial and sustainable points of attraction for the participants.

Aware of the highly competitive nature of sports, the EAC has emphasized to participants the good of sport beyond victors and losers by giving out accolades to the young participants that amplify such virtues as fair-play and spirit-of-sports to the participants. This, it can be argued, goes some ways in shifting perceptions away from the one-dimensional critiques of

sport as mainly adversarial – ‘war without guns’ as Orwell put it. Among some of the key outputs of the EAC that are in line with SDP frameworks are the achievement of a sense of integration through sport. This is because participants are drawn, at an early age, from a multiplicity of countries and most find the physical act of crossing borders to be a powerful testimony to what sport makes possible (CHRISC Uganda, 2012).

Additionally, the EAC event exposes the participants to the possibility of cross-cultural harmony from an early age with some institutional facilitators at the event observing that the experience of harmonious co-existence built around leadership and conflict resolutions training at the event can address future cases of the importation and exportation of terror activity plaguing East Africa (Sport and Dev., 2012).

2.5. SDP and the Kenyan Reality

Across the continent, it is acknowledged that:

Millions of people in Africa follow sports and especially football. They invest time, energy, and scarce resources in it, they hope to gain fortunes from it, rejoice and despair over it, argue and feel a commonality with others through it (Vidacs, 2006, p. 331).

In as much as sport is considered extremely popular in Kenya, with the country’s decade’s long domination of such disciplines as athletics at the global stage serving as an illustration of this, the nexus between sport and development as demonstrated by deliberate and focused policy and legislation is not as apparent. A study conducted by Wambui (2011) on the terrain of sports administration and its link with development and peace found that, while there has been talk of crafting such a deliberate policy that dates back to 2002 under the heading of the

Kenya National Sports Policy (KNSP), by 2011 no actual law or policy directives had been promulgated or pronounced.

In spite of this, the interviewed government officials authorized to pronounce on the topic inconsistently insisted that policy priorities exist and pass for government policy. Such absence of clear written, pronounced and discernible policy points to a lack of strategic planning with respect to the government's Department of Sport. Where the government is working on a Bill to regularize its role in facilitating the dissemination of sports across the country in a more formal, regular and focused way, the government of Kenya appears concerned about the financial implication of the 2011 Bill, as it requires the government to make financial contributions to sports bodies. This requirement currently does not exist, with sports bodies required to fund raise on their own. This explains part of the limitations of sports to be a force to reckon with as funding is critical to its profitable utility.

One of the noted implications of the lack of wholesome government involvement within the sporting and development sector, a UNESCO/ICESSD African Sports Index (2011) study showed, as a result of the above, a Results-Based Monitoring and Evaluation System (RBMES) was not in existence and this meant there was no way of tracking the performance of such sectors as NGOs and those in the SDP sector specifically. The identification and reference to measurable indicators on the outcomes and impacts of interventions inclusive of those of a developmental nature anchored on SDP interventions, important as they are, were found to be lacking. In as far as part of the objectives of this study are to set out ways of ensuring that there is some systematic appreciation and evaluation of SDP initiatives in Kenya going forward, it has to be noted that, in fact, the M & E work in the sector is mainly left to media houses' annual awards for sports people.

2.5.1. National Development Plan of Kenya

Kenya's National Development Plan provides a framework for socio-economic development encompassing economic empowerment, development advocacy, emphasis on employment, education and sports (Wambui, 2011). As will be discussed below, one of the limitations of the Plan is that it exists within a context lacking proper policy and legislative articulation meant to facilitate its systematic and evaluation-based implementation.

Part of the UNESCO/ICESSD African Sports Index (2011) study findings show that, in spite of the noted lack, the development plan makes it possible for the government to roll out remarkable training and capacity building initiatives of a positive impact to sports development in the country. Linked to this capacity is government's avowed role in providing infrastructure for sports across the spectrum. The study identified several organisations and institutions as being central for different kinds of training in the country.

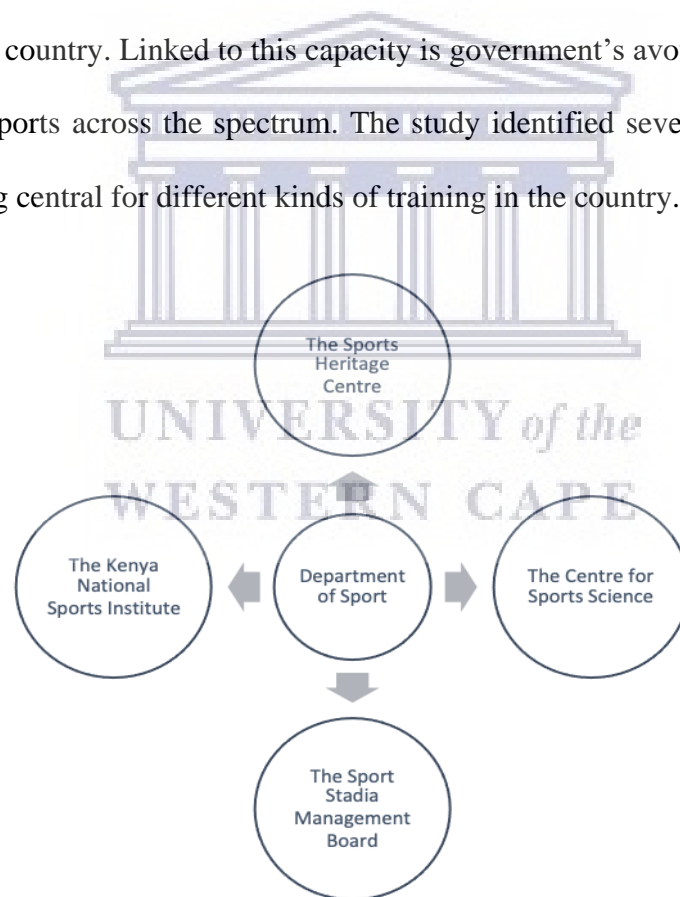


Figure 4- Training and capacity building for sport management

As can be seen from the graphic above, the Department of Sport is a leading agency overall in charge of sporting activities in the country through other departments. These departments such as the Sports Stadia Management Board provides infrastructural support for national and international teams. The Kenya National Sports Institute organises and dispenses of training of trainers courses targeting coaches as well as programmes in sports first aid for various sporting disciplines. The Centre for Sports Science focuses on healthy living and sporting diets' courses and coaching clinics for athletes as well as research into the foregoing areas of interest to athletes' healthy living.

Memorabilia, artefacts and stories of significance in the country's sporting history and culture are the responsibility of the Sport Heritage Centre. The Centre, thus, acts as a reservoir of the sporting institutional memory in Kenya complete with a populated Hall of Fame. Finally, the Centre for Sport Marketing is responsible for marketing of sports as an industry and for tourism. Overall, the UNESCO/ ICESDD African Sports Index study was able to demonstrate that Kenya did well in the area of capacity building and training and those valuable lessons may exist in this respect for other sub-Saharan African countries.

2.5.2. Civil Society Organizations (CSOs) and Sports and Development in Kenya

In the absence of government policy direction relating to sports and development supported by resource support to players in the SDP arena in Kenya, it is notable that Kenya's civil society participates the most in the sector across the continent. The CSOs in Kenya are credited with more than just mere mobilization of resources, contributing towards the development perspectives and frameworks for community centred SDP initiatives.

In fact, in the glaring absence of government interest and support in community sporting initiatives, it is noted that there is a more or less regional pattern relating to national governments' attitudes towards sports. For instance, while civil society and sporting federations scourge for funding and resource support, those running sports that make it to international exposure tend to attract the time-based interest and support of the government through the Kenya National Sport Council (KNSC) and the National Olympic Committee of Kenya (NOC-K) and in most regional cases their counterparts in respective countries. This means that community and grassroots initiatives get very little attention and very little, if any, is paid to sport and development initiatives at the local level.

2.5.3. Kenya and Compliance with International SDP Requirements

It has been noted that in spite of lacunas in policy and regulation, on the whole Kenya has largely managed to comply with international conventions relating to sports, its regulation and role in peace and development (UNESCO/ICESSD, 2011).

2.5.4. Kenya's Sports Administration Matrix

2.5.4.1. *Key Institutional Stakeholders and Players*

The established legislative context for sports administration is such that the Ministry of Youth Affairs and Sports, through the Department of Sport and the Kenya National Sport Council (KNSC), represent the key apex for the setting of policy, for implementation and for monitoring government performance in the field of sport and development in Kenya, according to the Kenyan Constitution (2010). The UNESCO/ICESSD African Sports Index (2011) gives the following as some of the key stakeholders and players in Kenya's sports and development sector:



Figure 5- Sports Stakeholders in Kenya

In terms of gaining an appreciation of the contribution of sports federation bodies, the following graphic shows some of Kenya’s most prominent ones:

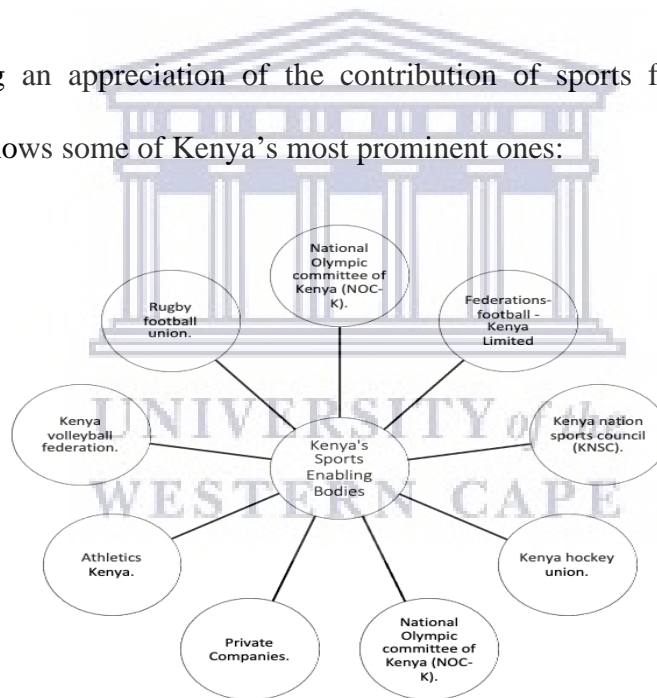
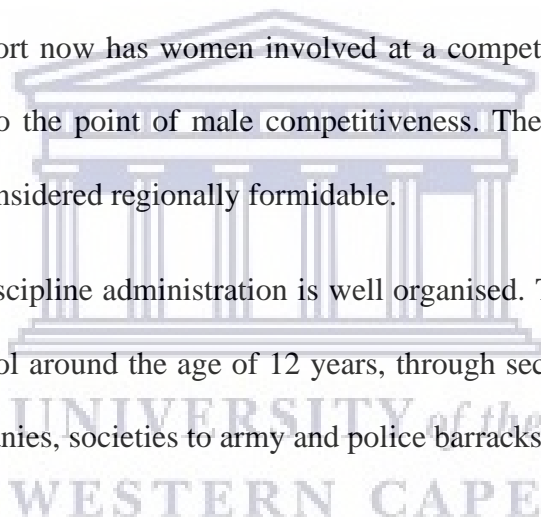


Figure 6 - Kenya's Sport Bodies

2.5.4.2. Kenya’s Sports Matrix: A Country Profile

While actual statistics of participants in respective sports are not available in Kenya, the UNESCO/ICESSD African Sports Index (2011) found that according to sampled government officials the popularity of sports disciplines is ranked in the following manner in descending order:

1. **Athletics.** With scouting starting from primary school and extending across the spectrum to colleges and universities, the discipline has a wide appeal base in the country. Incidentally, the majority of athletics are from the highlands and rift valley regions and have attracted international recognition in the middle to long distance varieties of the sport. In a comprehensive and detailed multidimensional interdisciplinary analysis of Sport in Kenya Bale and Sang, (1996) argue that running can promote national pride and foster cultural integration.
2. **Rugby.** The sport scouts from secondary school through to colleges and universities, ending up with competitive clubs owned by private companies, societies and co-operations. The sport now has women involved at a competitive level, although this has not yet risen to the point of male competitiveness. The Kenyan national men's rugby teams are considered regionally formidable.
3. **Volleyball.** The discipline administration is well organised. There is serious scouting from primary school around the age of 12 years, through secondary school, colleges, universities, companies, societies to army and police barracks throughout the country.
4. **Hockey.** While initially considered a preserve of the Kenyans of Asian origin, the sport has moved towards integrations is now open to all Kenyans across the country. Scouting starts from the secondary school, colleges, and is also performed at universities. The sport's federation has a well-organised calendar of events throughout the year.
5. **Soccer.** Like in most places across the region and indeed the world, it is the most popular sport in the country, but its development has been hindered by continuous conflict within the federation on governing issues and leadership. The sport is played



across the gender divide with scouting running through the education value chain from primary schools to universities.

2.5.5. Linking Sports and Development

It has been noted that while sport is widespread in Kenya and indeed in the continent, there is a general lack of deliberate willingness to link it to general development beyond the fortunes of those who do well in it nationally and internationally. In Kenya, in spite of the avenues for linking sports development to social development through integration of societies, it is notable that institutional recognition of the importance of sports is restricted to amplifying and celebrating national heroes in such popular sports as soccer, athletics and rugby. The health dividends that accrue from a sporting nation can be better appreciated given that there exists an established physical education tradition in formal education from primary school onwards.

Additionally, this appreciation needs to be based on the need to be active and, thus, merely to be on the winning side of the equation. Finally, The African Sports Index (2011) research study established that a lack of linkages between sport and development was also evident at conceptual and operational levels. While sports are acknowledged as important, they are appreciated independently of the field of development. The tendency is to consider and approach sport as leisure-related and, thus, less serious endeavour and development as a serious aspect of national consideration and, therefore, both mutually exclusive.

2.6. Theoretical Framework

Sport for Development and Peace (SDP) is a relatively new social intervention approach and a nascent inter-disciplinary research field. In spite of the growing body of SDP literature, the academics have stressed the dearth of research analysing the relationship between sport and peace from a perspective of conflict and peace studies. There exist in circulation a number of

studies focusing on the role of SDP, with Sugden and Haasner (2009) arguing that only a handful of these can be said to be strictly anchored on conflict resolution theories.

Among those identified as basing themselves on conflict resolution are Johan Galtung's 3 Rs Approach (1998), Lederach's Web-Approach to Peacebuilding (2005) and Schirch's Use of Rituals (2005). Below is an articulation and appreciation of Galtung's 3Rs Approach to peacebuilding as a theoretical framework on which sport can be utilised to promote and support conflict resolution initiatives. Lederach's (2005) web-approach to peacebuilding emphasizes the creation of deliberate networks by such actors as SDP organisations since they enable them, as middle level actors, to get people together and promote dialogue (Sugden and Haasner, 2009). The inclusion of community leadership structures (as the gatekeepers) in these networks enables the productive bringing of community needs as well as grassroots efforts to promote social change to the attention of regional and national authorities.

2.6.1. Johan Galtung's "3 Rs" Conflict Transformational Theory

2.6.1.1. *Conceptions on Peace and Conflict*

Johan Galtung's work on peace and conflict resolution is well entrenched in the field of peace and conflict resolution studies. Notably in his Positive Peace Theory (1965), Galtung sets about giving a contextual understanding of the nuanced meaning of peace and conflict. According to him, conflict need not be viewed as necessarily negative in as far as it is often necessary for the strengthening and growth of societies. He locates importance in the manner societies manage or handle manifestations of conflict as being definitive of long-term value ascriptions of conflict.

Galtung views conflict in much the same way that sports enthusiasts view the competition acted out and inherent in competitive sport, wherein the conflict is meant to have a positive

channelling effect on relations that could otherwise be expressed adversarially (Schwery Consulting, 2008). In specific terms, a study by Schwery Consulting found that the link between sport and violence or conflict centres around the belief that physical activity can prevent deviant behaviour patterns. Additionally, the Swiss Agency for Development (2005) SDP programmes run in parts of Colombia are directly responsible for drops in criminal behaviour.

Having defined conflict as the state in which the needs of two or more parties are presented as being in competition or in a state of mutual exclusivity, Galtung (1965) goes on to make a critical distinction between negative and positive peace. Positive peace is viewed in the context shown in the figure below as that state in which the absence of conflict is informed by factors more than merely skin-deep. In other words, Galtung sees positive peace as running into structural issues that require more sustained efforts at institutional levels while negative peace is more localised in as far as it speaks to addressing personal and direct concerns. In this way, Galtung sketches out the contours of peace for broader purposes.

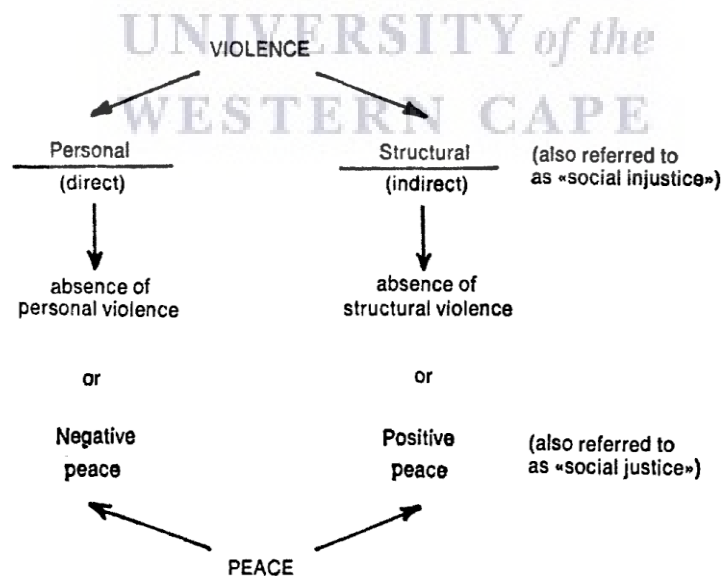


Figure 7 - Galtung's 3 Rs Approach to Peacebuilding

For Galtung (1998), the holistic process of peacebuilding includes 3 Rs or key factors and these are given as Reconstruction, Reconciliation and Resolution, where reconstruction refers to the rebuilding of people's lives and places after violence, reconciliation relates to the settlement of the parties in conflict and resolution relates to the amicable and mutually acceptable solving of animosities of the concerned parties (p. 8).

Galtung (1998), argues that it is necessary to strengthen synergies among the 3 Rs (reconstruction of people and places, reconciliation of relationships and resolution of issues and animosities) in order get better results in peace programs. The power of sport to achieve reconciliation and peaceful coexistence can only be achieved by a structured application of the 3Rs.

2.6.1.2. *Galtung's 3 Rs: Reconstruction*

In discussing the concept of reconstruction, Galtung divides it into four distinct sub-categories and these are given as rehabilitation, rebuilding, restructuring and reculturation (1998). The provision of rehabilitation can be achieved by SDP programmes through the provision of healing through psycho-social aspects of programming. A good example of this can be deciphered from Sri Lanka, a country that has known civil conflict on a large scale for over 25 years and the national sports of cricket is used to rehabilitate hundreds of child victims of the conflict under the auspices of the Cricket for Change Programme (Cricket for Change, *n.d.* and Cardenas, 2013).

Additionally, the world football governing body, FIFA has played and continues to play a role in rebuilding sporting facilities in areas negatively affected by violence conflict. For instance, FIFA has undertaken to provide funds to rebuild a football pitch in Gaza which had been bombed. In Afghanistan, the national stadium, the site of executions, was also repaired

and reopened with the support of this organization (Lea-Howarth 2006), thereby providing citizens with infrastructural support to engage in sport as a means of moving beyond the effects of the deadly conflict there.

In restructuring, sport-for-peace programmes can and often do facilitate the building of relationships and thereby social cohesion and inclusion (Kuvalsund, 2005). In reculturation, SDP programmes can and have served as hooks, allowing people to get involved in sport and establishing sports' clubs and leagues based on accepted cultural norms. This strengthens civil society and democratic processes, it is argued (Cardenas, 2013). In several African countries, such as Sierra Leone, football tournaments have been established with different ethnic groups playing together and against each other as competitive teams in order to reduce inter-tribal conflict by promoting a sense of national identity as opposed to tribal rivalry (Lea-Howarth, 2006) as well as channelling energies into more constructive competitive engagements.

2.6.1.3. *Galtung's 3 Rs: Reconciliation*

In Galtung's framework, reconciliation targets the building of positive relations between erstwhile adversaries. These adversaries are inclusive of both those who consider themselves victims and perpetrators of violence, without placing a value scale on the basis for the ascriptions save to say all are actors to the conflict being addressed. Sport can actively provide solid and valid platforms for such actors to reclaim their sense of worth through the creation and provision of positive environments that help people regain a sense of security as well as normalcy (Borsani, 2009). Through socially-grounded interactions, it is argued that it is possible to thus, facilitate reconciliation between opposing parties.

In this regard, Hoglund and Sundberg (2008) identify specific cases in which sport has been used as a catalyst to reconciliation at three different levels:

a) National Reconciliation

After the release of iconic anti-apartheid fighter, Nelson Mandela from prison in 1991, South Africa's first Olympic appearance since the 1960's came in 1992, when international anti-apartheid protests led to its exclusion from the event (*ibid*). The South African multi-racial Olympic team, with both black and white athletes, flew in an airplane with the country's flag painted on it. This provided an opportunity to use sport as a galvanising tool to portray the political and social shift of the nation.

Immediately after the end of official apartheid with the holding of multi-party elections in 1994, *sport* emerged as a rallying point providing a space to represent South Africa as a 'rainbow nation' with the SA rugby team and soccer teams participating in global and regional sporting competitions. With SA hosting the 1995 Rugby World Cup and the 1996 Soccer Africa Cup of Nations competitions, a previously divided nation emerged as one that could bridge its racially-defined past fielding multi-racial teams that went on to win both competitions.

b) Communal Reconciliation

Through communal activities such as the creation of age based and inter-ethnic teams, a direct use of sport can be found in military demobilization and re-integration processes, rehabilitation of child soldiers and games of football in refugee camps. In addition, through football tournaments and competitions, people have been observed to have a chance to interact with members of other communities in a non-violent manner that fosters the building up of cross-sectorial relationships instrumental to the dividend of reconciliation. To this end,

it has been argued that sport constitutes an easy, low-cost opportunity for people to socialize and strengthen community ties.

c) Reconciliation for Development

The use of sport for individual development is premised on the overarching idea that a society is at peace only if its constituent members are internally at peace. One way of achieving this individual peace is through the attainment of certain personal goals that can be facilitated by SDP programmes. In South Africa the use life skills training, gender-empowerment and HIV awareness seeking to create a positive impact on the personal development of participants have proved effective (Hoglund and Sundberg (2008, p.807-814). The goal in these initiatives has not been competitive advantage but more focussed on achieving a sense of worth for individuals enrolled.

2.6.1.4. Galtung's 3 Rs: Resolution

Sport has been seen to have the capacity to provide a platform for the activation of conflict resolution processes as it provides a core around which social networks can be created and members taught conflict resolution mechanisms in an agreeable environment. Such organisations as Football for Peace (F4P) with running projects in the Middle East and Ireland have been utilising sport to promote social contact across opposed communities. This is being done through teaching peaceful co-existence and resolution of conflicts (Sugden, 2008).

In practical terms the F4P initiative, for instance, focuses on incidental occurrences of tensions and disputes in the context of football matches to identify 'teachable moments'. These moments are spaces that encourage participants to employ their natural abilities to solve disputes for the sake of progress in the matches (Lea-Howarth, 2006). This F4P approach finds expression in Latin America as well under the moniker '*Metodologia Futbol*

por la Paz' and this further illustrates the utility of sport in assisting in the dissemination of the agenda for peace.

2.6.1.5. Critiques of Galtung's Framework

While, in peace and conflict resolution thinking, Johan Galtung is considered a major figure (Brewer, 2010), writing from a feminist perspective, Brock-Utne (1989) in Schaffne and Wenden (n.d) expands Galtung's definitions by adding a distinction that separates structural violence that shortens the life span from structural violence that reduces quality of life.

It is noted that Galtung uses rather broad definitions for key variables to the discourse of peace and conflict studies. In particular his definitions for violence, conflict and peace are judged to be dangerously couched in exhaustive expressions. Lawler (1995) notes that, since one cannot distinguish actors or victims, the model is of limited application in concrete situations. Whereas, Galtung's thinking is generally couched in positivist tones, it is noted that it actually tends towards 'what should be' and this leaves it in the realm of biased premises that limit more generalized usage outside the Western worldview.

Aspects of Galtung's work in peace studies during the cold war were informed by what the world largely sought to avoid –active conflict manifesting as war and in the worst case scenario, nuclear war. His demands for disarmament were consistent throughout the Cold War period, during which most of this thinking was published, but naturally attracted the ire of many a practitioner and observer. In the first instance, to call for disarmament in a world where a dual fight for world domination was in progress between the American and Soviet hegemony was frowned upon as being mischievous by such writers as Bruce Bawer and Barbara Kay. They viewed in his pacifist thinking means of undermining the might of the American hegemony in the face of the negligible ones of such forces as China and the

Soviets. They generally noted a naiveté in the conceptions of Galtung and his peers in peace research, arguing that it was unsustainable, impractical and negligent to argue for such radical views as disarmament.

2.7. The Concept of Sport for Development and Peace (SDP): Definitional Issues

For the purposes of this work, the key terms, sport, development, peacebuilding, monitoring, evaluation, were understood as follows:

Sport: All forms of physical activity that contribute to physical fitness, mental well-being, and social interaction. These include play; recreation; organized, casual or competitive sport; and indigenous sports or games (United Nations, 2003, p.2).

Development: A process of enlarging people's choices and building human capabilities (the range of things that people can be and do), enabling them to: live a long and healthy life, have access to knowledge, have a decent standard of living and participate in their community and the decisions that affect their lives (United Nations Development Programme, *Definitions*, p.3).

Peacebuilding: Activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war

(United Nations Peace Operations, Peacebuilding & the United Nations, 2000, *para. 2*).

The link between sport and development is historically traceable to at least three phases according to Giulianotti (2011). These phases present themselves around colonialist objectives of ostensibly civilising conquered populations. In this phase, located in the early 19th century, one finds that in the developed world working people in communities were being pro-active in their demand for access to sport for recreational purposes (Darnell, 2010). The second phase is characterised as an anti-colonial period after the World War 2, wherein nations in the ‘global north’ states engaged their ‘global south’ counterparts (Kidd, 2009). The third phase is the present one in which a formalisation of sports is viewed as a viable tool for promoting peace and development in the form of what is now known as the Sports for Development and Peace (SDP) framework.

2.7.1. Sports for Development and Peace (SDP)

The UN Inter-Agency Task Force on Sport for Development and Peace defines Sport for Development as ‘...all forms of physical activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation, organized or competitive sport, and indigenous sports and games...’ (SDPIWG, 2008). Van Eekeren, Horst & Fictorie (2013), indicate that SDP refers to the intentional use of sport, physical activity and play to attain specific development and peace objectives, including, most notably, the SDGs, while Lyras (2011) explains:

We can broadly define SFD as the use of sport to exert a positive influence on public health, the socialization of children, youths and adults, the social

inclusion of the disadvantaged, the economic development of regions and states, and on fostering intercultural exchange and conflict resolution (p.311).

SDP proposes the use of games, physical activity and sport to address explicit and implicit peace and development objectives including, but not limited to the MDGs. The more common appreciation of SDP is the use of sport as a conduit for comprehensive, sustainable interventions with various goals in mind (Hartmann & Kwauk, 2011). SDP is often defined and understood as the concerted efforts to utilize sport, play or physical activity as a device to promote, underpin and sustain social change (Levermore & Beacom, 2009).

Scholars are still searching for a framework flexible enough to accommodate the varied nature of SDP programmes. In making the case for the beneficial nature of sports, SDP supporters insist that because sport is an international language everyone can speak, it has the unique capability of bring people together, with Levermore (2008) arguing:

Some perceive sport as a 'pure', non-political vehicle, with an almost mythical expectation that it can contribute profoundly to development. Even if this is not the case, there is evidence to suggest that sport has the ability to send out messages in a value neutral manner (p.56).

It is notable that sports in one form or another are present in every society across the world. The SDP International Working Group (2008) notes that sport cuts across physical, ideological and other boundaries, uniting spectators and competitors from across divides.

The use of sport for peace and unity finds its roots in antiquity, with the ancient Greeks establishing the Olympian Truce in the 9th century BC. This was meant to be a temporal cessation of hostilities between warring city-states during the celebration of the Olympic Games (International Olympic Committee, 2009). Under the truce, safe passage was assured for athletes, officials and their families to and from the Games.

In reviving the Olympic Games, some of the tenets of SDP such as the promotion of cohesion, peace and development were vocalized:

Should the institution prosper, as I am persuaded, all civilized nations aiding, that it will, it may be a potent, if indirect, factor in securing universal peace. Wars break out because nations misunderstand each other. We shall not have peace until the prejudices which now separate the different races shall have been outlived. (Coubertin, 1896).

The UN International Labour Organization and the International Olympic Committee (IOC) went on to sign an agreement to collaborate in 1922, with both entities convinced that international sport can serve as a vehicle for promoting international peace and harmony.

The Olympic Charter's stated principles bear testimony to this with Article 2 declaring that the goal of Olympism is to locate sport at the service of the peaceful development of mankind, with a view to promoting a society concerned with the preservation of human dignity. In the same charter, Article 3 emphasizes its global reach and Article 4 emphasizes sport as a human right (IOC, 2011, p 10).

In more recent times, the declaration of a truce on Christmas day in 1914 by German and English troops in order to exchange gifts and play a football match (Woodhouse, 2009) is

cited as an example of sport's enduring legacy as an arbiter for peace and development. With sports role in fostering peace having formally morphed into the SDP, SDP projects are being carried out both in developed and developing nations, a significant number of interventions take place in regions with particularly high levels of violence, poverty and conflict (Sport for Development & Peace International Working Group, 2008).

2.7.2. Development and Sport

The concept of Sport for Development is part of a wider historical process and can be found as far back as the late nineteenth century when recreation interventions were undertaken by the governments of the day with the view of improving the circumstances and conditions of their citizens (Sanders et al. 2012). Scholars such Coalter, (2007) argue that evidence of the concept can be found in the 1980s and early 1990s when NGOs such as the Mathare Youth Sport Association of Kenya, were established to use sport in community development projects and that the advocacy of these organizations among others led the UN's embrace of sport as a tool for development.

2.7.3. Sport and Peace

While the benefits of sports are understood by many, it is notable that it is when used in tandem with other areas of human endeavour that sport shines through. Peacebuilding organisations have been using the approach for decades to achieve the foregoing. According to Lyras, 'It is universally accepted that sport, under certain conditions, can play an important role in promoting a culture of peace' (2011, p. 23). Practitioners recognize, then, that where there is sufficient facilitation and articulation of common goals sport can be an effective vehicle for peace and development goals.

2.7.4. Critiques of the Sport for Development and Peace (SDP) Framework

Among some of the enduring critiques of the SDP movement is the view that it has been institutionalized. The UN is cited as the most striking evidence of this resulting in a top-down approach that stifles the voices of local people, with Western modernization imposed (Darnell & Hayhurst 2011 and Tiessen, 2011). Taken further, this argument takes the view that SDP efforts are lacking in legitimacy in as far as they are not authored and planned by locals but by international groups instead.

Lyras and Welty Peachey (2011) put forward several important guidelines in developing sport for development theory (SFDT) that help address the critics of the existing research. Since sport is such a complex social reality, they argue for the combining of different theoretical frameworks, such as resource dependence theory, institutional theory, organizational culture theory, and transformational leadership theory. In attempting to place SDP into such a manageable framework for study, Giulianotti (2010) identified two ideal SDP models as:

- 1) Technical models that accept donor funding demands are more rigid in goal-orientation and timeframe management and, preferring to use external parties to solve problems, are not directly immersed in the problems)
- 2) Dialogical models that recognize strained relationships require SDP agencies to facilitate renewed, sustainable contact between adversaries and renovate stories and myths; training the trainers is critical to obtaining desired outcomes; sports can be modified too.

- 3) Critical models that seek transformations in relationships between fractured communities and in how SDP work is conducted with more local input and control – and autonomy from donors – to identify needs and intervention strategies.

2.8. The Place of Indigenous Sport in SDP

Sport is a complicated space in indigenous culture and history of many African countries (Galipeau and Giles, 2014). As a result, the role of indigenous sport in peace and development has been understated with most literature focusing on contemporary sports such as football, rugby and cricket. This section will discuss the positive aspects that are a result of facilitating performance of various communities in indigenous sports.

Indigenous sports are viewed by many scholars as a more cost-effective approach for dealing with social problems such as drug abuse, delinquency and theft. Mostafa (2018) supports this assertion stating that through indigenous sports, rehabilitation programmes and operations have worked better in countries like Egypt, in comparison to the correctional measures, which at times have resulted in aggression, continued crime and violence while sometimes cases of abuse through police, correctional or social services have been noted. Indigenous sport for peace programmes, therefore, hold the potential role not only in altering structural violence but also in the prevention of violent extremism.

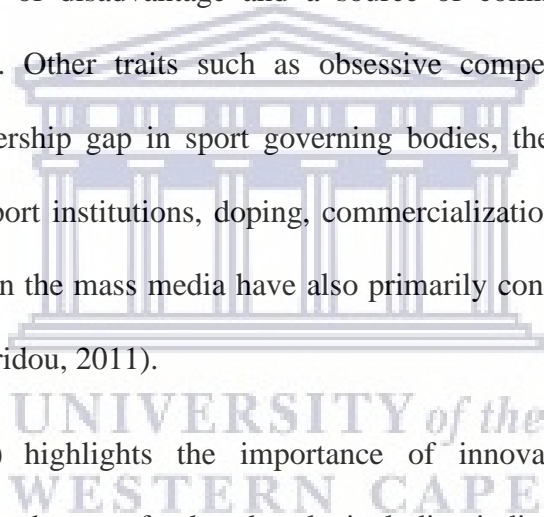
One of the more recognised benefits of indigenous sports is the creation of meaningful and direct interaction among members of different backgrounds in the same community. This has been a strong move towards bridging social inequality gaps that exist among various people in the same communities. Moreover, just as with contemporary sport, the interaction contributes to the development of attitudes, skills, and values in the participants such as viewing differences with acceptance and respect, gaining rights, freedom, and responsibility

awareness, and the establishment of a democratic culture among the various community members (Centerville Elementary School, 2014).

Difficulty in participation in contemporary sport by the majority of underprivileged people, has come out prominently in a lot of the literature (Galipeau & Giles, 2014; Hayhurst *et al.*, 2015; Rovito & Giles, 2013; Rossi & Rynne, 2013). Some of the reasons proffered to this limited access to contemporary sports have to do with the high cost of equipment and facilities, costs which most indigenous games do not require.

Furthermore, contemporary sport is considered a site of exploitation and damage, despite being seen as a way out of disadvantage and a source of community pride and social engagement (Tatz, 1994). Other traits such as obsessive competitiveness that leads to violence, the gender leadership gap in sport governing bodies, the underrepresentation of migrants in mainstream sport institutions, doping, commercialization, and objectification of male and female athletes in the mass media have also primarily contributed to preference of indigenous sports (Kamberidou, 2011).

Tom Woodhouse (2009) highlights the importance of innovation and creativity in peacebuilding and proposes the use of cultural tools, including indigenous sports as a way of socialisation. Socialisation is generally viewed as a child's education as preparation for society. In this respect, socialization will be the process for teaching them some skills such as social roles and supporting attitudes, which is the aim of most indigenous sports and games (Setterns, 2002). On the other hand, Levine and Moreland (1994) indicated that individuals gain a group culture as a result of the socialization process that local games and sport facilitate and develop communication and interaction skills by communicating with one another in various matters.



However, most of these arguments presented for indigenous sport focus on some general public sentiments on topics like peace and tolerance without substantial analysis of the real challenges being faced inside the society and can, therefore, be misleading. Peacebuilding and nation-building can be achieved through four key mechanisms considered as part of sport diplomacy, which are image-building, building a platform for dialogue, trust building, reconciliation and integration.

The media plays a significant role in highlighting the important role of indigenous sport in fostering community integration thus contributing to sustainable development. However, as can be deduced from the Kenyan media, indigenous sports continue to receive limited coverage marred with abhorrence and violence, also characterised by negative biases. Media should exemplify successful implementation of indigenous sport initiatives in the various parts of Africa to encourage the inclusion of these sports within the SDP arena.

Indigenous and traditional games play an important role in the contribution sport and game-based interventions towards Agenda 2030. For many years indigenous games and activities have been used for intergenerational transfer of knowledge. Indigenous sports and traditional games offer a tool embedded in local context and cultures and are less expensive.

2.9. Volunteering in SDP

The stock of using sport as a tool for helping attain development goals has risen in recent years as evidenced by the leap from 166 registered organizations globally to over 700 in a decade (International Platform for Sport and Development, 2016). Sport's potential contribution to the realization of a mixture of development agendas in developing or third world countries has continued to be recognized. These agendas include meeting health, literacy, peace and gender relations improvements (see Beutler, 2008; Lindsey and Grattan,

2012 and United Nations, 2016), through such internationally acknowledged development agendas such as meeting the Sustainable Development Goals (SDGs).

In specific terms, the international community is increasing its ‘consciousness of the full magnitude of sport’s potential as a tool in achieving development goals’ (Beutler, 2008, p. 359) and this has led to increasing the opportunities for unique international sports volunteering experiences (Clark and Salisbury, 2017). The afore-mentioned growth of entities using sport as a tool for social mobility in developing countries has placed the SDP sector within broader southern/north hegemony debates (Kidd, 2008). There are thinkers of the considered opinion that the phenomenon of volunteering in sports development and peace initiatives finds its birth in the broader context of the diffusion of humanitarian, social and economic aid from the global north to the global south.

International volunteering is not a new concept in the developed world being closely linked with the post-World War 2 rebuilding and development agenda for Europe and said project’s reliance on the World Bank Group’s role of underwriting it (Clark and Salisbury, 2017). The regulation of national socio-economic systems by the funding sources as a means of ostensibly ensuring that availed support is efficiently and accountably exploited by the recipient nations led to an influx of developed world NGOs in the developing world (Alacevich, 2007). To be sure, the flow of aid, expertise and regulation was decidedly from the global north to the global south and identifiable as outside-in (Nicholls *et al.*, 2011).

2.9.1. Volunteering in SDP in Africa: An Expression of Hegemonic Dynamics

Appreciation?

It is argued that a volunteer-based delivery model tends to be used in expressing and maintaining hegemonic fault-lines. The position is taken that international NGOs in the sector work from within a climate of hegemonic relations pitting the originating international NGOs on the one hand and the local recipient NGOs on the other. The analysis of Clark and Salisbury (2017) identifies socio-cultural negotiations between the two that are defined by privilege and need respectively for the two groups. More importantly, according to this view, the organizations were not only convinced that poverty alleviation and the achievement of development milestones was only possible through economic growth and democratization but necessarily acted in paternalistic ways described by Manji and O’Coill (2002) as means of controlling local dynamics.

Christian missionary and volunteer organisations populated the majority of the space in this period. The paternalist attitude came to be associated with a sense of systems tension (Illich, 1968) wherein the systems of Africa and the developing world were often wholesomely judged to be insufficient to the incoming ideals the organisations were purveyors of. The objectives, more than seeking to redress the socio-economic circumstances that they faced, ended up decidedly confrontational.

Part of the described state of affairs may be located in, and not necessarily justified by, the prevailing geo-political realities of the world. In the first-place global relations were defined by the politics of superiority wherein the global north translated its economic muscle and increasing political stability at home and at inter-governmental platforms to mean ideological

and systems superiority. Randel *et al*, (2005, p. 5) point to an ‘expansion in cheap global travel, shifting demographics and identities, and changed work and learning patterns’ as contributing towards an opening up of the world to improving or improved volunteer dynamics in the social development arena.

2.9.2. ‘Voluntourism’ in Sports for Development and Peace (SDP) Programs

A key distinction between international sports volunteering today and its earlier equivalent comes from links with the tourism industry. Volunteering in SDP initiatives is fuelled by the attractive combination of volunteering in fields participants are invested in with opportunities for international travel (Clark and Salisbury, 2017). This practice, primarily known as voluntourism, is identified by Wearing (2001, p. 1) as a process that:

applies to those tourists who, for various reasons, volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society.

Publicly flighted calls for volunteers worded in the following fashion abound testify the above stated view of voluntourism:

In volunteering for two weeks the difference you can make is surprisingly big. We are looking for volunteers from all backgrounds to have a life changing experience, while transforming the lives of others. We are looking for general sports enthusiasts, qualified or unqualified and it is not essential to have any knowledge of Cricket or HIV/Aids but a willingness to work hard and get involved.

The concept of sending international volunteers to developing countries in a spirit of altruistic compassion to help others has turned into a tourism activity for people wanting to ‘make a difference’.

This lack of any training or expertise in the field under consideration for volunteering, however, goes back to the early post World War 2 times and attracted the condemnation of such eminent philosophers as Evan Illich who, in 1968, observed, about the context regardless ‘good intentions’ of the volunteers to Mexico, at the Conference on Inter American Student Projects (CIASP): ‘To hell with good intentions ... you will not help anybody by your good intentions’ (Illich, 1968, p. 1). He went on to attack narrow worldviews and the cultural adaptability and understanding illiteracy that typified the early era of voluntourism.

2.9.3. Challenges in Volunteering in SDP

Leveraging their interpretation of the dynamics presented by contemporary volunteering frameworks in SDP on post-colonial theory such authors as Clarke and Salisbury (2017) tend to agree with views that the global south is perceived and dealt with from a position of inferiority. The view is given as being the result, according to post-colonial theory, of reality of colonialism and how it has continued to inform present day configurations of the world (Razack, 1998). In practical terms, the recipient communities in the developing world generally exhibit deficiencies that amplify the undertones insinuated by the post-colonial theory in that often they lack in materials, finances and human capital by way of experts in the sports and discourses that intersect to create the SDP framework. On the basis of this, the SDP sector has emerged as one of those accused of reinforcing dependencies borne of hegemonical underpinnings from history and described as unhelpful ‘outside-in’ and ‘top-down’ approaches to peace and development (Darnell and Hayhurst, 2012).

A further aspect that presents challenges for volunteering and the SDP frameworks in Africa relates to the almost routine ascription to non-local development paradigms within the policies and practice of SDP framing and execution (Mwaanga, 2014). Clarke and Salisbury (2017) locate proof of this in the fact that the majority of those involved in the design and

execution of SDP initiatives are expatriates typically leaning towards western ideas and practices. The locals are left to be brought on-board even if they occupy the same positions as their counterparts (UK Sport, 2013). The underlying and, therefore, defining worldviews of interventions tend then to be external and little, if any, attention is paid to possibilities of local perspectives and worldviews.

A final consideration here relates to the actual motivation of volunteers in the SDP sector in Africa and elsewhere. It is reasonable to assume that the efficacy of a framework would likely be assured if those executing its objectives are proximally aligned in intent. However, since SDP interventions are carried out by a multiplicity of actors with different agendas, it is clear that there is need to consider the correlation, if any, between motivation of actors and efficacy of interventions. Clarke and Salisbury (2017) list careerism, esteem issues, social pressures, opening up of horizons and ultraism as some of the motivations that can inform choices towards volunteering. Nicholas and Shepherd (2006) have observed that the phenomenon of volunteering is never one-dimensionally informed and is often a balance of helping others while securing self-interest factors along the way.

2.9.4. A Home-Grown Volunteer Framework:

It is notable that in-country volunteering is novel in most African locales, with Cameroon for instance announcing it was ramping up its volunteering strategy in 2015. Yet it is a developing phenomenon that mirrors the international models in some key ways. For instance, locals volunteering within their own countries tend to be moving from economically and socially well-off echelons of national society to the marginalized ones. In addition, it is observable that the clarion call revolves around doing service, helping others of less disposition and assisting in the broadening of one's own perspective.

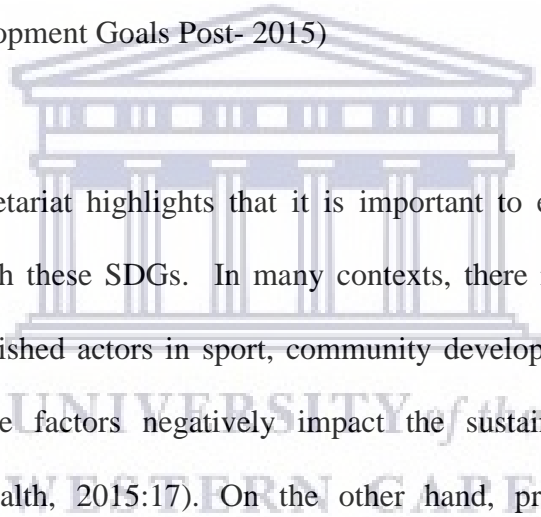
Ndukong (2015) has said that in promoting a culture of volunteering within the country, Cameroun espouses a view meant to link the practice of volunteering directly to developing local communities, promote solidarity and understanding between people from different social realities. It is much in the same terms that international volunteering is couched. In addition, and as can be deduced from the call for volunteers, home grown volunteer frameworks cannot be exempt from the question of motive as well the underlying ideological backdrop from which even the local volunteer would view the world. After all, the Eurocentric influences of African upbringing through formation in religion and education are enduring.

2.10 SDP and Sustainable Development Goals

The notable contribution of SDP approaches to the contribution of development outcomes has been widely recognized particularly within the 2030 Agenda for Sustainable Development framework. There are various key players as pointed out by (Giulianotti, 2004) who are committed to the realization of these goals and they include: United Nations bodies, national governments, NGO's, civil society and other community-based organizations. The United Nations General Assembly (UNGA) approved 17 Sustainable Development Goals (SDGs) that outline a new plan for global development in September 2015 with a commitment date of 2030. It should be noted that the 2030 United Nations Agenda for Sustainable Development identifies sport as a critical enabler towards sustainable development (Commonwealth, 2015:17). There are 5 SDGs where sport for development and peace initiatives approaches could contribute towards the achievement of the 2030 Agenda and these include:

- Goal 3: Ensuring healthy lives and promote well-being for all at all ages
- Goal 4: Ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all;
- Goal 5: Promoting gender equality and empowering all women and girls;
- Goal 16: Promoting peaceful and inclusive societies for sustainable development, provide access to justice for all and to build effective, accountable and inclusive institutions at all levels;
- Goal 17 Strengthening the means of implementation and revitalize the global partnership for sustainable development.

(Sustainable Development Goals Post- 2015)



The Commonwealth Secretariat highlights that it is important to ensure the alignment of national sport policies with these SDGs. In many contexts, there is a disconnect between sporting bodies and established actors in sport, community development, peace, health and education domains. These factors negatively impact the sustainability of many SDP programmes (Commonwealth, 2015:17). On the other hand, promoting human rights, addressing growing inequality within and across communities, reducing violence and harmful practices affecting women, vulnerable communities and children, improving access and inclusion of people with disability and strengthening governance to build effective and accountable institutions are central to the realization of the 2030 Agenda (Commonwealth 2015).

Sport for Development and Peace is also important to the achievement of the SDGs as it contributes to the global refugee's agenda. Internally displaced communities and refugees have been able to receive mental healing from sport. The United Nations (2003, p.15) alludes to the fact that sport has immense psychological benefits that help to address stress and

depression emanating from displacements. Sport also has the ability to foster cultural exchange and cuts across various cultures through sporting initiatives which help bridge ethnic divides among communities.

To realize the full economic viability and potential of sport, any SDP strategies ought to take a full unified approach with a special prominence placed on the importance of ensuring full growth at the community level. SDP programmes with the objective of advancing sustainable development should be focused on the development of sporting teams, technical personnel and all stakeholders regardless of their social standing in society. Sustainability of SDP initiatives has severally been pointed out by researchers as a key set back to the achievement of the SDG goals.

As put forward by the Commonwealth Secretariat (2015:88) SDP projects continue to face limited financing, which is pegged on project timelines by donors and partners. Conversely, technical support provided by the donors focusses on technical assistance and capacity building rather than resource mobilization. This in general has been a challenge in project implementation and sustainability. Sustainability is one of the more elusive components of SDP programs, with minimal guidance available on how to sustain programs in this field (Lindsey, 2008). If there is an interest in sustainable programming, Lindsey argues that it is critical to focus on partnerships, community, program implementation and funding.

According to Coalter (2008:16), it is critical to develop strong, trusting relationships with program partners and stakeholders beyond funding to ensure sustainability of SDP programs. The United Nations (2003, p.15) suggest that sport can be utilized as an effective instrument for stopping inter-ethnic clashes and conflict and contribute towards the building of sustainable peace among communities. Sport for Development and Peace programmes, if effectively implemented, promote togetherness and social integration by allowing dialogue

and minimizing tensions in conflict prone areas thus contributing to the sustainable development goals. By targeting families and communities, sport can ease social tension.

2.11 Participatory Monitoring Evaluation in SDP

As argued by Chambers, 1997; De Beer & Swanepoel, 1998; Guijt & Gaventa, 1998; Estrella, 2000; Gaventa, 2004 & Mariga 2013, the idea of participatory monitoring and evaluation (PME) has been evident in the policy-making sphere of development partners and international development establishments most notably the World Bank Group, United Nations Scientific and Cultural Organization (UNESCO), Department for International Development (DFID), United Nations Development Programme (UNDP), Food and Agriculture Organization (FAO), The French Development Agency (AFD), African Development Bank (AfDB) and the United Nations Agency for International Development (USAID).

On the other hand, researchers Vernooy, Qiu & Jianchu, (2003) argue that while there is yet opinions as to diverse notions through which participatory monitoring and evaluation meet the needs of project stakeholders, its integration into the SDP project cycle has strengthened the empowerment, learning, accountability and effectiveness. "...This is in particular through the realization that what matters is not only what is monitored and evaluated, but also who does the monitoring and evaluation and for what purpose. The above explanation depicts in various ways that there is a growing recognition that monitoring, and evaluation of SDP and other community-based initiatives should be participatory..." (Estrella & Gaventa, 1998).

PME is important in the design of SDP programmes as revealed in the 2019 Commonwealth SDP Toolkit that highlights that "...National governments and increasingly the intergovernmental community recognize the need for common indicators, benchmarks and self-assessment tools for the monitoring and evaluation (M&E) of sport policy as they look to

move from intent to measurable implementation of policy. The main purpose of the Toolkit is to outline a common, systematic approach to measuring and evaluating the contribution of sport, physical education and physical activity to the SDGs....” (Commonwealth Secretariat, 2019).

PME has developed because of the awareness of the restrictions of the conventional approach as put by Estrella, (2000); Vernooy, Qiu & Jianchu, (2006), that interest in PME is also partly a reflection of international development community’s dissatisfaction with traditional approach to monitoring and evaluation, which mainly serves the needs of project implementers and development partners, while overlooking project beneficiaries particularly local community (Mariga, 2013).

It is attracting interest from many SDP quarters since it offers new ways of assessing and learning from changes that are broader, and more in tune with the views and aspirations of those most directly affected (Guijt & Gaventa, 1998). In addition to participatory approaches, it is recommended that SDP M&E frameworks be results-based to assist in the tracking of SDP programmes. Clear formulation and design are necessary of both formative and summative policy and pragmatic evaluations need to be carried out at different levels across the national sport system (Commonwealth, 2019).

2.12. SDP Theoretical Framework: A Critique

Of the many criticisms of the SDP, the most potent and prevalent ones are that the field is characterised by the imposition of Western ideals (Giulianotti 2011) and the absence of local community voices (Collins, 2010) and this includes perceived lack of knowledge by implementers of local conditions (Giulianotti 2011). It is pointed out that proper effectiveness of SDP depends upon the process of community involvement and implementation.

Whereas the SDP is premised on the uniting force of sport as depicted in such global showpieces as the Olympic Games, it is notable that the impact of sports in society has been a subject of debate. This is particularly the result of the competitive nature of sport. The English writer G. Orwell (1994) characterised this competitive nature of sport as ‘war minus the shooting’ at its worst, citing sports’ intrinsic objective as the desire to humiliate opponents in defeat. The U.N. acknowledges the truism that each and everything has the capacity to be a force for good or bad depending on any number of factors and concurs with the foregoing by stating that:

Sport, however, is a reflection of society. It should be acknowledged that sport, like many aspects of society, simultaneously encompasses some of the worst human traits, including violence, corruption, discrimination, hooliganism, excessive nationalism, cheating and drug abuse (2003, p.2).

The role of sport in peacebuilding, as a tool for economic development; a catalyst for social inclusion, reconciliation and tolerance (Mostafa, 2018) can never be underestimated. There are, however, challenges that are faced with using sport as part of the peace and conflict resolution processes. For starters, it is generally believed that the competitive spirit in sport can lead to the loss of principles. For example, obsessive competitiveness can potentially lead to violence. Contact sports such as soccer, rugby and basketball exhibit a high level of aggression by the players, which does not effectively promote positive social cohesion or peace thereby. As a result, social prejudices and stereotypes, especially in light of today’s xenophobic worldviews, seem to dim the positive growth that comes from Sport in Development (Kamberidou, 2011).

Sports and Development programmes have not facilitated the much-needed gender equity among men and women in sports. The gender leadership gap in sport governing bodies, has always been a challenge among many regional and international sporting bodies. Based on the Sydney Scoreboard¹ Global Index for Women in Sport Leadership, women chaired only 7% (5 of 70) of international sport federations in 2016. This is the same as in 2012, with no positive change being achieved in the past four years. Women occupied 19% (12 of 64) of chief executive positions in 2016, up from 8% in 2012². Based on these statistics, men held a staggering 93% of chair or president roles and 81% of chief executive positions in 2016. Effectively, this points to key leadership positions in global sport governance and management remaining largely elusive for women.

The world of sport itself has traditionally had a strong male bias at the leadership level. In local, national and international contexts, women are still significantly under-represented in decision-making and as leaders in sporting bodies and institutions. This under-representation extends across the spectrum of sport activity including coaching, management, media, commercial sporting activities such as sales and marketing, and in bodies responsible for local, national, regional and international level events (Hannan, 2006).

Racial intolerance in sport is also another key aspect that shows the downside of sports in development programmes and will take much more specific interventions to solve. Modern sport has had a highly ambiguous relationship to ethnic and national conflicts, that is sport has served to intensify, dramatize or in some instances exaggerate ethno-national enmities and hostilities (Giulianotti, 2010). Various literature points to situations where many athletes have been racially abused, for example at the friendly match between Spain and England in

¹ <http://sydneyscoreboard.com/> accessed on 23/03/2020

² <http://theconversation.com/women-are-missing-in-sport-leadership-and-its-time-that-changed-69979> accessed on 23/03/2020

the early 2000s, black English players Shaun Wright-Phillips and Ashley Cole endured racist monkey chants from Spain supporters (Keeley 2006).

Moreover, a EUMC report, which scrutinised football supporter sites carrying violence and racism confirmed that “the internet has proved to be an effective medium for the dissemination of racist, hate-filled ideas and dialogue in sport.” (Baletri, 2002, p. 4). Further, the under-representation of migrants in mainstream sport and sporting institutions, the commercialization and objectification of male and female athletes in the mass media can primarily be viewed in light of the impact of globalization on racism and xenophobia on sport (Kamberidou 2011).

Whilst sport can be an excellent medium for peacebuilding, it is recognised the reverse is also true. Donnelly and Kidd (2007) argue that “games and sports have contributed to and are deeply associated with the very difference, inequality and conflict they are sometimes recruited to address” (p. 165). Examples that can be used to clearly illustrate this viewpoint include the use of sport to recruit soldiers in World War I; the so called ‘Soccer War’ between Honduras and El Salvador or how the soccer fans perpetrated genocide in the Yugoslavian civil war (Donnelly and Kidd, 2007, p. 165); among the plethora of examples where sport has been used to breed nationalism, sexism or other prejudices.

2.13 Chapter Summary

The preceding chapter has presented a review of scholarly and practitioner thinking around the use of sports as a vehicle for development and peace. In particular, the link between the SDP framework and the conflict resolution concept called the 3 Rs’, developed by Johan Galtung has been explored and elaborated on. Further, the chapter went into detail locating SDP within the Kenyan reality, looking at key definitions and conceptions within the broader

sports, peace and development discourse. A critical analysis of theory related to the subject matter has also been proffered, all in the quest to identify gaps and premise for next steps of the study. The next chapter will delve into methodological issues pertaining to the study.



CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research paradigm, methodology and design strategies on which this research work is premised. In addition, the chapter discusses and gives justifications for data collection and analysis methods, study trustworthiness and ethical issues used to attain the research objectives and address the research questions of the study. The research study relied on the use of qualitative research methods with data being, thus, consistently collected by way of open-ended questions in the form of semi-structured interviews and open-ended self-administered questionnaires.

The study respondents were drawn from the residents of the research catchment area, Uasin Gishu County with access to and knowledge of the Sports for Development Programme (SDP) of KESOFO as well as key informants drawn from government, KESOFO and other civil society players. The primary sample for this study was arrived at using the non-probability purposive sampling method. The chapter endeavours to justify the choice of methods and instruments of data collection in a manner that clarifies their use and utility. The adherence to best practice research study ethics was also effected in the process of isolating research participants and engaging them.

3.2 Research Philosophy

Within scholarly circles there is consensus that scientific research is based on an underlying philosophical basis, which relates to how one believes data about a phenomenon should be gathered, analysed and meaning read into it (Creswell, 2013; Gray, 2014; O' Leary, 2004). The identification of this basis and its constituent components is meant to lead to consistency in the search for academic truth. There are two overarching positions and these are derived

from related branches of philosophy, namely ontology and epistemology. Ontology relates to determining what reality or being is (Terre Blanch and Durrheim, 1999). In other words, ontology has to do with the ‘what’ question. Epistemology, on the other hand, determines what knowledge (of being/reality) is and how it can be accessed by the enquirer (Creswell, 2013). Resultantly, it relates to the ‘how’ question; that is the extent to which the object can be known or unravelled. These two research philosophies require synchronisation in order for the research process to stand the test of scientific enquiry. The manner in which this is achieved leads to the identification of the methodology to use in the enquiry and the schema below demonstrates that crucial relationship between the ontology, epistemology and methodology.

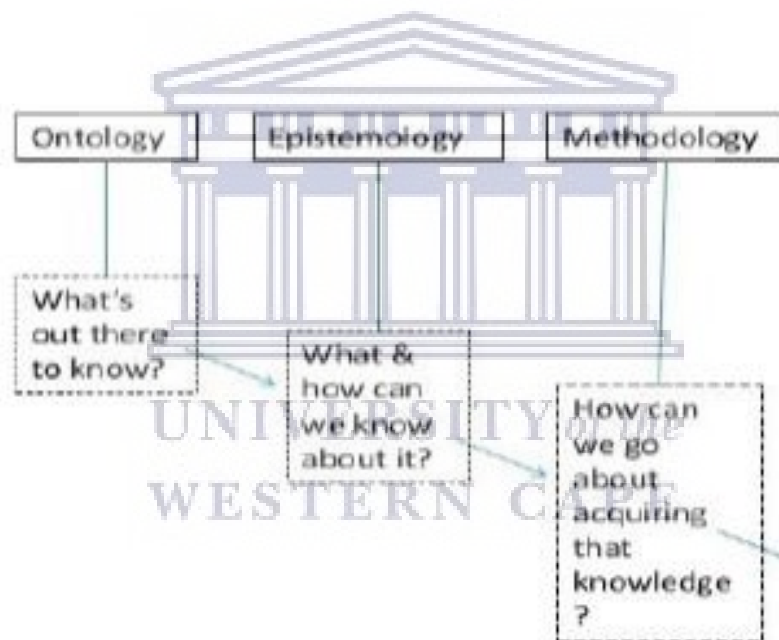


Figure 8- Relationship between ontology, epistemology and methodology

As it is a given, people hold different positions within reasonable bounds and in scientific research an enquirer’s worldview greatly influences the relative centrality of parts of reality. This is all attributable to what the enquirer considers to be reality (his ontological perspective) and how that reality can be interacted with (his epistemological perspective). Clearly then, the existence of these perspectives has a direct bearing on intellectual or

academic pursuit output. As such this chapter will articulate the ontological and epistemological perspectives adopted by the researcher in order to help bring about understanding of the basis of the study findings and results. As epistemological approaches are intimately linked to ontological positions, as highlighted above, it is necessary to elucidate the ontological perspectives relevant to this study.

Ontological perspectives are often put into three major categories: Positivist Ontology, Relativist Ontology, and Critical Realistic Ontology.

3.2.1 Positivist Ontology

The positivist ontological position holds that views of truth/truth are ‘absolute or universal’ and, in particular, that “phenomena of the human social world are no different from those of the natural inorganic and organic world” (Unwin, 1992, p. 31). Among some of the main proponents of this position are such renowned scholars as Augustine Comte (1844). This school of thought holds that the most certain way to access human behaviour is through reliance on the senses, by observing and interpreting stimuli received through the senses. In order to test these, the school of thought argues that experimentation is the best way. They pride themselves on being objective through empirical enquiry. Reality, according to positivists is external to the enquirer, and indeed the enquiry (Creswell, 2013), existing independently within a frame of unchanging laws through which it must be accessed and analysed.

However, it has been noted that such an approach makes it very difficult to effect generalisations (a key aspect of scientific research) in relation to cases as cases viewed at such an individuated level are rarely found in bulk. Most notable philosophers of science,

such as Albert Einstein, Niels Bohr and Erwin Schrodinger, in the last century have also conceded the limitation of the positivist position as they have argued that there is no simple logical road through which to navigate from observational data to construction of scientific theory as purported earlier.

With specific reference to Sports for Development and Peace (SDP), the requirement would be to seek a direct observation of outcomes linked to SDP interventions. The possibility for this is dubious in the sense that development and peace are brought about by a myriad of factors and the ability to isolate the role of SDP may be a stretch.

3.2.2 Relativist Ontology

Relativism (Kuhn, 1962 and Piaget, 1967) holds that views of truth/reality are neither absolute nor universal. Rather, they are qualified by context and/or to the enquirer's personality. In this way, they argue, scientific reasoning is based on the subjective forces acting on the researcher. The inclusion of this means, then, that knowledge of reality is not self-existing and as such cannot be accessed at the preclusion of the external. Relativist ontology is divided into two schools of thought: constructivist and interpretivist ontology (Le Moigne, 1990) to be discussed below.

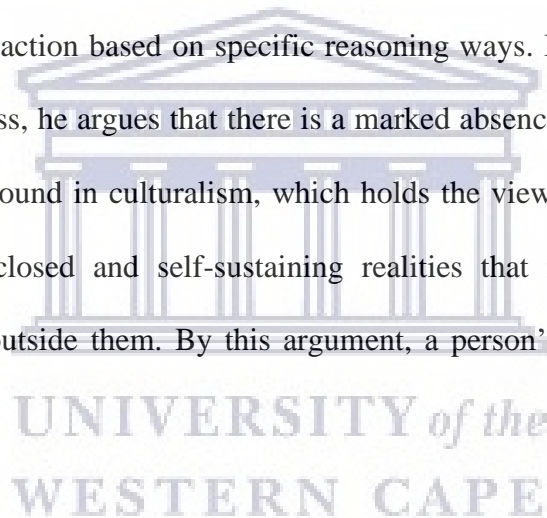
3.2.3 Interpretivist Ontology

Interpretivist ontology is the view that knowledge is accessed by researchers reading meaning into elements of the enquiry. That is to say, the researchers bring into the enquiry their worldview and assumptions. This view places importance on the consciousness of the researcher and, as such, is opposed to the positivist view that there is such reality as existing outside the influences of consciousness. The researcher is understood as dealing with the

issue of reality/truth or being from inside the phenomenon and as such some of the characteristics of this view include researcher immersion, value on meaning ascribed to phenomenon by different actors and respect for the stated motives and intentions of said actors. Often deployed for social science studies concerned with accessing the views of different demographics, interpretivists place value on varying interpretations as long as they remain true to their stated rationale.

3.2.4 Constructivist Ontology

Le Moigne has submitted that constructivist ontology is characterised by five principles, namely the principles of reality representativeness, a constructed universe, projectivity, general arguments and of action based on specific reasoning ways. In terms of the principle of reality representativeness, he argues that there is a marked absence of objectivity from the observer. This is mainly found in culturalism, which holds the view that cultures determine individuals as they are closed and self-sustaining realities that make it impossible for meaning to be accessed outside them. By this argument, a person's culture determines his worldview.



With regard to the principle of a constructed universe the reality being studied is in itself not independent of the observer. This is inclusive of such things as a consideration of subjective intentions, attitudes or expectations. The principle of projectivity revolves around the idea that the interface between the subject and object is such that the research process is influenced by the discourse of the researcher and not by the object. In terms of the principle of general arguments the view is that scientific reasoning's aspects of inference or heuristics.

3.2.5 Critical Realist Ontology

Easton (2010) has presented that critical realists instead of constructing reality, rather construe it. In this argument, the critical realist is presented as one concerned with what makes up an explanation and/or a prediction. At the heart of it, critical realism argues that history is important to the construction of reality (Meyers, 2009) and that history is wont to be repeated by people. As a result, the critical realist school attempts to alter these patterns or tendencies and bring about social or political change based on a critical understanding of what historically sustains it. One of the main drawbacks, though, of this view is the difference between what can be known (or is known) and what its interpretation is.

Table 3-1: Comparative Grid of the Three Ontological Approaches.

Characteristics	Positivism	Relativism	Critical Realism
Researcher's Positioning	Distant, Outside	Close, Inside	Distant and / or Close
Research Contextualization	Weak	Strong	Strong
Research Principle	Objectivity	Subjectivity	Objectivity and Subjectivity

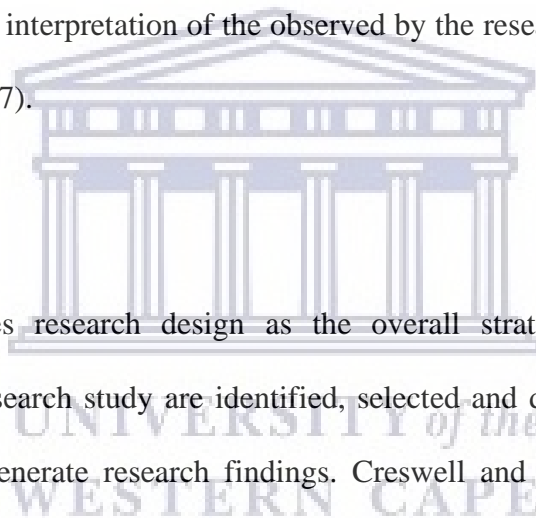
In view of the above, this research study settled on the philosophical assumption of interpretivism through relativist ontology. The case study of the Sport for Transformation and Social Transformation (SPST) by KESOFO in Uasin Gishu County accommodated itself well to the tenets of relativist ontology in that it allowed the researcher to isolate phenomena

(Social Transformation) and interact with it from the various perspectives of the beneficiaries as well protagonists (in short, the various respondents).

The strength of choosing this approach is found in the fact that opinions are likely to differ on social phenomenon and as Walsham (1993) has contented, the multiplicity of views is important to fully appreciating the true nature of phenomenon, as there can be no exclusion in interpretation. As the phenomenon under investigation required the researcher to observe beside recorded views of the sampled, the interpretivist paradigm made it amply possible to consolidate the various methods into the production one coherent set of findings. May it be noted that observation and interpretation of the observed by the researcher is important to the paradigm (Aikenhead, 1997).

3.3 Research Design

Creswell (2013) describes research design as the overall strategy through which the respondents of a given research study are identified, selected and data extracted from them and finally analysed to generate research findings. Creswell and Plano Clark (2011) and Schoel (1995) submit that research design involves interconnected procedures for collecting/generating, analysing, interpreting and reporting data in research studies. At its core, a research design is meant to ensure that data collected leads to the extraction of findings supporting evidence that answers the research questions and meets the stated objectives of the study. Of paramount importance in the process is settling on what it is that needs to be collected in order to qualify as relevant data to the study. Yin (1989) has described this as a logical problem and not a logistical one where sampling, data generation and design of questions are of secondary and logistical nature.



With the preceding in mind, this research study was carried using a qualitative methodology anchored on a descriptive basis relating to the SPST programme as carried out in Uasin Gishu County. It is important to point out that during the course of this study that neither the researcher nor the study deliberately, actively interfere with the running of the programme under study. As such, the study was non-experimental, based on observing activities and considering perceptions of participants before generating research study and discourse-specific findings.

In agreement with Burns and Grove (2003), this study employed the qualitative approach in its form as a systematic and subjective enterprise used to read and bring meaning into the participants' experiences and appreciation of the SPST programme as run by KESOFO. The questions asked, the conversations engaged and participated in explored the role of Sports for Development and Peace (SDP) in communities in Uasin Gishu County reflecting on KESOFO's SPST programme that uses the medium of SDP with a focus on youth and social transformation. Social and interpersonal interactions, observations and experiences in the research field played a vital role in making sense of the programme as an "outsider".

In relation to the choice of a case study approach, the study was guided by thinking such as that exhibited by Yin (1989), who makes the case that a single case design is preferable on the premise that in the event that it deals with formats found elsewhere the isolated case can legitimately be considered enlightening on the other cases. In this case, the SPST programme has been shown in Chapter 2 to be gaining currency in various locales due to the common denominator of conflict. The same scholar, Yin (2003), has described the case study method as, 'an empirical inquiry that investigates a contemporary phenomenon within its real-life context...' The transformation power of sport represents this contemporary phenomenon and

the real-life context is located in the physical demarcation of the programme to Usain Gishu County and brought to life by the participants who are beneficiaries of the programme as well as others who are protagonists and initiators of the programme.

As indicated above, the case study does not involve researcher manipulation of the phenomenon under investigation. Yin has gone on to single out about four elements that go to promoting the feasibility of a case study as being the following: focus of study in question should seek to answer the how and why questions. This is satisfied by the stated research study questions. The second condition is that the researcher does not manipulate the behaviour of those participating thereby meeting the 'natural environment' aspect. As the researcher observed and interrogated this was not going to be an issue.

The third condition, that of ensuring that context issues are relevant and thus covered, was met in that the different types of respondents were drawn from different demographics and their perspectives were anticipated to be informed by the same. In the final analysis, the implications for this study were that the research design was based on an authoritative and accepted model - the Galtung's 3Rs model. The research design, therefore, assessed the role that the SDP approach played in the SPST programme by using Resolution, Reconstruction and Reconciliation as the major variables.

3.4 Study Methodology

Myers (2009) has submitted that research methodology is a means of enquiry that links the underlying assumptions, research design and data collection or data generation. Importantly for the researcher, the methodology chosen gives guidance on what it is the study purports can be known and relatedly then how it can be known. The selection of a research

methodology has to be anchored on a paradigm or worldview that provides the assumptions that best accommodate the subject under enquiry (Gray, 2014). Whatever it is that the researcher purports can be known, through articulated research questions, ought to be discovered using appropriate methodology. As a result, methodology brings the enquiry into the realm of practical considerations. Flemming (2007) says qualitative research has as its aim the exploration and discovery of issues concerning the problem as a result of the fact that very little is known of it.

A qualitative research methodology was used for the purposes of this research study. Understanding qualitative research as being exploratory and inductive in nature, focussing on means (processes) rather than ends, it was concluded that this was the most effective way of understanding the phenomenon under study. May it be recalled, the study sought to access the SDP programme through the perceptions of participants. The study, thus, sought to understand the meaning ascribed to the programme by participants. Having drawn participants from a wide spectrum, these were legitimately expected to be varied.

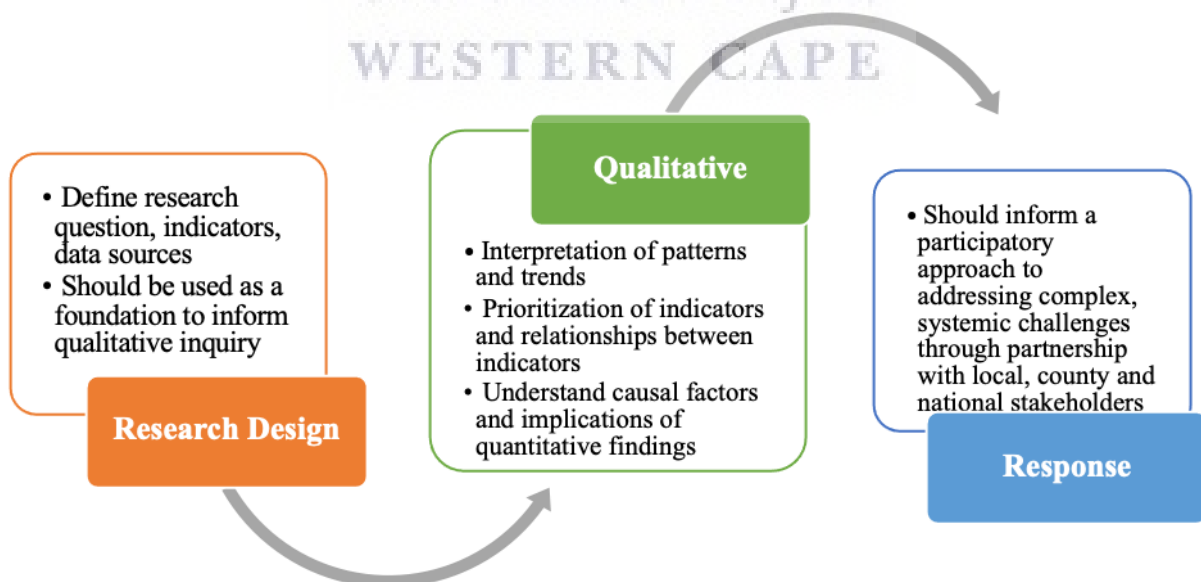


Figure 9 - Contextualisation of qualitative research approach

Similarly, the articulation and organization of vital SPST empirical questions followed a reflexive process. Therefore, this meant that it was not just responses to a pre-determined set of interrogations that was investigated while conducting the fieldwork, but the significance of the research questions was also subjected to an ongoing reflexive analysis. The lengthy period in the field (Uasin Gishu County) enabled the researcher to scrutinize and rephrase relevant questions and emerging queries from field observations of the SPST programme.

As a result of this and in keeping with Maxwell's (1998) parameters for qualitative research, the study sought to secure contextualised understanding of the varied participants concerning the same phenomenon. Context matters and helps seekers of knowledge better construct implications of what is being submitted before them. Given the multiplicity of perception expected from the participants, the choice of qualitative research methodology was further justified by the need to be alive to emergent and unexpected phenomenon that could lead to creation of new ways of approaching the phenomenon at hand.

3.5 Uasin Gishu County

Situated in the mid-west of Kenya's Rift Valley, some 330km North West of Nairobi, Uasin Gishu is a cosmopolitan county, covering an area of 3345.2 square kilometres. The county is named after the Ilwuasinkishu Maasai clan who initially used the area for grazing. Uasin Gishu County borders Kericho County to the south, Nandi County to the south-west, Bungoma County to the west, and Trans-Nzoia County to the north. Other counties sharing borders with Uasin Gishu are Elgeyo Marakwet to the east and Baringo to the South East.

the largest subscribed religion in the County, with Islam and Hinduism being in the minority and largely practiced by residents in the urban parts of the County. The practice of African Traditional Religions (ATR), while not known, is a fact within the County with practicing aspects of it along Christianity and Islam.

In terms of the economy of Uasin Gishu, large-scale wheat and maize farming as well as horticulture, sports-tourism and dairy farming constitute the County's economic landscape. The fact that the county has produced many world champions in athletics is responsible for the development of sports-tourism in the area. In addition, there are also industries and factories employing thousands of locals and this gives the County the status of a manufacturing hub in the region. The industries account for some of the migration of people from elsewhere in search of employment. The presence of an international airport catering for commercial flights also contributes to the economy of the County.

The region has been associated with election violence over the last three election cycles. These electoral conflicts take place in a context of social deprivation associated with slums representing high levels of poverty. The ethnic diversity of the County comes to the fore during political conflicts. The study was specifically conducted in the following areas: Langas, Kapseret, Huruma, Kapsoya, Kahoya, West, Kipkaren, Kimumu, Jerusalem, Annex, Mwanzo, Action, Mailinne, and Pioneer, Yamumbi, Silas, Kenya, Cheplaskei, Chinese, Roadie, Peris Junction, Munyaka and Hillside among many others.

3.6 Sampling

Sampling is the process of extracting a manageable, representative and generalizable part from a much larger and otherwise unmanageable whole for the purposes of engaging it in a research study (Gray, 2009). Patton (2002) submits that from such a representative selection

of the whole common patterns occurring from great variation are of particular interest and value in capturing the core experience and central, shared dimensions of a setting or phenomenon are of great value.

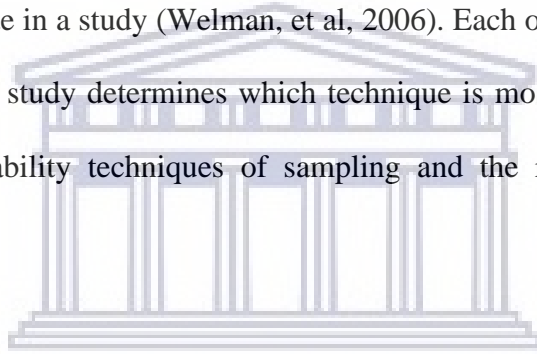
3.6.1. The Sampling Process.

Sampling begins with the identification of a research population. Research population is every unit of analysis that bears the characteristics to be investigated and findings generalised to (Creswell, 2013). Sampling is the result of the prudent recognition that the research population may be too large to access and constructively, interact with. As a result, a limited fraction of this population is taken to make up a sampling frame (Bhattercherjee, 2012). In the context of this study, the sampling frame was isolated as residents of Uasin Gishu County who have access to the KESOFO programme. Finally, the units of analysis selected from the frame make up the research sample (Creswell, 2013). An actual sample for a particular study is arrived at, through one of two techniques: probability and non-probability sampling.

The **non-probability method of purposive sampling** was used in order to access a sample that was fit for purpose and still numerically sufficient to yield usable data for the purposes of a qualitative research study. The actual sample was limited to individuals and communities in Uasin Gishu County. In addition, and more importantly, the sample was limited to individuals and communities with direct interface with the SPST programme and further deemed to be a representative sample through a careful selection of participants across a range of given characteristics such as gender, age and ethnicity.

3.6.2. Sampling Techniques.

There are various types of sampling techniques. For instance, these techniques include simple random sampling (SRS), cluster sampling, systematic sampling, stratified sampling and multistage sampling. This particular set of examples represent sampling in which each and every unit of analysis has an equal mathematical chance of selection, with the probability of such selection being accurately measured (Creswell, 2013). On the other hand, such types of sampling as purposive sampling, expert sampling, snow-ball sampling and convenience sampling are examples of non-probability sampling. The non-probability techniques of sampling are those that do not give units of analysis an equal mathematical opportunity of being selected to participate in a study (Welman, et al, 2006). Each of these techniques has its utility and the design of a study determines which technique is most suitable. This research study used the non-probability techniques of sampling and the reasons for this will be highlighted below.



This study used **the non-probability method of purposive sampling**. The study respondents were drawn from the residents of the research catchment area, Uasin Gishu County with access to and knowledge of the Sports for Development Programme (SDP) of KESOFO as well as key informants drawn from government, KESOFO and other civil society players. Direct placing of the SPST programme at the centre of my study meant that my research participants would include a broader sample of individuals from various ethnic communities and socio-economic backgrounds. This includes Kikuyu, Kalenjin, Kisii, Luo, Somali and Kamba communities. The level of engagement with each research participant differed in terms of frequency and length of time and in level of formality and familiarity with the KESOFO's SPST programme.

3.6.3. Non-probability Techniques.

The research study deferred to two sampling methods of the non-probability technique in order to gather primary data sample for this study. The methods chosen were purposive sampling and expert sampling. Purposive sampling is a method that relies on the selection of units of analysis based on the fact that they fit the characteristics of the chosen population and meet the objectives of the study (Creswell, 2013). In this case, the study focussed on residents within Usain Gishu County who have direct and indirect interaction with KESOFO's programming and the SPST in particular. It has to be noted that not all residents in the county have this qualified interaction.

With regard to expert sampling, the goal is to access experts in a given field or people with a recognised and legitimate specialised knowledge, involvement or participation in a field that is the purpose of the study in question (Bhattercherjee, 2012). In many ways, expert sampling is a sub-set of purposive sampling. This method was applied to the selection of the key informants who were drawn from technical officers of the organisation whose programme was under study. These were reasonably expected to have specialised competencies and knowledge relating to the matter in question. Overall, one of the main reasons for choosing the non-probability techniques was that it would not have been reasonable to expect every member of the population to be able and willing to participate in the study. Constraints of time and material resources to negate this also contributed to the final choice of the methods chosen.

3.6.4. Justification of the non-probability techniques.

In order to achieve the consistency of qualitative methodology, the sample collected met the desired competencies in the primary and secondary samples. Those chosen could reasonably be expected to contribute meaningfully in as far as they had requisite exposure to the

programme they were being asked to speak to. The size of a sample is expected to be small enough to achieve the extraction of detailed and reasoned out perceptions (Creswell, 2013) on the programme under review. One of the reasons for non-probability samples is to ensure that enough time and scope is permitted to gather in-depth perceptual data for analysis. Non-probability methods are also justified by the concept of data saturation.

Data saturation is the point at which it becomes apparent during data collection that there are no substantive new submissions being made by the participants (Gray, 2014). In other words, insights have been exhausted and are being merely repeated. Upon realisation of this point, the sample is better closed since there are minimal surprises in the data and no more new patterns or themes are emerging from the data (Creswell, 2014). When the generation of new data does not shed any more light on the matter under review, then the saturation point has been reached (*ibid*).

The research, thus, had looked out for data saturation throughout data generation phase, paying close attention to the point in the research process when participants had voiced all the viewpoints and information about the issue. The intention of the research study, therefore, was to make sure that the sample was adequate enough to ensure that most or all the available perceptions about the phenomenon of SDP were revealed.

3.7. Data Generation

Data can be described as the quantitative or qualitative values of a variable (Creswell, 2013). This can be ventilated, as numbers, images, words, or ideas. Understanding data as essential information makes it apparent that it is fundamentally important for any research study. Its importance can be appreciated in the fact that it is data that leads to any claims for findings and eventually reasoned out results of any study. In general, data sources are ordered into

primary and secondary data categories. Primary data is that which is accessed directly from the units of analysis and secondary data is accessed from remote sources not directly attached to the units themselves. Often secondary data is important in cross-checking and triangulation of submission and as such plays a critical role in the validation of findings. This case study approach relied on various methods of data generation; namely, various types of interviews, participant observations and review of documents. The multiple data sources strategy also enhances data credibility as common patterns are cross-referenced through the multiple data sources (Gray, 2014).

According to Yin (2003), a case study is an all-inclusive methodology, which incorporates appropriate data generation and data analysis techniques. The use of both primary and secondary data sources made it possible for the researcher to gain a more comprehensive and integrated view of the phenomenon being studied, as well as facilitated data triangulation that enhanced the reliability of findings (Creswell, 2014).

In total, empirical data culminated into well over 100 A4 pages of typed field notes, photographs, pamphlets, local publications and newspapers articles. There 42 were one-on-one interviews (33- with community members, 1- KESOFO Director, 3 KESOFO Managers, 3 Coaches, 1 NGO Official as well as 1 with a Senior Government Official each lasting anything from about thirty minutes to two hours and a number of emails.

3.7.1. Interviews

Interviews were used as the main source of primary data in this particular study. An “interview” is understood as a themed discussion between two or more people. Interviews have the dividend of being very productive because the interviewer can pursue lines of

argument and matters of concern that may lead to constructive conclusions, (Shneiderman and Plaisan, 2005). According to Patton (1990), interviews provide a way of collecting information on things that the researcher cannot directly observe. Sykes (1991) has also stated that:

The main reason for the potential superiority of qualitative approaches for obtaining information is that the flexibility and responsive interaction which is possible between interviewer and participant(s) allows meaning to be probed, topics to be covered from variety of angles and questions made clear to participants.

3.7.2.1. Semi-Structured Interviews

The semi-structured data gathering tool is a mechanism that makes it possible for the researcher to have a more detailed interface with the respondent as there is opportunity for clarification and further explanation (Welman *et al*, 2006). On the other hand, it is premised on the identification of relevant themes by the researcher prior to the interview and their clear articulation to the respondent prior to the interview. This enables the researcher the chance to keep the interaction focused and on track bearing in mind the purpose is always focused on capturing research-objectives relevant data (Gray, 2014).

The fact that during the interview the researcher can pick on emergent themes and further explore is only another reason this method was chosen for this study. The semi-structured interview also has the advantage of permitting the researcher to probe emerging thematic trajectories as the interview moves. This was particularly helpful with the key informants as the research was able to remain on-script while probing each informant on issues within their professional context in mind.

There were 42 one-on-one interviews and five group discussions or meetings conducted, each from about thirty minutes to two hours. The researcher purposely searched for and focussed on conducting interviews with people who in one way or the other were involved in *KESOFO SPST* activities directly or indirectly. Occasionally, the researcher would personally meet informant or groups prior to arranging to record an interview with them. At this initial meeting the research project was described (both orally and through a printed hand-outs)(*See appendix 1*) the appropriate information was sourced, the participants' anonymity was guaranteed in all published materials from the research and answers were provided if they had any questions, request for information or clarifications.

While all the interviews were custom-made to the individual interviewee groups (i.e. primary respondents, KESOFO staff and other external role players and experts from NGOs in Uasin Gishu County), the specific questions were also organised according to clusters interview questions for example respondents were asked what is role of community NGO programmes in fostering peace among communities in Uasin Gishu County? The answers regularly led to them narrating in depth on their understanding on the role of local community NGOs in bringing peace among communities.

3.7.2.2. Document analysis

Document analysis is the practice in which documents [hardcopy and digital ones] are analysed and interpreted by the researcher to give meaning around a research phenomenon based on the discourse from which the enquiry is being carried out (Creswell, 2013). The process incorporates focussed, analytic reading and reviewing of written matter, identifying and isolating content into themes for coding as determined by the researcher. According to

Welman, (2006) and Gray (2014), the use of documentary methods is focussed on the documents that relate closely to the subject matter under study or the phenomenon being studied. In this particular study, this meant going to KESOFO's website, through its programme records and seeking out popular media references to both the organisation and its programme SPST.

In the document analysis, the approach was adopted of taking the research questions as a framework to identify salient components of the document that were relevant to the research topic usual. Using this method, documents from KESOFO, Uasin Gishu County Government publications and other groups mentioned in the study such as Moving the Goal Posts-Kilifi and Mathare Youth Sports Association (MYSA) were reviewed meticulously in order to create codes that helped to decipher the relevance of SDP themes related to the study.

3.8. Research Quality and Trustworthiness

Below is a section that gives an account of the different aspects taken into account to make sure of the trustworthiness of the study and its findings.

3.8.1 Research trustworthiness: Credibility, Dependability, Transferability and Confirmability

The researcher took consideration of four strategies aimed at strengthening the trustworthiness of the study and its findings thereof, namely credibility, transferability, dependability and conformability.

3.8.1.1. Credibility

Under this category, the researcher focussed on the extent to which the research data, its analysis and findings would pass the test of believability and trustworthiness. This was in

recognition of the fact that one of the challenges of qualitative research is that, due to a multiplicity of conceptions of reality, what is valid and held as meaningful to the researcher would not necessarily be so to other people. The researcher, therefore, obtained participants' feedback on data, analysis and findings as a way of validation before final publication of findings and their interpretation. This approach accords with the position held by Lincoln and Guba (1985) that member checking is the most critical technique for establishing credibility in qualitative research.

3.8.1.2. Dependability

In pursuit of this factor towards enhancing and ensuring research study trustworthiness, the researcher looked into the consistency of arriving at the same conclusions/findings under similar conditions. The researcher was aware of the fact that the issue of multiple realities with different people presents some challenge on dependability or reliability in qualitative studies. In harmony with the views of Merriam (1998), the researcher ensured reliability/dependability of this particular study through:

- a) The use of triangulation (multiple methods of data generation and analysis)
- b) Proffering sustained explanations of the assumptions and theory behind the study where applicable.
- c) Maintaining a detailed trail and record of how data were generated.
- d) Seeking, securing and making use of peer reviews of the research process and its findings

3.8.1.3. Confirmability

As a means of ensuring the extent to which the results could be corroborated by other people (confirmability of the study), the researcher made a methodological self-critical account of how the research was conducted (Seale, 1999). This process involved the very meticulous

data recording and record-keeping in order to provide an easy and accessible audit trail for whenever the data was required for validation or cross reference or findings and interpretations called into question. The researcher also subjected his findings to a critical peer review panel (composed of fellow researchers in the field of SDP both in Kenya and abroad) for critique, with the process being documented and important points of improvement being taken note of.

3.8.1.4. Transferability

Research study findings are meant to be transferable if they apply in new contexts different from the actual research context (Creswell, 2014). Transferability, then, means generalisability and is another key challenge to qualitative research owing to the subjectivity of the researcher as the key instrument. When the researcher is a key participant in the research study and only part of the data generated finds its way into the research findings, the potential for bias cannot be understated. Given this background, the researcher in this study ensured that checks and balances were built into the research design to guard against such a problem. These checks and balances included: the digital recording of primary data collection, identification of several participants to confirm evidence, keeping a clear log of transcribe/written notes, comparison of findings with other related research, and producing this well-articulated report of study findings.

It is vital to emphasise that each of the four strategies, discussed above relied on triangulation to satisfy the authenticity and accuracy of the research data, analysis and findings. Triangulation being the use of multiple and different approaches in order to verify the validity of the research findings (Creswell, 2014). This multiplicity relates to sources of data, participants and analysis methods in order to obtain multiple perspectives on the same issue

thereby establishing an interwoven and exhaustive and authentic understanding of the study phenomenon.

3.9. Study Limitations

The single case study model has faced criticism on the grounds that, for instance, it is limiting. Hodkinson and Hodkinson (2001) went as far as to argue that due to the focus on one particular case, enormous amounts of data tend to be generated making it difficult to present it in a simple manner that does justice to it. In addition, they noted that the process is too taxing with regards to time and one may add material resources. However, having contended with the foregoing this study attempted to narrow the focus of the study in relation to the case in question. This way data collected was focussed and collected value-adding data only. Part of this was achieved through monitoring the attainment of data saturation.

In addition, and in relation to a lack of ready generalisation of case study findings, Tellis (1997) highlights that case studies are not meant to or even claim to be representative, but rather they emphasise what can be learned from a single case. Stufflebeam, Madaus, and Kellaghan (2000) have stated that the overarching intent of the single case study is ‘not to prove but to improve’ in which the researcher found strong justification to take this study approach, with the aforesaid efforts being put in place to overcome the study’s single case study limitation.

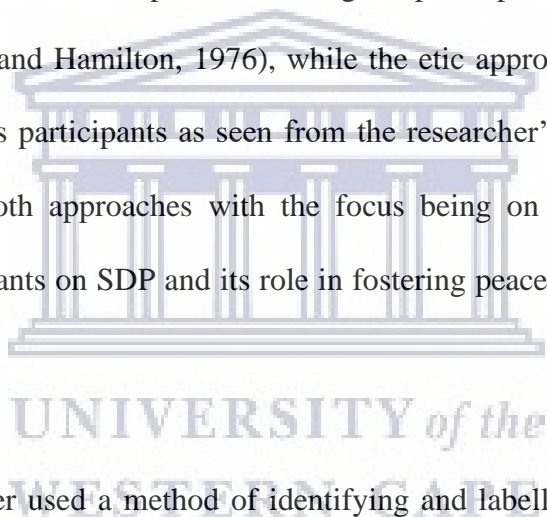
Another limitation attendant to this study was the question of how much value one could legitimately assign to input of a subjective nature. May it be recalled that this study used a qualitative approach valuing the subjective perceptions of participants. The selection of participants from across a diverse background as depicted in the presentation of the demographic characteristics of respondents and the selection of key informants with

specialised knowledge and reference to documentary evidence pertaining to the study objectives served as a way of mitigating the stated limitation. Through the triangulation process, the data collected is strengthened enhancing the validity of findings.

3.10. Data Analysis

Since the researcher identifies key data categories, patterns and relations through a process of discovery, qualitative data analysis provides a premise for an inductive research lines of inquiry. For the purposes of this research study two anthropological data analysis approaches need to be highlighted and these are the emic and etic approaches. The purpose of the emic analysis approach is to focus on the capture and storage of participants' worldview in relation to matter at hand (Parlett and Hamilton, 1976), while the etic approach concerns itself with the research setting and its participants as seen from the researcher's own perspective. This research work adopted both approaches with the focus being on a deep analysis of the perceptions of the participants on SDP and its role in fostering peace and development in the study catchment area.

The (qualitative) researcher used a method of identifying and labelling or coding data with the goal of identifying and bringing understanding to patterns and other aspects relating to the phenomenon under study. Verbal and behavioural cues for purposes of classification, summarisation and tabulation, namely content analysis, was isolated and analysed. According to Stake (1995), qualitative data analysis is an iterative and reflexive process that starts as data collection tools being prepared in line with research objectives and runs through as data being generated right through to after data collection/generation has ceased. The data generated and presented in this study were reduced to non-repetitive significant statements and then common study related themes were teased out and analysed.



3.11. Ethical Considerations

The research study was carried out in a spirit of good faith with the view of strengthening the body of knowledge around the concept and practice of sport for development and peace in communities as well as highlighting the effectiveness of the same. As Silverman (2000) points out, it is in the nature of social science research to enter into the private spaces of participants and to this end and in keeping with accepted ethical thinking around studies that deal with human subjects, the study aimed for beneficence (doing good) and non-maleficence (doing no harm) to research subjects (*ibid*). This study took the position, from conceptualisation to termination, that the superseding ethical consideration was that of not harming the respondents in any way (Homan, 1991).

In the execution of a research study there is a clear need for cooperation across a broad spectrum of stakeholder and as such adherence to an ethics framework encourages transparency, trust, accountability and mutual respect (Silverman, 2000). In addition, it has been noted that although there are frameworks for ensuring research integrity and participant safety the ultimate responsibility for ethical work resides in the researcher (Merriam, 1998). To achieve this objective, the study strove towards the upholding of five ethical principles as discussed below.

These five principles are as follows:

- (a) Avoiding the use of deceptive practices.

The interactions with the participants, during the data gathering process of interviews, was carried on the basis of a fully explained set of objectives for the study. The researcher ensured that these were communicated in plain language and more importantly in the languages that the participants were conversant with. The fact that the study was for

academic purposes was made clear and no inducements or promises of any were made. The participants were honestly recruited and no false and unsustainable sense of expectation was cultivated in the participants in order to induce participation or more enthusiastic participation.

(b) Obtaining the informed consent of participants.

Gray (2009) and Creswell (2013) have submitted that informed consent goes beyond the consent given by a participant following a full appraisal of study-relevant issues. They add that that among other things it is the consent extracted from a competent and fully capacitated prospective participant. Categories of people who are excluded from those capable of giving such consent are minors (people under the legal majority age of 18), the mentally-impaired and intellectually challenged among others.

As such this study made certain that participants were legally capable of rendering their consent to participate. In particular, only people over the legal majority age were sampled, thereby avoiding seeking minors' guardians' permission for the participation of minors. To place matters on record and keeping with research study requirements, consent forms were generated, given to prospective participants in languages of their choosing and explained in the same languages. By appending their signatures to these, participant confirmed the study's adherence to this important ethical principle.

(c) Protecting the participants' anonymity and confidentiality.

The data accessed from the participants did not need participant's identities being made public for it to be of academic use and all the respondents were assured of this by the researcher. This consideration was of importance since there is a fear by some respondents of being victimised should their true views be aired. It is moot whether this fear is well founded or not. The fear of victimisation is a genuine basis on which the ethical principle of protecting

anonymity is founded. The research, additionally, took steps to guard the anonymity and confidentiality of the respondents by separating the name signed consent forms of the respondents from the raw data transcriptions of interactions with them. In marking out interviews assigned pre-determined codes that ensured that the identity of the respondents was protected.

(d) Minimizing the risk of harm to participants.

The participants sense of safety and protection from harm is considered of vital importance in social science research study work (Creswell, 2013). This means there is need to make sure that interactions with participants take place in 'safe-spaces'. In the context of this study this often meant the participants chose the places for their interviews, with the researcher applying his mind in confirming the safety of chosen venues. It is necessary to identify, with participants, places that inspire the most confidence for safety. As safety after interaction is equally important, the researcher made certain that key informants were not approached in their personal capacities but through institutional means to ensure that they would not be penalised or victimised for participation.

(e) Extending to participants the right to withdraw from the study.

Each participant was informed of their right to withdraw from the study at any given time. The fact that one initially consented, thereby showed a willingness to participate was not – as it could not - be taken as final, since it was considered possible that during the course of participation issues of a personal, religious and/or political nature could force participants to wish to stop participation. To force the continued participation of one would thus be wrong ethically as it may entail one to go against their conscience or beliefs.

3.12. Chapter Summary

This chapter offered an explanation of the research methodology issues and choices on which this research study was based. With the intention of gaining more insight into the SDP framework as a means of conflict resolution, the study chose to be qualitative in nature, adopting the view that subjective perceptions of respondents can provide this experienced insight. The researcher arrived at the primary sample for this study using the non-probability method of purposive sampling. The study respondents were drawn from the residents of the Uasin Gishu County with access to and knowledge of SPST as well as key informants drawn from government, KESOFO and other civil society players. The study chose the interview technique as the primary data gathering method backed up by documentary analysis. The study sampling procedures were elected to be qualitative in nature in order to access respondents with the various types of specialisations and experiences of SDP at community level. Finally, the chapter explains the study's guiding ethical principles and justifies their application during the research process.



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CHAPTER 4: FIELDWORK RESULTS AND PRESENTATION OF FINDINGS

4.1 Introduction

In this chapter, data generated during the course of the study is analysed and presented with the aim of providing some responses to the research questions. Data generation in this study was based on a qualitative research methodology based on an explorative and interpretive case study making use of three data generation methods namely: self-administered questionnaires, semi-structured-interviews and focus group discussions (FGDs) all with the aim of zeroing in on an Non-Governmental Organisation (NGO) in Uasin Gishu County, Kenya that has established a flagship programme dubbed ‘Sport for Peace and Social Transformation Programme’ (SPST) whose sole mandate is to use sport as a conscious advocacy approach to foster peace and promote development among communities in the County.

4.2 Case Study Profile: Sport for Peace and Social Transformation Programme’ (SPST)

The Kenya Community Sports Foundation (KESOFO) was the target organisation whose approach was to be investigated in terms of how and to what extent sport promotes development and peace among communities in Uasin Gishu Community reflecting on the lessons from KESOFO’s ‘Sport for Peace and Social Transformation Programme’. The programme is designed and guided by the principles of fairness, teamwork and sustainability which respects the ‘Ethics Charter in Sport’ as per the Olympic Association (KESOFO, 2007). In its operation trajectory the programme has developed three focal points of intervention towards peace and sustainable development. They include peace education programmes, holiday sports programmes and sport for peace and social transformation programmes. In this empirical research, KESOFO’s Sport for Peace and Social

Transformation (SPST) programme was selected to assess the concept and practice of SDP in Uasin Gishu County.

4.2.1 Programme overview and description

The Sport for Peace and Social Transformation Programme' (SPST) mandate is to use sport as a conscious advocacy approach to foster peace and promote development among communities in Uasin Gishu County. Under KESOFO's vision statement, the concept of SDP is clearly stated and well defined as 'to promote reconciliation, peacebuilding and conflict management through sport for sustainable peace, conflict transformation and national development' (Chirchir, 2013, p. 2). The overall objective of the SPST Programme is to promote the use of sport as the entry point into local communities in Uasin Gishu County in order to address the underlying causes of conflict, support peacebuilding processes, promotes social change and development.

The SPST programme was established in 2004 and targets youth, particularly those from disadvantaged communities in Uasin Gishu County in Kenya. The majority of the youth in the area grow up in communities with a history of violence, ethnic strife and fundamental violation of rights as the region is frequently at high risk of violence during subsequent general elections (Kaberia, 2014). Up to the time of the study, programme partners included international organizations like Save the Children, United Nation's Office for the Coordination of Humanitarian Affairs (UNOCHA), Red Cross, Peace Net Kenya and other CBOs.

4.2.2 Objectives of the Programme

The SPST programme has three main objectives namely:

- (i) to utilise sport in contributing to the UN Sustainable Development Goals 2030, specifically Goal 16 (Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels).
- (ii) to develop a model for participation of youth in sports in order to help them learn valuable skills like communication, conflict resolution, problem solving and decision-making.
- (iii) to use sport to train young people on health knowledge and skills that will enable them to protect themselves from the potentially devastating impact that HIV/AIDS, drug and substance abuse, lack of savings and environmental degradation could have on their lives (KESOFO, 2007).

4.2.3 SPST programme guiding principles

The SPST is anchored on the following key principles:

- **Peace:** Promotion of harmony among communities through sport civic education, tolerance peaceful elections through sport.
- **Learning:** SPST places emphasis on the use of sport for community learning and civic engagement. Participants are provided with valuable lessons through the sporting sessions.
- **Respect:** Respect among team members, coaches and the community
- **Team Spirit:** SPST programme emphasizes on the need to mix and mingle in a spirit of equality across the toxic divides that often inform conflict.

The peacebuilding interventions were done by various humanitarian organizations including KESOFO, Catholic Justice and Peace Commission (CJPC), Rural Women Peace Link (RWPL), Africa Sports Talent Empowerment Program, Kenya ASTEP-Kenya) and Wareng Youth Initiative for Peace and Development (WYIPD).

Uasin Gishu County continues to experience election violence and conflict primarily during electioneering periods. The Research Consortium of Kenya (RCK, 2013) reveals that SDP activities that integrate the youth in Uasin Gishu County are essential in promoting peace.

Uasin Gishu County has a total population of 1,163,186 Million.

	Sex			Total
	Male	Female	Intersex	
Uasin Gishu	580,269	582,889	28	1,163,186
Ainabkoi	68,348	69,835	1	138,184
Kapseret	99,650	98,845	4	198,499
Kesses	74,301	74,493	4	148,798
Moiben	90,309	91,027	2	181,338
Soy	114,082	115,007	5	229,094
Turbo	133,579	133,682	12	267,273

Table 4-0: Total population distribution - Uasin Gishu County (Kenya National Bureau of Statistics KNBS 2019)

The SPST programme utilises sport as an instrument for learning and education and has helped prevent violence in warring communities of Uasin Gishu County. Some of SPST sporting initiatives include of football, volleyball and athletics which are used to bring

together young people to be able to address critical social ills and societal challenges in the various communities within Uasin Gishu County. The SPST programme is premised on the notion that sport has enormous potential to help towards the achievement of relevant development objectives since it is able to assume a role that gives far beyond the acquisition of physical skills.

The SPST programme seeks to promote a culturally sensitive “sports for all” component, that avoids any form of discrimination, either social, physical, gender, religious or ethnic, as values that enhance harmony in society, promotion of personal and collective responsibility and above all, contribute to the wellbeing and transformation of society as a whole, with the aim of enhancing communal understanding and cooperation within society.

4.2.5 Implementation Arrangements

The SPST programme is implemented both at the district and sub-county levels of Uasin Gishu County. KESOFO utilizes the services of fifteen (15) youth volunteers who serve as project coordinators with the mandate to train local youth to become Trainer of Trainers (TOTs) on peace and community reconciliation. In the past KESOFO has received endorsement from UNESCO and the United Nations Office for Sports and Development (KESOFO, 2007). Among others the SPST programme also vigorously engages the youth within the County by equipping them with life skills to be able to effectively address social problems they face within their communities such as crime, drugs and alcohol abuse.

There are 40 clubs in the SPST sport development program. These clubs participate in weekly sports coaching clinics that help boost community spirit among team members as well as promote social inclusion among young people. The SPST programme also organizes monthly sub-county competitions within Uasin Gishu through community volunteers within

the County. The programme targets over 20,000 young people from poor neighbourhoods of Uasin Gishu County and seeks to empower them with vital sustainable life skills through sporting school programmes.

KESOFO has developed a coaching method, with an emphasis on individual skill development. Conversely, this includes coaching through innovative practices and a unique cultural orientation that combines one of a kind training and empowering experience. The SPST programme emphasizes on the following interpersonal skills: teamwork, communication, negotiation and coping skills (KESOFO, 2007:13). The SPST program promotes the use of sport as the entry into local communities to address the root causes of violence among communities and advocates for conflict transformation in Uasin Gishu subsequently leaving a long-lasting impact among communities.

The SPST programme also seeks to raise awareness of women in sports in Uasin Gishu County through the advocacy and empowerment programme on the importance of Sport as an effective tool for peace, reconciliation, social transformation and sustainable development. The programme recognizes that sport has a unique contribution beyond physical fitness as it contributes towards the achievement of relevant development objectives. Sports can be used as an instrument for learning, peacebuilding and reconciliation therefore helping strengthen community relations in Uasin Gishu County.

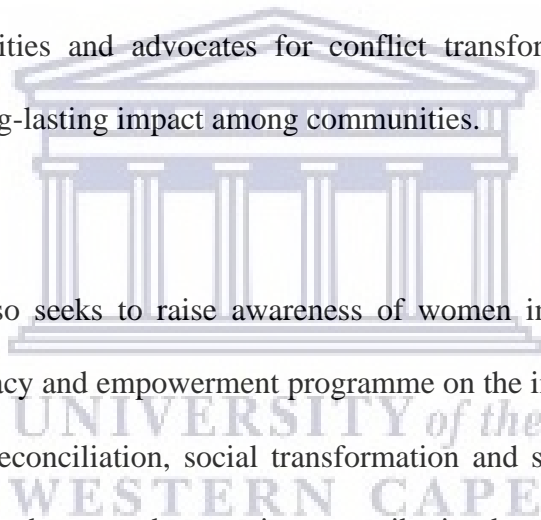




Figure 11- KESOFO SPST Flagship- Football Teams from two ethnic communities

4.3 Presentation of Findings

4.3.1. Profile of Respondents

The research study interacted with primary respondents drawn from the communities within Uasin Gishu County through the qualitative questionnaire device. Using the same method the study accessed key informants who were drawn from (NGOs) working within the Sports for Development and Peace (SDP) framework within the County as well as community leaders from the County. The table below shows the categories of respondents accessed during the study's data gathering phase:

Table 4-1: Categories and Distribution of Respondents

	Designation	Frequency	%
1	Local Community Members/ Primary Respondents	33	78.57
2	KESOFO Director	1	2.38
3	KESOFO Strategic Team	3	7.14
4	KESOFO Coaches/Trainers	3	7.14
5	Other SDP NGOs	1	2.38
6	Government Ministries	1	2.38
	Grand Total	42	

4.3.2. Inclusion Criteria

In as much as the study was focused on the SDP framework in Uasin Gisha County, with a particular reference to the programme run by a local NGO, KESOFO; the study participants were chosen using purposive sampling and had to meet particular criteria before they could be included in the study. These included the fact that participants, forming the primary respondents' cohort, had to be local community members from within Uasin Gishu County, be involved in the above referenced SPST programme in a direct manner and belong to one of the ethnic identities' resident in the County. With regards to the key informants, the study sought out individuals and entities that have some hands-on knowledge of the SPST programme such as staff from KESOFO, sister-NGOs working in the County as well as community leaders from government and the traditional leadership bracket. The leaders were

deemed necessary in as far the programme was being carried out in their areas of jurisdiction and their evaluations of the same programme, thus, judged to be vital.

The tables below show the demographic characteristics of the all the sampled respondents interacted with during the study's data gathering phase.

Table 4-2: Community Members/Primary Respondents' Age Distribution

Cluster	Age Range	Frequency	%
1	-20	4	12.12
2	21 – 25	8	24.24
3	26 – 30	8	24.24
4	31 – 35	3	9.03
5	36 – 40	7	21.21
6	41 – 45	2	6.06
7	46 - 50	1	3.03

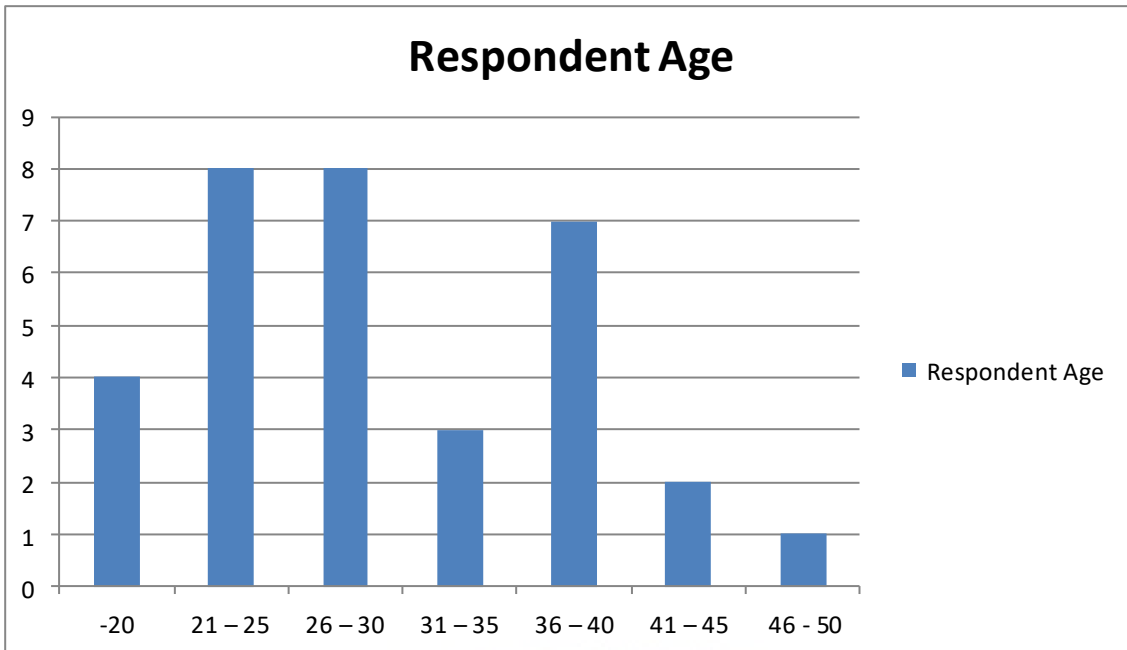


Figure 12 –Primary Respondent Agee Distribution

Table 4-3: Community Members/Primary Respondents - Ethnic Distribution

	Ethnicity	Frequency	%
1	Kalenjin	9	27.27
2	Kisii	4	12.12
3	Kikuyu	7	21.21
4	Luhya	6	18.06
5	Somali	3	9.03
6	Luo	2	6.06
7	Kamba	2	6.06
	Total	33	

Ethnicity of Primary Respondents

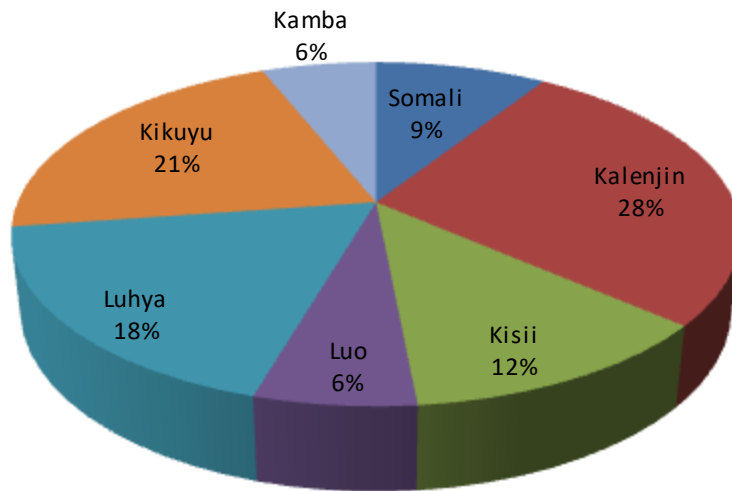


Figure 13 - Respondents Ethnicities

Table 4-4: Respondents' Level of Education

	Education	Frequency	%
1	Informal Education	2	6.06
2	High School (KSCE)	16	48.48
3	College Diploma	10	30.30
4	Bachelor's Degree	3	9.03
5	Master's Degree	1	3.03
6	Doctoral Degree	0	0.00
7	Other	1	3.03
	Total	33	100.0

4.3.3. Respondents' Knowledge of the 'Sport for Peace and Social Transformation Programme' (SPST)

The general consensus was that the programme was meant to bring community members together, particularly in areas that are hotspots of political conflicts (Key Informant Self-administered Questionnaire, February 2018, Number 6) that is, where political and ethnic-based conflicts are rife, using the socializing medium of sport as the basis. The following submissions bear testimony to this:

It [the programme] brings [...] people from different ethnic groups to play and interact hence people from different backgrounds come together (Self-administered Questionnaire, February 2018, Number 31),

and:

sports bring together different communities and when they interact in the field (of play) the tension subsides and different communities learn to co-exist with each other (Self-administered Questionnaire, February 2018, Number 17).

Other respondents rallied around the focus of the programme on the youth, reasoning that since it is that particular demography that is prone to abuse for purposes of violence, the programme employed a deliberate bias for it:

To use the young people who are mostly used by politicians to their roles in the community by being trained, empowered and [end up] as good role models (Self-administered Questionnaire, February 2018, Number 2).

It has to be said, the importance of the youth in addressing conflict was emphasized with sentiments being that the programme creates ‘peace ambassadors’ of the youth who come into contact with it. Whereas the youth factor was well appreciated, the respondents also reflected on the fact that the programme not only empowered the youth to be agents of peace for others but also for themselves.

Leveraging on what the key informants from KESOFO termed ‘teachable moments’ arising from sports interaction conflicts and how they are resolved, it was reported from questionnaires that the programme aims to have the youths:

Learn how to resolve problems on their own (Self-administered Questionnaire, February 2018, Number 5).

Officers from KESOFO, the organization deploying the programme in the County, echoed this youth-centred approach with its director and sampled coaches and trainers confirming the programme is meant to deliberately target young people through sports.

The assumption of agency for the peace dividend was equally highlighted in a general sense:

The programme gives community members knowledge on how to live together and solve conflicts themselves if they arise (Self-administered Questionnaire, February 2018, Number 1).

Respondents felt that it was important that community members be able to respond positively to conflict situations given that the County is prone to conflicts around election times and these often take the colour of tribalism and other forms of discrimination, with KESOFO officers putting forward that:

The programme is centred on a culture of peace, stability and security' (Key Informant Self-administered Questionnaire, February 2018, Number 4),

meant to 'avoid any form of discrimination' (*ibid*).

A final consideration, in relation to the respondents' knowledge of the programme relates to the fact that many felt that the programme was inclusive. Operating in a community prone to divisions and exclusions, the SPST programme was shown to be all-inclusive. The fact that some of the participants who reported actively participating in the programme are over the traditional cut-off age for youth, 35 years, is indicative of the extent to which this inclusivity is evident. Attached to this inclusivity were several respondents' views that the programme serves the socially important function of facilitating inter-marriages. The fact that people from different and otherwise opposed stands interact together in a social setting was judged instrumental in breaking down barriers and at times leading to life-long unions that go a long way in integrating society across ethnic divides.

4.3.4. The Target Sporting Disciplines of the SPST programme in Uasin Gishu County

While it is inconceivable that the programme can offer its services across the full spectrum of the sporting disciplines distributed and favoured across the county, the study sought to compare these and the actual disciplines currently being served by the programme. Respondents submitted the following sports as being popular within their communities, in the following order:

Table 4-5: Sports Disciplines in Uasin Gishu County

Football	Rugby	Cricket	Boxing
Basketball	Volleyball	Tennis	Tennis
Netball	Swimming	Volleyball	Athletics
Bull-Fighting			

As table 4-6, below, shows, the SPST programme is presently serving only a percentage of the sports mentioned by the respondents, in Table 4-5 above:

Table 4-6: KESOFO's SPST Programme Sporting Disciplines

	KESOFO Sporting Disciplines
1	Football
2	Tennis
3	Volleyball
4	Athletics

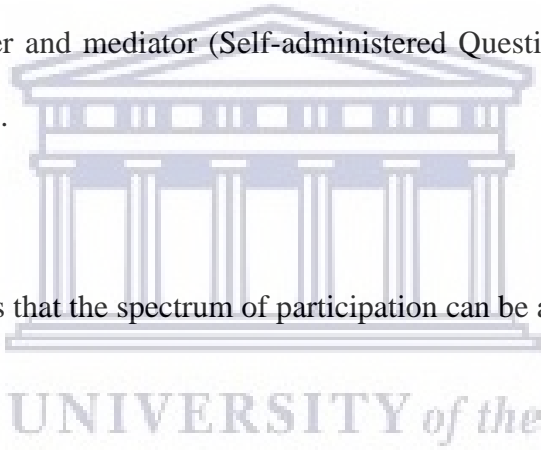
Source: Sampled KESOFO Staff.

Clearly, the sports through which the programme presently serves the community are far outnumbered by the sports that are popular in the County and this can be indicative of loss of opportunities to maximize the positive results of the programme. It is appropriate to submit, here, that the overwhelming majority of the primary respondents reported a direct involvement in the SPST programme at the level of actually playing the sports offered.

As indicated above, this fact was notwithstanding the fact that 35 years is the cut-off age for youth, as even participants over that age actively participate. A few respondents added dimensions to the concept of participation beyond being players. One said that while she does not play, she is always on hand to support her children as well as neighbours during the interactions. Two males said they participate through betting on the games being run by the programme. Others listed being mentors, peer educators as well as volunteers as their levels of participation. In referring to his participation in the programme as a coach, one male said:

I have been a pillar of my community, Huruma Informal Area where we have all communities [ethnicities] found in Kenya. [...] I have been peacemaker, peace-keeper and mediator (Self-administered Questionnaire, February 2018, Number 24).

Suffice it to say, this shows that the spectrum of participation can be as wide as possible.



4.2.5. Conflict Context of Uasin Gishu County – the Staging Ground for KESOFO’s SPST Programme

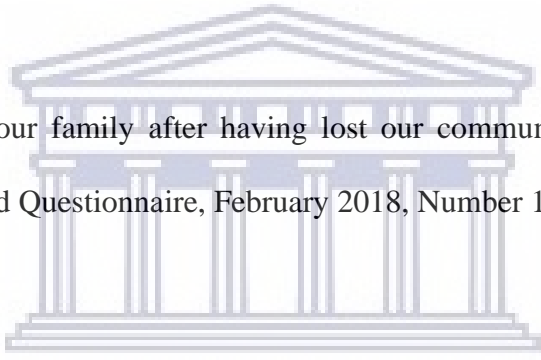
It was revealed by the respondents that the County is historically prone to serious episodes of violent conflict. The results of violent conflict in the County were consistently reported as being disruptive to the livelihoods of residents with lives and property routinely lost:

People during the conflict died, others were left homeless (Self-administered Questionnaire, February 2018, Number 7),

It affected our family after having lost our community through wars (Self-administered Questionnaire, February 2018, Number 12).

It was common for reference to be made to the loss of land for farming purposes at the height of conflicts in the County. This effectively neutered a large percentage of the victims' efforts at self-sustainability:

Our *shamba* [farming field] was stolen (Self-administered Questionnaire, February 2018, Number 13),



It affected our family after having lost our community through wars (Self-administered Questionnaire, February 2018, Number 12)

I lost my business and till now I cannot believe my eyes [as] to how my life returned to zero (Self-administered Questionnaire, February 2018, Number 10).

All told, the key informants concurred that conflict invariably has led to the erosion of economic stability in the County, whenever it has reared its head. In an attempt to quantify the human-life cost of conflict in the County one of the key informants said:

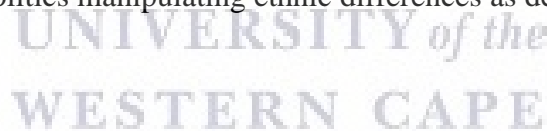
The last conflict [2007] left between 200 and 300 people dead (Key Informant Self-administered Questionnaire, February 2018, Number 12)

4.3.6. Elections-Related Conflicts in Uasin Gishu County

The cycles of violence were mainly located around election times as submitted by this respondent:

It always starts during electioneering year, around eight months to elections. People from different communities with strong [political] stands use the youth in the area to start clashes (Self-administered Questionnaire, February 2018, Number 27).

Others went further to isolate political players as being the main instigators of conflict around election times. Several respondents felt that politicians take advantage of the ethnic diversity of the County to foment conflict for their own ends. The post-electoral violence that rocked Kenya in 2007 was repeatedly cited as a case in point by respondents from across various divides. Across the range of study participants, it emerged that violent conflict in the region was largely the result of politics manipulating ethnic differences as demonstrated below.



4.3.7. The Ethnic Under-tones of Conflict in Uasin Gishu County

Bearing in mind, one respondent has already been cited as saying that the county is home to all the ethnic identities found in Kenya, it is not difficult to see how this diversity can serve as a catalyst to conflict:

When politicians are doing campaigns, they charge ethnic groups to fight. Then after campaign NGOs bring people together (Self-administered Questionnaire, February 2018, Number 28).

Sentiments of marginalization, victimization and exclusion abound as graphically put by this respondent:

I am the most affected victim [...] I come from the Kikuyu community. People used to side [against] us because of races. When war erupts, we have nowhere to run to and my community people were killed and some even buried alive
Self-administered Questionnaire, February 2018, Number 2)

In expressing the vicious cycle of unmitigated conflict, some respondents observed that once a section of the community has been maligned there was a likelihood that they would rise up and seek redress using the same means of violence:

In terms of marginalized communities, they come together for revenge
Self-administered Questionnaire, February 2018, Number 14),

thereby perpetuating the conflict cycle in the absence of interventions. Linked to the motif of ethnic marginalization emerged questions around tribal based resource sharing policies with some respondents feeling that:

the skewed [distribution] of resources leads to conflict, especially when leaders are bi-partisan (sic) (Self-administered Questionnaire, February 2018, Number 17).

There is reluctance to go back home even after violence due to insecurity and landlessness. (Self-administered Questionnaire, February 2018, Number 39).

4.3.8. A History of Bad Politics

Interestingly, a number of respondents took the view that violent political conflict in the country can be traced back to the advent of multi-partyism in 1992. The thinking here was that prior to this political unity was a given and as such precluded localized and competing interests. This position appears to have been keenly challenged by other respondents who held the view that violent conflict has always been part of Kenyan politics:

Conflict is found in the country, [as] it never stopped from the very start (Self-administered Questionnaire, February 2018, Number 20).

As further noted in consensus by respondents, however, partisan and ethnic politics continued to hamper efforts for development of sustainable peace in communities. For a period, initiatives to restore and rehabilitate communities would seem to work, then elections and ethnic tensions return to undo all the good work that would have happened. It was also further noted that in instances, the communities themselves would have established an ‘equilibrium’ or a point they could at least live together in harmonious and tolerant co-existence, yet external factors and influences, especially related to electoral cycles and contestations then re-ignite the tensions and risk of violence again. These views raised important implications in as far as the SPST programme attempts to effectively respond to the drivers of conflict in the County.

4.3.9. Conflict Cycle: Displacement and Re-Integration

It was reported several times that during times of active conflict, the trend is for people to be displaced from their homes and businesses. Respondents noted that while the government’s ‘Return to Home Incentives’ programme accounts for the return of some of the displaced:

The government has tried to return the affected members to their places and some have been bought new *shambas* (Self-administered Questionnaire, February 2018, Number 12).

It was found that it is not always the case that victims are willing to return. Having lost loved ones, businesses and homes some victims choose to stay elsewhere:

My family decided to come and stay at the heart of Eldoret Town (Self-administered Questionnaire, February 2018, Number 13), and

Till now my family has never returned to where they used to stay but we are living at Haruma Slum for our security (Self-administered Questionnaire, February 2018, Number 11).

The respondents singled out the Church as one of the leading agents for the re-integration of people in the aftermath of conflict:

People fight each other and then the Churches and NGOs and leaders come after elections to bring people together (Self-administered Questionnaire, February 2018, Number 32),

and if the tone of some of the responses is anything to go by the implication was that some trusted only the Church and some NGOs as opposed to the government efforts. In some instances, respondents noted that dialogue plays a role in the post-conflict scenario as:

we had a meeting commissioned to bring the communities that had turned on each other asked to forgive and move on (Self-administered Questionnaire, February 2018, Number 10)

After the aftermath of the violence, the Government took measures to improve security but less efforts were taken to reconciliation with host communities especially bringing both warring sides together, to allow them both to air their grievances and discuss means of resolving them. (Self-administered Questionnaire, February 2018, Number 38).

4.3.10. The SPST Programme and Indigenous Sports

The findings presented in section 4.3.9 above indicate a limitation in the exploited opportunities by the SPST programme on the mere basis of the number of sports used by the programme as opposed to the popular sports in the County. Key informants and participants revealed a further and more profound limitation that, while the SPST programme offers encouraging opportunities for the promotion of peace and reconciliation in the context of sports, the avenues being taken advantage of neglect the positive possibilities offered by indigenous sports. In the first instance, evidence of this was found in the submissions that, of the eleven popular sports within the region (see Table 4-5 above), the programme targets only four for its purposes (see Table 4-6 above) and of these four only athletics can be considered to be part of the traditional sports cohort.

Noting that part of the reason for this limited number of sports was the fact that the mobilization of resources for the sports was a problematic factor, technical staff from

KESOFO observed that not all sports were equally financially demanding with some of the coaching staff saying:

We find that most of the sports being promoted, while they are great fun and popular, are expensive to facilitate. The communities have their own cultural games, if I can say. Traditional wrestling is one very popular one. It is symbolic and popular as well as costing next to nothing to stage (Self-administered Questionnaire, February 2018, Number 24), and

Athletics, for example, is really a matter of running. You see Kenyans and East Africans are generally great at it and this is because it is a sport with a long history in the country and requiring little resources for the most part (Self-administered Questionnaire, February 2018, Number 1).

This view was generally shared by other key informants drawn from KESOFO, with the addition that besides the cost-benefit factor, traditional sports offered the opportunity to tap into community elders' influences on the youth in peacebuilding:

You know most of the old grew up playing these traditional sports and so they can be important in teaching the young the values contained within the sports as they remember them. We as coaches only know the technical aspects of some of these sports (Self-administered Questionnaire, February 2018, Number 5).

The quality of inspiration that could be derived from sports was put in some context with respondents registering concern with the ultimate goal of competitive sports. It was submitted for instance that:

Some of the sports are too foreign to have meaning in the lives of the local communities. Soccer, for instance, is very popular but we cannot link it to much traditional values when we compare it to the other competitive local games such as traditional wrestling (Self-administered Questionnaire, February 2018, Number 15).

The theme that contemporary sports tended to be adversarial with a winner-takes-all approach was echoed by other respondents who shared the view that traditional sports leaned towards less deprecating ends. However, one of the managers of KESOFO queried this view preferring to place sports on the same stall:

I think all sports carry equal value. Those from the west [contemporary sports] and those from around. The only difference maybe that local ones are cheap to do and carry meaning relevant to communities (Key Informant Interview, February 2018, Number 2).

He was supported by some of the beneficiaries of the SPST programme, including an athlete who felt that the militant nature of some local sports was notable:

The warrior nature of some of the sports that make up part of the communities we serve need to be thought of. For instance, bullfighting is very popular in local communities (Self-administered Questionnaire, February 2018, Number 12).

The Director of the programme observed that while it was proper to all sports to be inclusive, the material truth was that there were what could be termed ‘elite sports’:

Depending on how you view things, from say hockey to cricket demanding massive financial investments by institutions and families. This then leads to exclusion on the basis of whether or not families or communities can afford. However, with our local sports this is not true as they are generally cheap to manage and stage (Key Informant Interview, February 2018, Number 1).

In this way, he argued that traditional sports could be said to offer more chances of inclusive and comprehensive participation that would be beneficial to the use of sport for peace and development.

The allure of contemporary sport, with all its demands on material support, was identified by the study as lying in the need for community members to socially rise through the status and income that professional sports can lead to. A parent interviewed shared hopes of children’s lots being transformed from deprivation to success and fame:

When our children get interested in sports, we are happy because that means they are not involved in mischief and sometimes they can become great athletes and represent Kenya (Self-administered Questionnaire, February 2018, Number 12).

Without downplaying the above view, most of the respondents actually expressed hopes that some do make it but went on to note that it was important that traditional sports root participants in their histories and culture:

I think our local sports give us feeling of culture as something that contributes to our socialization and healing. With other sports it is more about fun, competition and sometimes making it big only (Self-administered Questionnaire, February 2018, Number 33).

I believe that our traditional sports help us learn about each other's traditions and how our forefathers socialized and resolved life challenges therefore promoting necessary coexistence among us as neighbors Self-administered Questionnaire, February 2018, Number 41).

In summary, the SPST programme was shown to be doing less in the arena of harnessing the traditional sports of the area under study. Respondents felt that while sports were largely attractive there were many advantages to the inclusion of traditional sports including their cultural rootedness as well as cost-friendliness among other issues highlighted above.

4.3.10. Importance of critical analysis into type of sport

The study showed, like many other prior studies on SDP (e.g. Schulenkorf, *et al.*, 2006) have shown, that football remains the most popular sport used as medium in fostering peace and conflict transformation through sport. This could be fairly easy to understand, as the equipment and facilities for football are relatively easier to procure, being a ball, goalposts (which can be improvised) and a playground, which can be multipurpose. Further, football is globally popular and draws huge crowds as it is also easy to understand compared to other more complex sports.

When there is consideration of building sustainable peace, however, there would also be need to give consideration to the type of sport and its appropriateness in SDP programmes in given contexts. Such premise is advanced by scholars such as Rookwood and Palmer (2011). Football, in fact, comes to mind in this line of argument, as it is known to have invasive aspects (e.g. the tackles and the fouls) as well as being polarising among fans to the point of instigating violent clashes. This would be unfortunate as it could then reinforce conflict and behaviour, thus defeating the initial purpose of using sport and conflict transformation in the first place. It explains, therefore, why SDP scholars and researchers (see Darnell et al, 2016; Rookwood and Palmer, 2011) contend for critical analyses of types and appropriateness of sports in SDP initiatives across varying contexts, in order to avoid negative externalities.

4.2.12. Consideration of ‘informalising’ the sports

While acknowledging the efficacy of competitive sports, it also emerged in the study that informalising the sports themselves still proffered an opportunity for participants to gain a sense of achievement yet without necessarily having to ‘beat’ or overcome a team of opponents. This was critical particularly in highly volatile situations when contestation in sport could spark violent confrontation among participants.

4.4 Evolving issues

4.4.1. Lack of a robust monitoring and evaluation framework for SDP interventions

What could be considered a weakness in the SPST programme that was under study in this research was the lack of a robust and systematic monitoring and evaluation (M&E) framework for the intervention. While the findings indicate perceptive beliefs by both key informants and primary respondents that the programme has had a positive impact on social

cohesion, there would have been of an inbuilt process of objectively and empirically determining progress, success and milestones of the intervention. There was a sense that more objectively verifiable indicators could have been used to substantiate causal linkage between the intervention and restoration of peaceful co-existence in Uasin County, in the aftermath of political upheavals.

4.4.2. Limited policy support for SDP

As realized in the study and linked to the challenge of lack of a robust M&E framework for SDP in Kenya was notably the lack of full participation and, therefore, buy-in by central government. None of the key informants spoke of a formal structure at policy and legislative level relating to government's commitment and undertaking to support SDP programme. This linked closely with the findings of a study conducted by (Wambui, 2011), on the terrain of sports administration as well as the link with development and peace found that while there has been talk of crafting such a deliberate policy dates back to 2002 under the heading of the Kenya National Sports Policy (KNSP), that by 2011 no actual law or policy directives had been promulgated or pronounced. Without such institutional support, inclusive of the research support it entails the danger for SDP programmes to function at less than optimal level would be real.

4.5 Chapter Summary

This chapter has given detail of the findings from this study based on the study design and methodology layed out in Chapter 3. It has fully elaborated on issues emerging from both primary and secondary data sources, with focus on answering the study's research questions. The next Chapter proceeds by seeking to discuss the findings in view of existing theory, literature as well as proffer perspective on emerging conceptual issues.

CHAPTER 5: DISCUSSION OF FINDINGS

5.1. Introduction

Building on the previous Chapter, this particular Chapter seeks to discuss the findings of the study, beginning by viewing them through the Galtung's 3Rs theory and already existing literature on SDP, looking at areas of convergence and divergence. The Chapter also discusses emerging perspectives, particularly in as far as they drive the study towards proffering an alternative conceptual perspective on understanding how to better sustain Sports for Development and Peace programmes. It ends by giving key assumptions that should be considered when pursuing the alternative model of sustainable SDP initiatives.

5.2. Where does the study leave Galtung's 3Rs theory?

Findings from the study generally seem to align with Galtung's 3Rs theory, which forms the main theoretical argumentation of this study. A brief discussion of the findings in view of Galtung is given in this section. As a point of departure, Galtung's 3Rs theory of conflict transformation envisages the psycho-social rehabilitation of people previously exposed to violent conflict, for instance in his component of reconstruction. Findings from the study bore testimony to the SPST programme run by KESOFO as endeavouring to provide this qualitative and important aspect through the training and capacitation of community peer educators, mentors and life-coaches. Within the context of the sporting activities, these functionaries serve the needs of the participants and thereby aligns with Galtung's premise. The power of sport to achieve reconciliation and peaceful coexistence is therefore achieved by a structured application of the 3Rs.

Further, aware that conflicts in Uasin Gishu County coalesce around electoral seasons, manifesting themselves along ethnic lines, it is notable that respondents submitted that the SPST programme enables them to mix and mingle in a spirit of equality across the toxic

divides that often inform conflict. Going forward, this ‘restructuring’ presents a viable avenue for sustainable cohesion that can be harnessed to repel the drivers of conflict – notably the political players respondents accused of fanning conflict for their own ends. This accords with the argument that in restructuring, sport-for-peace programmes can and often do facilitate the building of relationships and, thereby, social cohesion and inclusion (Kuvalsund, 2005).

In Galtung’s framework, reconciliation targets the building of positive relations between erstwhile adversaries. The findings revealed that while in the post-conflict period the protagonist of violent conflict can eventually be brought together over social programmes such as SPST, working towards reconciliation and healing is a long and painful process and requires an element of forgiveness. Submissions indicated that there was still anger and bitterness among those victimised and without writing off possibilities of reconciliation, their willingness to participate in the programme with its stated objectives is evidence of the extent to which they are committed to achieving healing and reconciliation. This is important as it shows the critical importance of the programme. It makes reconciliation a viable possibility.

Whereas sport has been seen to have the capacity to provide a platform for the activation of conflict resolution processes – as it provides a core around which social networks can be created and members taught conflict resolution mechanisms in an agreeable environment (Sugden, 2008) – the study found that the actual resolution of conflicts often means people are uprooted and unwilling to return to their homes. The programme was presented as augmenting important government initiatives for people to return to their communities by building in mechanism of teaching participants how to avoid future conflict.

A popular device derived from the study and discussed in the literature is the identification of teachable moments during games as the basis for broader teaching on conflict situations (Lea-

Howarth, 2006) and how they can be handled. In the larger scheme of things, conflicts spiral out of control only in as far as the wrong choices are made in reacting to provocation (Galtung, 1965). SDP programmes, therefore, leverage on sport's very nature of pitting teams or individuals in competitive opposition of each other to identify and reference points of conflict and how they can be addressed.

Further, the respondents' submissions revealed that the programme's deliberate targeting of young people was instrumental in addressing the potential outbreak of violent conflict in that it is the youth who are usually the main visible actors of violence. Indeed, Galtung (1965), who views conflict in much the same way that sports enthusiasts view the competition acted out and inherent in competitive sport wherein the conflict is meant to have a positive channelling effect on relations that could otherwise be expressed adversarially, Schwery Consulting (2008) would concur. One of the main themes of his approach is that conflict can and should always be transformed from potentially and manifestly negative outcomes into peaceful resolutions and the views of the respondents are indicative of this and the trade-off between it and the competitive nature of sport notwithstanding.

5.3. A re-think towards a 'Sustainable Sports for Development and Peace'

(SSDP) Model: Towards a new Model – Lessons of Experience

This research study has affirmed Galtung's 3 R's (i) Reconstruction of communities after periods of violence; (ii) Reconciliation of the conflicting parties and (iii) Resolution of hostilities.

Reconstruction of communities after periods of violence: SDP programmes can facilitate the rebuilding of community relationships and thereby promoting sustainable development in

Kenya. This study has revealed that Sport has enabled different ethnic groups playing together lessen ethnic tension and rebuild their communities. However, non-divisive politics is key among political leaders will to be of utmost importance to secure peace for all the people of Kenya. The country's weak governance and leadership has diverted its focus from peace building and conflict transformation to the struggle of power.

Reconciliation: In Kenya sport can bring reconciliation by bringing all tribes together during national sporting events and public holidays such as Madaraka and Mashujaa Day. Reconciliation can also take place through communal activities at the district and county level where members of different communities participate in communal sports. The Kenya's 2020 Building Bridges Initiative (BBI) recommends the setting up of publicly funded special sport promotion centres throughout the country. These are critical in fostering talent at an early stage from grassroots particularly soccer and other traditional games. (Building Bridges Initiative 2020:25). Sport-led community dialogue fora bring together teams of different ethnicities and establish harmonious reconciliation and co-existence.

Resolution: This research has clearly revealed that coaches and sport administrators can use 'conflict among team members' to present alternatives of resolving the disagreements and encourage the team members on the importance of unity and team spirit. The study has revealed that cultural dynamics in conflict resolution are also key for the success of sporting initiatives for example the Kalenjin community are good in athletics, while Luo, Kikuyu and Luhya are more into Football. While designing SDP programmes technical experts should be cognizant of cultural backgrounds of communities and ensure complementarity as much as possible.

While this study has been able to affirm the relevance and effectiveness of the Sports for Development and Peace (SDP) approach, there are clearly parameters that need deeper

thinking to enhance its efficacy. As clearly demonstrated in the study, important aspects need to be further interrogated to enhance sustainability of the SDP approach and these will be discussed below.

5.3.1. Nature, cost element of the sports used and appropriateness of interventions

Depending on the types of sports, the cost of equipment and its maintenance is often an important determinant in the sustainable use of that sports discipline in SDP programmes. This is particularly so in resource-poor communities and settings, where limited resources may not allow for the establishment, say of tennis courts, swimming pools, procurement of requisite equipment as well as the subsequent maintenance costs. Beyond once off support for community members to say purchase uniforms and equipment, it becomes difficult to keep running especially the expensive sports.

A similar argument could be made of the technical skills required to coach, lead and direct the undertaking of such sport endeavours. Coaches and technical personal may come too expensive for resource-poor communities to sustain and this would also be a key element in the sustainable use of such sports in SDP programmes. What would be preferable, therefore, is the utilisation of ‘simple’ sports with relatively lower start-up costs, for instance football and athletics, whose technical coaching and leadership skills would also be relatively lower. The low start-up costs to such sports also reduces the barriers to entry for many community members, thereby increasing such sports’ popularity and sustainable use in SDP initiatives.

5.3.2. Competitiveness and aggressive elements of the sports

The study has affirmed concerns in literature regarding the competitive nature of sport (Kamberidou, 2011). Indeed, as studies show, the characterisation of sport as ‘war minus the shooting’ is revealing and as some respondents had noted with concern that some particular sports are violent in nature and can serve to be catalysts for the acting out of differences. The

competitive nature of sport and its tendency to erupt into actual violence far-reaching beyond the sport in question has been witnessed repeated at all levels and remains one aspect that SDP proponents need to reckon with honestly and devise conceptual and operational modes for addressing.

As noted by Donnelly and Kidd (2007) ‘games and sports [can] contribute to and [be] deeply associated with the very difference, inequality and conflict they are sometimes recruited to address’ (p. 165). There would, therefore, be a need to rethink competitiveness and levels of aggression acceptable in SDP initiatives so that communities are not left worse off for polarisation and conflict triggers than before the programmes were implemented. Sustainable peace can only be supported by initiatives that do not make communities more vulnerable or present new triggers of conflict, hence the need to have such rethinking in SDP conceptualisation.

5.3.3. Enhancing use of traditional sports

As evident from the study, a component that was found to be lacking in the SPST’s interventions in Uasin Gishu County was the incorporation of indigenous sports in the broader Sports for Development and Peace (SDP) framework of intervention. Now with Mostafa (2018) supporting the view that indigenous sports are a more cost-effective approach for dealing with social problems, it is notable that the sports offered in the programme are all contemporary Western-origin sports (see Table 4-5) that are expensive to facilitate. This necessarily means the programme and other programmes by extension potentially fail to reach out to as many individuals as possible because the material cost of some sports leads to exclusion.

This exclusion is counter intuitive as it means the message is disseminated to a limited number of people. Further, besides the fact that ‘modern’ sports have higher cost

implications in terms of starting up and maintenance of equipment, traditional sports have the advantage of linkages with improving societal cohesion and co-existence in communities. Traditional games, especially linked with storytelling, song and other forms of artistic expression packaging messages of peace and development would, without doubt, enhance sustainability to SDP programming.

Promotion of traditional games also enables deference to indigenous knowledge approaches to building cohesion and solving conflict, which would be rooted in lived realities and norms that societies would have lived by for so many years. Interaction of older members of society and the younger ones through indigenous games would also enable intergenerational learning and transfer of traditional approaches to resolving conflicts and building social cohesion. Without doubt, approaches that resonate with communities' norms and value systems and 'tried and tested' traditional approaches to resolving conflict will tend to have greater traction, acceptability, ownership and thereby sustainability.

5.3.4. Dealing with external causes of conflict

A compelling message from the study is the assertion by respondents that noble initiatives such as the SDP can only do so much if there remains weak political will to deal with fundamental causes of conflict in communities. In this particular study, the recurrence of toxic ethnic politics, as reported by respondents, remains a major stumbling block to building sustainable peace. While politicians and political parties would tend to benefit from polarising politics, this clearly does more harm to communities and initiatives to heal and reconcile communities from conflict would often get undone as a result.

It therefore means that during every electoral cycle there would be apprehension that peacebuilding efforts undertaken in conflict communities get undone and new investments into building the same peace would have to be carried out again post elections. This is not

ideal and, even where initiatives such as SDP have been shown to be highly effective, these ‘external factors’ will compromise their efficacy. Without a broader conversation, political will and enforcement of rule of law by the state, the quest to build sustainable peace in volatile communities, especially around and after electoral cycles will forever remain elusive

5.3.5. Imperative for policy commitment towards making SDP work

It is indeed disconcerting, as emerging from this study and from the work of Wambui, (2011) that political commitment to SDP as an approach to building peace in communities is not matched by requisite policy support. Without legal or policy directives, which are crucial in guiding allocation of national resources towards SDP, it would be difficult to sustain the concept at community level. Donor programmes, which already have limitations in terms of funding and scope, as shown in this study, are important to get initiatives started, but there is need for more sustainable ownership and take up by government to sustain SDP. Perhaps other partners such as private sector could then be roped in, but if SDP is to be acknowledged by government and programmes be allocated public resources, it will be easier to rally partners and to sustain initiatives at grassroots level. There is, therefore, imperative need for public ownership to guarantee sustainability in Sports for Development and Peace programming.

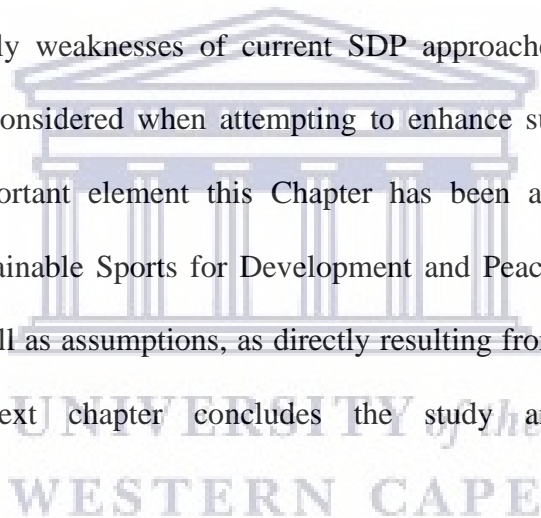
5.3.6. Need for SDP models from local contexts and lived realities

Of the many criticisms of the SDP model, one the most potent ones is the argument that it is characterised by the imposition of Western ideals (Giulianotti 2011) and the absence of local community voices and lived realities (Collins, 2010). This is important in that peace and conflict are locally occurring realities and they are best dealt with using home-grown mechanisms where possible. A failure to do so leads to a type of SDP intervention artificiality bordering on dissonance as societies are anchored on alien values at the level of specificities and that are unlikely to be sustainable.

This calls, therefore, for the development of modifications or at least proffering of alternative SDP models that are built on unique experiences of communities, in this case the developing context where a combination of internal (e.g. ethnical, cultural societal) and external (e.g. partisan political, governance and rule of law factors etc) have a bearing on realisation of peace as well as well as efficacy of peaceful building initiatives delivered through sport.

5.4. Chapter summary

Chapter 5 has gone further to try and unpack the findings in view of existing theory and literature, with establishment of general corroboration and convergence between study findings and existing body of knowledge. The Chapter also flagged a number of important emerging issues, especially weaknesses of current SDP approaches as well as important elements that should be considered when attempting to enhance sustainability of the SDP approach. The most important element this Chapter has been able to showcase is the emerging alternative Sustainable Sports for Development and Peace (SSDP) model and its various components as well as assumptions, as directly resulting from the critical analysis of study findings. The next chapter concludes the study and proffers important recommendations.



CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

In conclusion, this chapter gives a summary of the study, findings, emerging issues from the discussion, the proposed alternative model aiming at sustainable SDP programming and then goes on to give perspective on further research in this particular subject area. It then ends with proffering recommendations to various actors on how to support, promote and sustain Sports for Development and Peace (SDP) interventions at community level. This study has revealed that tenuous ethnic relations, violence and pattern of displacements across Kenya pose an existential challenge not only to the peace in the country but also the livelihoods and sustainable development of the entire region.

The study has affirmed the important role Sport for development and peace initiatives help deal with the root causes of ethnic violence. With the competitive nature of the Kenyan politics and deep rooted negative ethnicity, incidences of intermittent violence targeted at various ethnic groups are likely to occur in subsequent electioneering periods. The research study has revealed that community based Non-Governmental Organisations (NGOs) programmes could be utilised to foster sustainable peace and development among communities through sport.

6.2. Study Summary and Conclusion

This study, ably unpacked through the previous 5 chapters of this thesis, has sought to examine the role of the SDP in peacebuilding, focussing particularly on the case of the KESOFO SPST programme in the Uasin Gishu County, Kenya. This examination was meant to provide an in-depth understanding of the role generally played by community NGO programmes in fostering peace in communities through variations of the SDP framework.

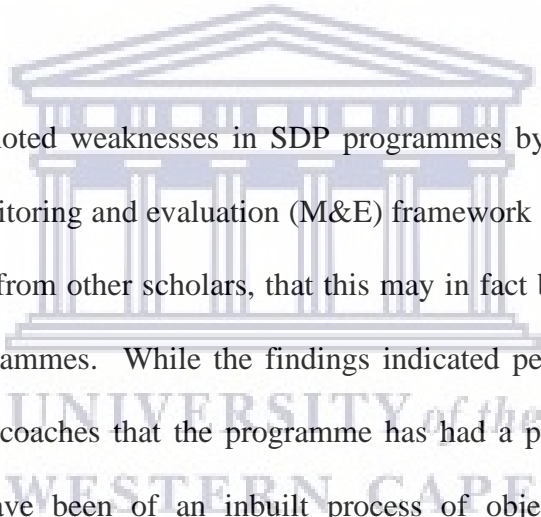
Additionally, the study's purpose was to identify lessons of experience from the programme and postulate recommendations on how the programme can be improved in delivering its stated goal of fostering peace and development in conflict-prone communities.

The study made use of Johan Galtung's 3Rs Conflict transformation theory, linking it with the Sports for Development and Peace (SDP) framework, with a critical analysis being proffered, all in the quest to inform conceptualisation of this particular study. This research study also settled on the philosophical assumption of interpretivism through relativist ontology. The case study of the Sport for Peace and Social Transformation (SPST) by KESOFO in Uasin Gishu County accommodated itself well to the tenets of relativist ontology in that it allowed the researcher to isolate phenomena (Social Transformation) and interact with it from the various perspectives of the beneficiaries as well protagonists (in short, the various respondents). With the preceding in mind, this research study was carried using a qualitative methodology anchored on a descriptive basis relating to the SPST programme as carried out in Uasin Gishu County.

Consequently, through rigorous theme-based analysis of data, a number of findings emerged in the quest to answer key study questions and the main ones are summarised as below:

Broadly, the study noted the toxic influence of partisan and ethnical politics that had for long been sources of conflict in the community under study. Unfortunately, these drivers of conflict would tend to recur with electoral cycles. The value of the SPST programme was underscored as an important intervention that promoted peace and development using sport as a medium. Community members affirmed the role that sport played as a convener and enabler of peacebuilding efforts, hence the high acclaim for the SDP initiative. This especially among young people that would often become the nucleus of conflict during times of instability.

The study, however, noted the importance of giving consideration to the type of sport and its appropriateness in SDP programmes in given contexts as some sports in fact encouraged aggression and could worsen conflict in already volatile conflict-prone communities. While acknowledging the efficacy of competitive sports, it also emerged in the study that informalizing the sports themselves still proffered an opportunity for participants to gain a sense of achievement yet without necessarily having to 'beat' or overcome a team of opponents. This was critical particularly in highly volatile situations when contestation in sport could spark violent confrontation among participants. Traditional games with cultural features and messages of peace are important in bringing communities together.



The study, nevertheless, noted weaknesses in SDP programmes by virtue of not having a robust and systematic monitoring and evaluation (M&E) framework for the SDP intervention under study, with a view, from other scholars, that this may in fact be a pervasive challenge across many similar programmes. While the findings indicated perceptive beliefs by both community members and coaches that the programme has had a positive impact on social cohesion, there would have been of an inbuilt process of objectively and empirically determining progress, success and milestones of the intervention. There was a sense that more objectively verifiable indicators could have been used to substantiate causal linkage between the intervention and restoration of peaceful co-existence in the aftermath of political upheavals.

The study also pointed towards the general the lack of full participation and, therefore, buy-in by central government. None of the key informants spoke of a formal structure at policy and legislative level relating to government's commitment and undertaking to support SDP programmes. Without such institutional support, particularly from government, effectiveness

and sustainability of SDP initiatives was seen to be hampered. Without legal or policy directives, which are crucial in guiding allocation of national resources towards SDP, it would be difficult to sustain the concept at community level. SPST donor funded programmes, which already have limitations in terms of funding and scope, as shown in this study, are important to get initiatives started, but there is need for more sustainable ownership and take up by government to sustain SDP.

The study again flagged shortcomings in the limited number of indigenous games. The latter have linkages with indigenous knowledge systems, knowledge and institutional memory transfer – related to conflict resolution – from the elderly to the younger persons. These linkages were seen as vital for building sustainable peace in communities. As evident from the study, a component that was found to be lacking in the SPST's interventions in Uasin Gishu County was the incorporation of indigenous sports in the broader Sports for Development and Peace (SDP) framework of intervention.

The study acknowledged that indigenous sports would be a more cost-effective approach for dealing with social problems in Uasin Gishu County. It was evident that sports offered within the SPST programme were all of contemporary Western origin and thus expensive to facilitate for KESOFO. This meant that the SPST programme and other programmes by extension potentially fail to reach out to as many individuals as possible because the material cost of some sports leads to exclusion.

This exclusion is counter intuitive as it means the message is disseminated to a limited number of people. Further, besides the fact that 'modern' sports have higher cost implications in terms of starting up and maintenance of equipment, traditional sports have the advantage of linkages with improving societal cohesion and co-existence in communities. Traditional games, especially linked with storytelling, song and other forms of artistic

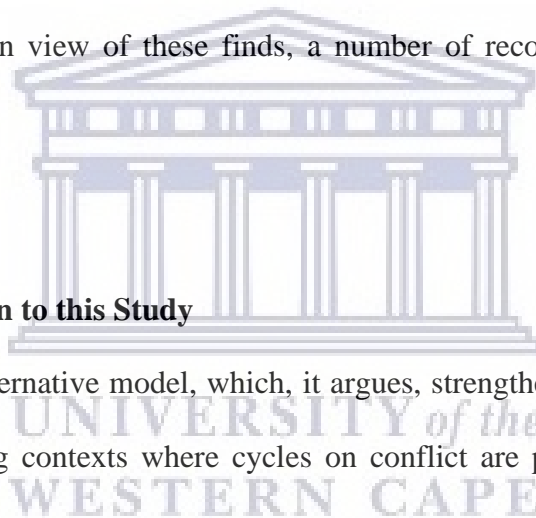
expression packaging messages of peace and development would without doubt enhance sustainability to SDP programming.

Overarching the success of sports for development and peace programmes was the imperative to deal with underlying causes of conflict, namely politically motivated and ethnic political culture which needed astute political will and enforcement of the rule of law to be achieved. Without succeeding at this level, programmes such as SDP initiatives would remain superficial and not achieve optimum results. The study largely supported Galtung's 3Rs theory and went further to propose an alternative Sustainable Sports for Development and Peace model whose main focus would be on sustenance and maintenance of progress made through SDP initiatives. In view of these finds, a number of recommendations have been made.

6.3 Main Contribution to this Study

This study proposes an alternative model, which, it argues, strengthens sustainability in SDP programmes in developing contexts where cycles on conflict are politically and ethnically driven (among other factors discussed above). The proposed model below seeks to argue for an alternative Sports for Development and Peace framework in Kenya that is modified to enhance sustainability. It has as its underlying assumption the premise that political will has to be present at the national level, subnational level right through to the most grassroots form of organisation of the state for peacebuilding initiatives to be run sustainably in communities. The model argues that it is this political will, as well as commitment and enforcement of rule of law, that set the tone or defines the parameters in which peacebuilding initiatives such as SDP would succeed in the Kenyan context.

The model is as illustrated in the figure below:



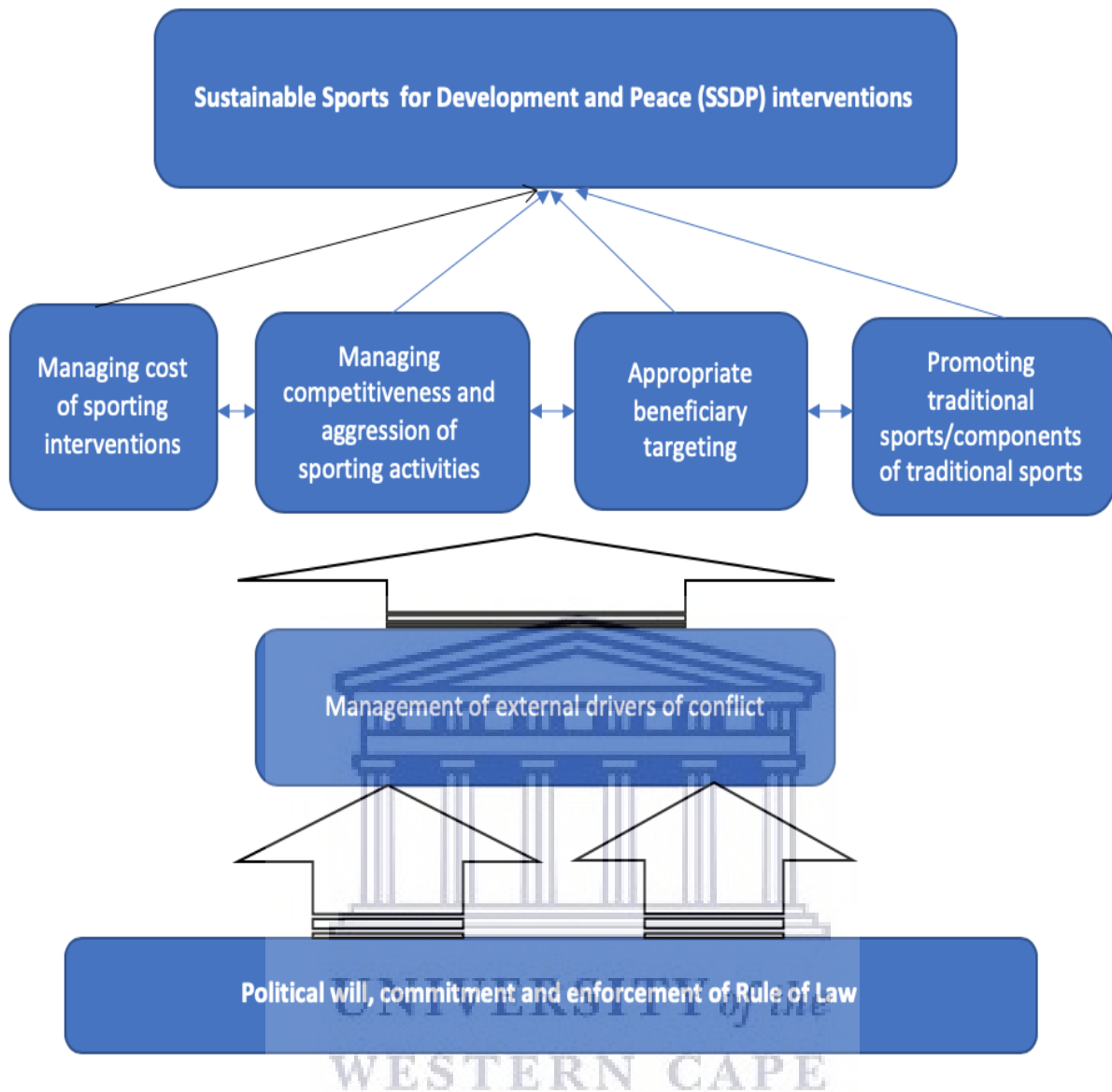


Figure 14- Main assumptions of the alternative model

Further, the model contends that external drivers of conflict, whether political or otherwise, would need to be managed as these would have a tendency of destabilising programmes through polarisation and staking of new tensions among communities. To that effect, external influences and potential disturbances would need to be shielded away to give SDP initiatives an opportunity to run successfully.

Thereafter, sustainable SDP would also depend on the interrelated aspects of:

- management of costs and appropriateness of the sports disciplines being used,
- managing aggressiveness and competitiveness,
- Appropriate beneficiary targeting (groups most likely to be drivers of conflict for instance), and
- drawing into traditional games and tried and tested recreational methods used for enhancing social cohesion, peacebuilding and community strengthen in a recreation and ‘play’ manner.

All these factors would, therefore, interconnect and result in Sustainable Sports for Development and Peace (SSDP) interventions. This study thus proposes the above described and aptly named model as an alternative mechanism to conceptualise use of sports in building of sustainable peace at community level.

6.4. Study Recommendations

6.4.1. Government

There is imperative need for the Kenyan government to enforce the rule of law and bring an end to cycles of electoral violence as well as pulling down the ethnic-partisan politics complex. This culture continues to damage communities and efforts of building sustainable peace, which is a prerequisite to development of those communities. A captivating message from this research study is the assertion that noble initiatives such as the SDP can only do so much if there remains weak political will to deal with fundamental causes of conflict in communities.

Without a broader conversation, political will and enforcement of rule of law by the state, the quest to build sustainable peace in volatile communities, especially around and after electoral

cycles will forever remain elusive. As proposed by Kimenyi, (1997) competitive electoral politics and historical injustices remain the main drivers of conflict in Uasin Gishu County. Previous studies that have been conducted have revealed that land appropriation has been a key factor behind violent ethnic clashes. Most contestations in this bracket revolve around the demand for, and control of scarce arable land often resulted in conflicts between tribes that are largely agro-based. Violence has tended to coalesce around this category of identity, even merging with the related political party polarization

In this study, the recurrence of toxic ethnic politics, as reported by respondents remains a major stumbling block to building sustainable peace. While politicians and political parties tend to benefit from polarising politics, this clearly does more harm to communities and initiatives to heal and reconcile communities from conflict often get undone as a result. The Kenyan government needs to go beyond political rhetoric and ensure that SDP programmes are publicly supported, financed and implemented in order to facilitate broader outreach and national ownership. Legal and policy steps need to accompany this commitment, with deliberate efforts made to ensure public funding at national and decentralized government levels for implementation of SDP initiatives.

The Kenyan Government needs to institutionalise indigenous games in the school curricula (both primary and secondary schools) to ensure full participation among all communities regardless of their physical location. 'Modern sports' have higher cost implications in terms of starting up and maintenance of equipment, traditional sports have the advantage of linkages with improving societal cohesion and co-existence in communities. Traditional games, especially linked with storytelling, song and other forms of artistic expression

packaging messages of peace and development would without doubt enhance sustainability to SDP programming at the local level.

An assessment of political will and “ownership” on the part of the Government is key; without their support and “buy in”, SDP initiatives will not succeed. In the same vein, recognizing that there will be winners and losers when it comes to Sport and Development Policy reforms and adjustments is important as such identification will be needed to reach consensus for win-win solutions, including short-term and long-term impacts. Finally, the inclusion of communities in policy formulation activities and projects is an absolute necessity; difficult projects will be even more challenging to implement if special attention is not given to these circumstances and needs.

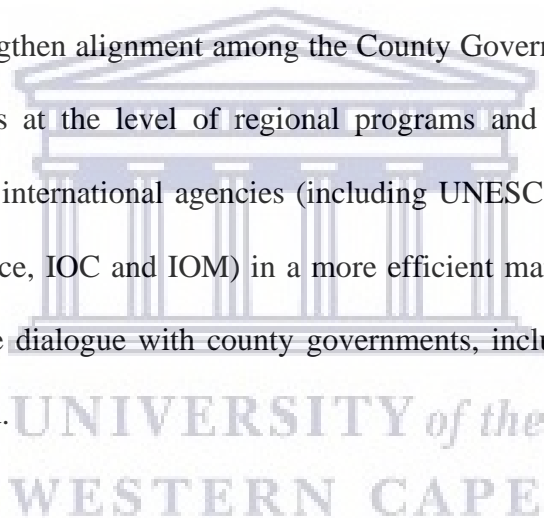
Promotion of traditional games will enable deference to indigenous knowledge approaches to building cohesion and solving conflict, which would be rooted in lived realities and norms societies would have lived by for so many years. Interaction of older members of society and the younger ones through indigenous games would also enable intergenerational learning and transfer of traditional approaches to resolving conflicts and building social cohesion. Without doubt, approaches that resonate with communities’ norms and value systems and ‘tried and tested’ traditional approaches to resolving conflict will tend to have greater traction, acceptability, ownership and thereby sustainability.

Government should also play a key role as a national-level convenor that rallies other partners e.g., civil society and private sector to support (both financially and technically) the roll-out and sustainable implementation of SDP initiatives in communities in need of such across the country. As a convenor, the role of the government is to put in place policies and strategies mainly geared towards the success of SDP initiatives. The developed policies and strategies serve to create a conducive environment for development stakeholders and

communities to carry out SDP activities. There is, therefore, imperative need for public ownership to guarantee sustainability in Sports for Development and Peace programming.

The blatant absence of government interest and financial support in community sporting initiatives continues to slow down SDP initiatives in Uasin Gishu County and Kenya in general. Sporting federations continue to fight for limited resources from the Kenya National Sport Council (KNSC) and the National Olympic Committee of Kenya (NOC-K). Therefore, there is urgent need for community and grassroots initiatives to receive significant funding support to promote sport and development initiatives at the local level.

There is also need to strengthen alignment among the County Governments, NGOs and other relevant SDP stakeholders at the level of regional programs and their coordination with donors and other relevant international agencies (including UNESCO, Foundation for Sport and Development and Peace, IOC and IOM) in a more efficient manner. This would aim to allow for a more effective dialogue with county governments, including on policy reforms and other support provided.



COVID-19 pandemic will likely put high demands on already weak institutions and the resilience of countries to external shocks will be further weakened. SDP programmes, projects and initiatives are likely to be suspended (with the exception of those related to coordinating alongside health responses) negating the gains which would have been made from increased social cohesion. Without peace and stability, no economic and social progress, vulnerabilities to political instability, conflict and insecurity remain elevated. This will further undermine peace and development efforts whilst exacerbating ethnic conflict.

As proposed by the Commonwealth Secretariat (2019:12), the development of coherent national and international M&E frameworks and indicators on the contribution of sport, physical education and physical activity to SDGs will be key in fully realizing the potential of these sectors and scaling investment. Coherent indicators will foster better collaboration and communication between diverse stakeholders, optimize resource allocation, performance and return on investment from the sport system.

6.4.2. Civil society and non-governmental organizations

There is need to increase focus on SDP partnerships among CSOs to enhance engagement in fragile environments and leverage respective resources and comparative advantages in order to ensure more resilient and stable societies. Working with other traditional development agencies and organizations, including non-state actors such as private sector and civil society organizations, is necessary to leverage NGOs ability to deliver high quality SDP initiatives and to achieve a greater impact in addressing fragility and promoting sustainable development.

In the absence of relevant government policy direction relating to sports and development, supported by resource support to players in the SDP arena in Kenya, the civil society has been active in filling this void. The CSOs in Kenya are credited with mobilization of financial and technical resources, contributing towards the development perspectives and frameworks for community centred SDP initiatives. Civil society organisations implementing SDP programmes should also strengthen and document best practices, impact stories and collaborate with research institutions to develop SDP implementation models that are replicable and grounded in local realities.

Civil society organizations have been receiving very little attention and support in terms of sport and development initiatives at the local level. There is a general lack of deliberate

willingness to link it to general development beyond the fortunes of those who do well in it nationally and internationally. Therefore, civil society organisations will also need to strengthen collaboration with relevant government arms to ensure handing over and scaling up of SDP initiatives based on more sustainable public resources and national uptake.

Despite the avenues for linking sports development to social development through integration of societies, it is notable that institutional recognition of the importance of sports is restricted to amplifying and celebrating national heroes in such popular sports as soccer, athletics and rugby. Civil society organisations, in collaboration with relevant arts, sports and culture departments of government, local and traditional leadership, could seek to strengthen the inclusion of indigenous sports in SDP programmes, ensuring that the games and the subsequent moral training and learning sessions (based on indigenous knowledge systems) are part of the process.

Civil society organizations should strive to build local community SDP models build on community experiences in this case the developing context where a combination of internal (e.g., ethnical, cultural societal) and external (e.g., partisan political, governance and rule of law factors etc) have a bearing on realisation of peace as well as well as efficacy of peaceful building initiatives delivered through sport. A failure to so would lead to a type of SDP intervention artificiality bordering on dissonance as societies are anchored on 'alien' values at the level of specificities and that are unlikely to be sustainable.

Civil society organizations should focus on the establishment of Participatory Monitoring & Evaluation (PME) systems for SDP programmes to allow for collection, verification, recording and programming of data to populate indicators, as well as the development and submission of quarterly reporting as supported by Sanders et. al (2019). The main essence of participatory monitoring and evaluation is to elevate stakeholders (communities) from the

status of passive involvement in assessing the progress and impact of SDP projects to active participation in monitoring and evaluation of the SDP projects established.

Donor programmes, which already have limitations in terms of funding and scope are important to get initiatives started, but there is need for more sustainable ownership and take-up by government to sustain SDP. Other partners such as private sector could be roped in by community NGOs, but if SDP is to be acknowledged by government and programmes be allocated public resources, it will be easier to rally private sector partners and to sustain initiatives at grassroots level.

The private sector through corporate social responsibility, should collaborate with CSOs to promote expansion and greater reach of SDP initiatives in communities that require them. Through sponsorship and promotion of various forms sports in SDP programmes, private sector companies could still gain brand equity in advertising, branded uniforms etc, which ensures their support is of mutual benefit to them as well.

6.5. Area of Further Research

The East African region is intermittently affected by conflict and instability as a result of electoral violence and this study can help countries to streamline efforts of integrating SDP into their national peacebuilding initiatives. The potential of sport to act as a vibrant catalyst for peacebuilding in the region has not received ample support. The tendency is to focus on politico-economic methods of resolving disputes across the conflict spectrum in the region and yet the enduring nature of disgruntlement is often forgotten in this matrix.

SDP can greatly aid in conflict transformation and this calls for the development of alternative SDP models that are built on unique experiences of local communities, in this case the developing context where a combination of internal (e.g., ethnical, cultural societal) and

external (e.g., partisan political, governance and rule of law factors etc) have a bearing on realisation of peace as well as well as efficacy of peaceful building initiatives delivered through sport.

Since 2015, with the adoption of Sustainable Development Goals (SDGs), scholars have significantly conducted more research within the SDP arena. What is evident is that Sport for Development and Peace is a cross cutting area of research and overlays other research themes for example sociology, fragility and education as suggested in this research. This calls for partnerships between scholars in the different fields in order to demystify best SDP practices towards the United Nations Agenda 2030. SDG 17 – ‘Strengthening the means of implementation and revitalize the global partnership for sustainable development’ therefore is most important in the Kenyan and African context. It remains difficult to approach the field from one viewpoint. Researchers ought to dive deep in the SDP domain and provide an understanding of the issues and realities.

As the study identified gaps in systematic impact tracking of SDP initiatives, there is scope for further research in methodologies such as action and learning research that will make sure that, at various stages of implementation of SDP initiatives, there is reflection, tracking of progress, adjustments/improvements – where there is need – and that the initiatives remain focused on engaging communities and sustainably transforming conflict therein.

The study has also revealed the need for participatory research which positions communities and beneficiaries who are the main stakeholders in the SDP programmes to be ‘actors’ and not ‘subjects’ when conducting research. This means that communities should be incorporated as potential agents in the research from the start and be allowed to share their

skills, knowledge and experience, which turns out as critical insights in the entire SDP research process.



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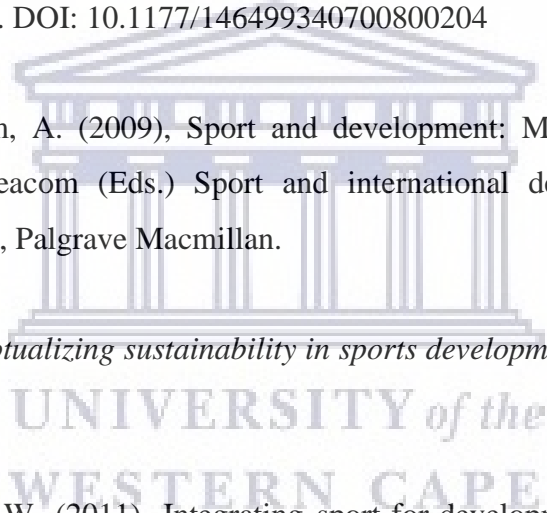
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Appendix 1: Primary Respondents' Consent Form (Swahili)

FOMU YA IDHINI

Mada ya Mradi wa Utafiti: Michezo kwa ajili ya Maendeleo na Amani katika Jamii: Uchunguzi wa kesi ya 'Michezo kwa Mpango wa Amani na Ubadilishaji wa Jamii' katika Uasin Gishu, Kenya.

Utafiti umeelezwa kwangu katika lugha ambayo ninaelewa. Maswali yangu kuhusu utafiti yamejibiwa. Ninaelewa nini ushiriki wangu utahusisha na nikubali kushiriki katika uchaguzi wangu mwenyewe na mapenzi ya bure. Ninaelewa kuwa utambulisho wangu hautafunuliwa kwa mtu yeyote. Ninaelewa kwamba naweza kujiondoa kwenye utafiti wakati wowote bila kutoa sababu na bila hofu ya matokeo mabaya ya kupoteza faida.

Jina la muhusika

Sahihi ya muhusika

Tarehe

Appendix 2: Consent Form – Key Informant Interviews (KIIs)

SWAHILI

FOMU YA IDHINI YA KUREKODI SAUTI

Mada ya mradi wa utafiti: **Michezo kwa ajili ya Maendeleo na Amani katika Jamii: Uchunguzi wa kesi ya ‘Michezo kwa Mpango wa Amani na Ubadilishaji wa Jamii’ katika Uasin Gishu, Kenya.**

Utafiti huu unahusisha kurekodi sauti na matamshi ya mahojiano yako na mtafiti. Jina lako wala maelezo mengine ya kujitambulisha hayatahusishwa na nakala hizi. Mtafiti ndiye atakayeweza kusikiliza rekodi.

Hati hizi zitanakiliwa na mtafiti na kisha kufutwa baada ya kuzingatia usahihi wake. Maandishi ya mahojiano yako yanaweza kuzalishwa kwa ujumla au kutumika katika mawasilisho na nyaraka zitakazoandikwa kutokana na utafiti huu. Jina lako wala maelezo mengine ya kujitambulisha (kama sauti yako au picha) hayatatumika.

Kwa kutia saini kwa fomu hii, ninaruhusu mtafiti airekodi sauti yangu kama sehemu ya utafiti huu.

Sahihi ya muhusika

Tarehe

Appendix 3: Consent Form for Key Informant Interviews (English)

AUDIO RECORDING CONSENT FORM

Title of Research Project: *Sport for Development and Peace in Communities: A case study of the 'Sport for Peace and Social Transformation Programme' in Uasin Gishu, Kenya*

This study involves the audio recording of your interview with the researcher. Neither your name nor any other identifying information will be associated with the audio recording or the transcript. Only the researcher will be able to listen to the recordings. The tapes will be transcribed by the researcher and erased once the transcriptions have been checked for accuracy. Transcripts of your interview may be reproduced in whole or in part for use in presentations or written material that result from this study. Neither your name nor any other identifying information (such as your voice or picture) will be used.

By signing this form, I am allowing the researcher to audio record me as part of this research.

Participant's Signature: _____

Date: _____

Appendix 4: Permission Request Letter

05 September 2017

Dr. George A. Ombakho,
Directorate of Research Management and Development,
Ministry of Education,
P.O. Box 9583 -00200,
Nairobi,
KENYA.

Dear Sir,



Request for permission to conduct research in Kenya

My name is Erick Mariga, a doctoral student at the Interdisciplinary Centre for Sports Science and Development, University of the Western Cape (UWC), South Africa. The research I wish to conduct for my doctoral thesis involves “Sport for Development and Peace in Communities: A case study of the ‘Sport for Peace and Social Transformation (SPST) Programme’ in Uasin Gishu, Kenya.” This project will be conducted under the supervision of Prof. Marion Keim (UWC, South Africa) and Prof. Christo de Coning (UWC, South Africa).

I am hereby seeking your consent to conduct my fieldwork research in the Kenya Community Sports Foundation (KESOFO), Uasin Gishu County to examine the case of ‘Sport for Peace and Social Transformation (SPST)’ programme for a period of two months. I have provided you with a copy of my doctoral proposal which includes information sheets and consent forms to be used in the research process as well as a copy of the approval letter which I received from the UWC Research Ethics Committee.

I will ensure that the information is used purely for academic purposes and I will follow the cannons of good research practice by ensuring confidentiality and anonymity. Upon completion of the study, I undertake to provide the Ministry of Education with a bound copy of the full research report.

Your positive consideration will be highly appreciated.

Yours sincerely,

Erick Mariga

Interdisciplinary Centre for Sports and Development

University of the Western Cape, South Africa

Tel: +27 (0) 21 959 3859

Emails:

3167405@myuwc.ac.za



Appendix 5: Study Information Sheet for Respondents

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Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21 9593859

E-mail: sportanddevelopment@uwc.ac.za

TAARIFA

Mada ya mradi wa utafiti: Michezo kwa ajili ya Maendeleo na Amani katika Jamii: Uchunguzi wa kesi ya ‘Michezo kwa Mpango wa Amani na Ubadilishaji wa Jamii’ katika Uasin Gishu, Kenya.

Utafiti huu unahusisha nini?

Huu ni uchunguzi wa utafiti unaofanywa na Erick Mariga, katika Chuo Kikuu cha Western Cape Tunakuaribisha kushiriki katika uchunguzi huu wa maswala ya ‘Michezo kwa ajili ya Maendeleo na Amani’ katika Kaunti ya Uasin Gishu. Utafiti huu unalenga kufanya uchunguzi wa kina kuhusu mchango wa michezo katika kuimarisha jitihada za kujenga amani na maendeleo kati ya jamii katika kaunti ya Uasin Gishu, nchini Kenya kwa kuyaangazia masomo kutoka kwa mpango wa KESOFO unaoitwa 'Sport for Peace and Social Transformation' ambao unasisitiza michezo kwa ajili ya amani na lengo la kubadilisha tabia za vijana. Lengo la msingi la utafiti huu ni kuchunguza jukumu la michezo ya amani katika ngazi ya jamii na kutambua masomo ya uzoefu kwa ajili ya matumizi bora ya mbinu hii.

Je, nitaulizwa kufanya nini ikiwa nitakubali kushiriki?

Utaulizwa kujibu maswali kuhusu mada zifuatazo: a) Ni jukumu au lengo gani la michezo katika kudumisha amani na kuleta maendeleo katika jamii katika kaunti ya Uasin Gishu? b.) Ni masomo gani inayopatikana kuhusiana na mradi wa KESOFO c.) Ni masomo gani unayofahamu kuhusiana na miradi mingine ya michezo kwa minajili ya maendeleo na amani katika ngazi za jamii?

Je! Ushiriki wangu katika utafiti huu utahifadhiwa siri?

Mtafiti anaahidi kulinda utambulisho wako na asili ya mchango wako. Ili kuhakikisha kutokujulikana kwako, jina lako halitarekodiwa kwenye fomu la maswali na hakuna mtu atakayeweza kutambua majibu yako. Ili kuhakikisha majibu ya utafiti huu hayakumbwi na dosari majibu ya utafiti huu itahifadhiwa salama katika nakala ngumu. Hali kadhalika katika makabati maalum na kompyuta zilizohifadhiwa na nenosiri. Ikiwa mtafiti anaandika ripoti au makala kuhusu mradi huu wa utafiti, utambulisho wako utahifadhiwa na majina hayatatumiwa.

Kwa mujibu wa maswala ya kisheria na viwango vya kitaaluma, mtafiti atawafahamisha habari walinda usalama na mamlaka husika kuhusu unyanyasaji wa watoto katika majadiliano haya. Utafiti huu utatumia makundi ya kuzingatia kwa hiyo kiwango ambacho utambulisho wako utabaki siri ni tegemezi kwa washiriki katika kundi la kuzingatia kudumisha siri.

Je, ni hatari gani zinahusiana na utafiti huu?

Kuna uwezekano wa kuwa na baadhi ya hatari kutokana na kushiriki katika utafiti huu. Ushirikiano wote wa binadamu na kuzungumza juu ya nafsi au wengine hubeba kiasi fulani cha hatari. Tutaweza pia kupunguza hatari kama hizo na kuchukua hatua haraka ili kukusaidia ikiwa unakabiliwa na usumbufu wowote, kisaikolojia au vinginevyo wakati wa mchakato wa ushiriki wako katika utafiti huu.

Je, ni faida gani za utafiti huu?

Lengo la utafiti si kumfaidi mtu yeyote kibinafsi ila matokeo yanaweza kumsaidia mtafiti kujifunza zaidi juu ya jukumu la 'Michezo kwa ajili ya Maendeleo na Amani' katika jamii kwa kutumia kesi ya 'Sport for Peace and Programme Transformation Programme (SPST)' katika Uasin Gishu, Kenya. Mtafiti anatarajia kuwa, baadaye, watu wengine wanaweza kufaidika na utafiti huu kupitia ufahamu bora katika Uasin Gishu, Kenya ili kuhimiza michezo kwa lengo la maendeleo na amani.

Je, ni lazima niwe katika utafiti huu au naweza kuacha kushiriki wakati wowote?

Ushiriki wako katika utafiti huu ni kwa hiari kabisa. Unaweza kuchagua kutoshiriki. Ikiwa unaamua kushiriki katika utafiti huu, unaweza kuacha kushiriki wakati wowote. Ikiwa unaamua kushiriki katika utafiti huu au ukiacha kushiriki wakati wowote, hutaadhibiwa.

Je, nikiwa na maswali?

Ikiwa una maswali yoyote kuhusu utafiti huu, tafadhali wasiliana na **Erick Mariga** katika nambari +254723846921 au ericomariga@gmail.com. Ukiwa na maswali yoyote kuhusu utafiti huu na haki zako kama mshiriki au ukitaka kutoa ripoti yoyote ya matatizo uliyoyaona kuhusiana na utafiti tafadhali wasiliana na:

Prof Marion Keim,

Mkurugenzi,

Interdisciplinary Centre for Sports Science and Development (ICSSD)

University of the Western Cape

Private Bag X17

Bellville 7535

m.keim@uwc.ac.za

Prof Christo de Coning

Profesa,

University of the Western Cape

Private Bag X17

Bellville 7535

cdec.evaluation@mweb.co.za



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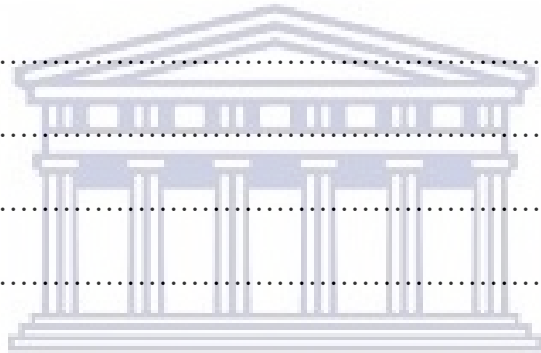
Appendix 6: Interview guide for the primary respondents

1. Introduction and presentation of objectives of the research.

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2. Name of the local area in the County.

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3. Rooted ethnic violence histories of the local communities.

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4. Process of displacement and return to Uasin Gishu County.

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5. Brainstorming on Sport activities in the households/local community.

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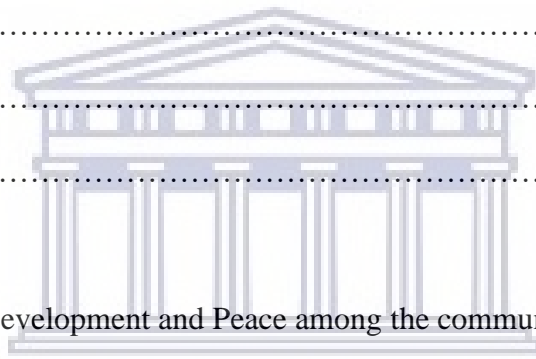
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6. Identification of organizations / individuals involved in SDP in the local community.

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7. Role of Sport for Development and Peace among the communities.

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8. Gender perspectives on Sport for Development and Peace.

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9. Community engagement in SDP processes.

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10. Available documentation related to Sport for Development and Peace.

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11. Indigenous sports and their integration in SPST

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12. Follow up on new issues emerging from the interview session.

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13. Debriefing.

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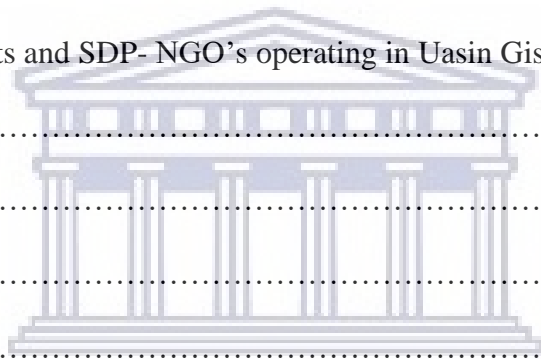
Appendix 7: Interview guide for external role players and experts from other NGO's in Uasin Gishu County

1. Introduction and presentation of objectives of the research.

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2. Name of the Experts and SDP- NGO's operating in Uasin Gishu County.

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3. Role of community NGO programmes in fostering peace among communities.

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4. District and area/location of operation in Uasin Gishu County.

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5. Motivation to run their operations in Uasin Gishu County.

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6. Community engagement in the projects/investments.

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7. Benefits to the local communities.

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8. Indigenous sports and their integration in SPST

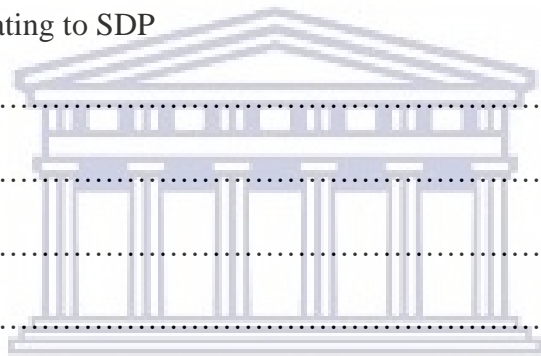
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9. Current and future plans for the SDP projects.

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10. Documentation relating to SDP



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11. Debriefing

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Appendix 8: Interview guide for KESOFO strategic management team, programme management staff/ administrators

1. Introduction and presentation of objectives of the research.

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2. KESOFO historical background, vision, mission and objectives

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3. Sport for Peace and Social Transformation Programme (SPST)

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4. KESOFO project management cycle and operation trajectory.

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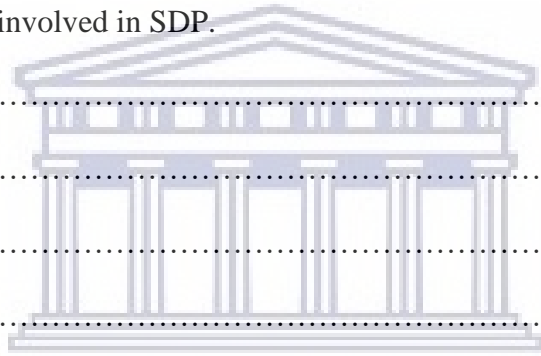
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5. Focal points of intervention towards peace and sustainable development

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6. Categories of staff involved in SDP.



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7. Costs/consequences ethnicity and war on the development.



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8. Other programmes taken in enhancing peacebuilding efforts and development among the communities in Uasin Gishu County.

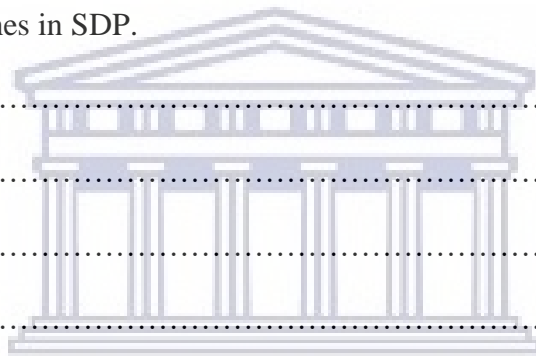
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9. Indigenous sports and their integration in SPST

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10. Emerging approaches in SDP.



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11. New issues emerging from the interview sessions.

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12. Request for secondary data and documentation.

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13. Debriefing.

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