

**EVALUATING SELECTED SPORTS PROGRAMS IN PEACEBUILDING
AMONG THE YOUTH IN KISUMU COUNTY, KENYA**

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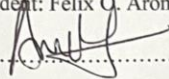
DECLARATION

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DECLARATION

I declare that this thesis is my original work and that it has not been presented in any other university for academic credit

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DEDICATION

I dedicate this work to my parents Mr. Tom Arondo and Florence Arondo as well as my brother and sisters. They have provided me with emotional support and inspiration to make this proposal a success.

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ABSTRACT

Youth-led peacebuilding strategies within the Sport for Peace programs are increasingly becoming important as a means of preventing youth radicalisation and violence, and promoting reconciliation. Based on this premise, the study aimed to examine how youth can be involved in peacebuilding through sport in Kisumu County, Kenya. This was achieved by evaluating select sports programs and the opportunities and implications of using sports to strengthen peacebuilding efforts among the youth. The select sports programs were football, taekwondo, athletics, basketball, and boxing. The independent variable for the research was sport programs while the dependent variables were peacebuilding and youth involvement. The study employed the theory of conflict transformation by Botes (2003) complemented by the social inclusion theory by Allman (2013) within the context of Sport for Development and Peace (SDP). A cross-sectional study design was adopted, anchored on a mixed method approach. The study employed the Cochran formula to determine a sample size of 383 from a target population of 116,297 youth. Convenience and purposive sampling, complemented by stratified sampling, were used to achieve a high-precision study outcome. Stratified sampling was employed to target 10 key informants and 40 FGD participants. Data was collected using questionnaires, key informant interviews, and FGD guidelines. The data collection tool was digitised, powered by a mobile-based app, KoBoCollect. Quantitative data involved descriptive and inferential statistics, presented through tables, figures, and graphs, while qualitative data was collected through open-ended responses, statements, and suggestions provided by the study participants. Quantitative data analysis was done using the SPSS tool and Microsoft Excel. Qualitative data was processed and analyzed through content and narrative analysis. The research findings positively contributed to expanding the existing academic literature on SDP among the youth, supported with a Pearson chi-square test indicating a statistically significant relationship between youth involvement in peacebuilding and considering sport a peacebuilding strategy ($\chi^2=51.945$, $p=0.000$). The data further highlighted sports' capacity to channel youth energy constructively and instill pro-social behaviors while at the same time creating effective platforms for promoting dialogue and diplomacy. This provided contextual information that can inform policy and research on SDP. Findings further indicated that Sport for Peace has the capacity to create safe spaces through social cohesion, and not only can it harness the power of sport to support peacebuilding efforts, it can also transform relationships, enhance community ties, help in stress management, reinforce positive behavior, and encourage the development of conflict resolution skills. The study also revealed a general need to adopt and strengthen policies on peacebuilding, funding, and support of the peace agenda, including institutional support from the grassroots level all the way up to the County and national levels.

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OPERATIONALIZATION OF TERMS

Peacebuilding – In this study, peacebuilding was considered as a concept directed towards creating structures of peace on the basis of equity, justice, and collaboration, hence addressing root causes or potential causes of violence.

Select Sport programs – Not all sport programs were evaluated in this study. Only sport activities that brought together most youths in the chosen study areas in Kisumu County including football, taekwondo, boating, basketball, and athletic races were considered for the study.

Sport for Development and Peace (SDP) –The aim of integrating SDP in this study was to define how sport can be used to foster social cohesion, reintegration, peace, and diplomacy as a strategy for promoting sustainable peace. In particular, it sought to show the connection between sports programs and social cohesion as a model of transformative peace.

Youth - Kenya's national youth policy, defines youth as persons who fall in the age bracket of 15-30 years (Government of Kenya, 2006). However, the Kenyan definition is different from the internationally adopted definition by the UN (15-24 years); the East African Community, (15-35 years); the African Union (15-35 years); and the World Bank (12-24 years), (UNDESA, 2015). In this research, the youth were defined as those between the ages of 15 and 35 years, and their involvement in peacebuilding was evaluated according to their functional and socio-cultural context as suggested by Kemper (2005).

ABBREVIATIONS

AU	African Union
ANU	Africa Nazarene University
BCPR	Bureau for Crisis Prevention and Recovery
CHRIPS	Centre for House Rights and Policy Studies
CJPC	Catholic Justice and Peace Commission
CPW	Community Peace Workers
CRY	Coalition on Rights and Responsibility of Youth
FGD	Focus Group Discussions
Generation Z	Gen Z
GOK	Government of Kenya
IEP	Institute for Economics and Peace
NACOSTI	National Commission for Science, Technology and Innovation
NCIC	National Cohesion and Integration Commission Kenya
NSC	National Steering Committee on Peacebuilding and Conflict Management
PAR	Participatory Action Research
SDP	Sport for Development and Peace
SHOFCO	Shining Hope for Communities
UN	United Nations
UNDP	United Nations Development Programme
UNOY	United Network for Young Peacebuilders
UNSCR	UN Security Council resolution

USAID United States Agency for International Development

WANEP West Africa Network for Peacebuilding

WG-YPB Working Group on Youth and Peacebuilding

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CHAPTER ONE

INTRODUCTION AND BACKGROUND INFORMATION

1.1 Introduction

This section provides a brief background to the study, states the problem, and outlines the purpose of the study, research question and objectives, as well as the scope, assumptions, limitations, theoretical framework, and the conceptual framework of the study. It provides a comprehensive contextual foundation of the study's main purpose — framing the potential of sports as a peacebuilding tool among the youth in Kisumu County, Kenya.

1.2 Background

The Institute for Economics and Peace (IEP) reported in 2016 that about 408 million youth live in a state or province with violent and armed conflict, hinting that approximately 1 in 4 youth globally are affected, in some way, by acts of violence (Hagerty, 2017; Pietrzak, 2024). The IEP report further documented that, out of the global population of people aged between 18 and 29, 23% lived in areas where armed conflicts or organised violence occurred in 2016 (Bendavid et al., 2021). In these areas, the youth took part in both de-escalating and escalating the conflicts. Therefore, this means that the youth can cause disruptions to peacefulness and also create a high positive peace environment.

According to United Nations (UN) Security Council Resolution 2250 on Youth, Peace, and Security, when youth are provided avenues to participate in civic life and peacebuilding efforts, their involvement in violence declines (Global Forum on Youth, Peace, and Security, 2015). In other words, by creating safe spaces that foster coexistence and promote the transformation of relationships through peacebuilding programs, violence

can be significantly reduced (Furukawa, 2023). Internationally, for instance, youth have been involved in various peace-building programs. An example is the Working Group on Youth and Peacebuilding (WG-YPB), which is part of UNs Inter-Agency Network for peacebuilding. The aim of the program is to identify common ground for spearheading youth-led peace and security initiatives globally, with the support of civil society organisations and intergovernmental bodies. The advancement of the global Guiding Principles on Young People's Participation in Peacebuilding, with nine fundamental principles, similarly focuses on how international policies can shift towards recognising young people's role in peacebuilding (United Nations Youth, 2020). As a result, youth-led peace and security initiatives have been successful in the regions where the UN's Inter-Agency Network for Peacebuilding runs its programs, such as Pakistan (Javier, 2020). These are thus some of the critical aspects that can be cited from different parts of the world indicating the significance of sports programs in youth-focused peacebuilding efforts.

In accordance with the explanations provided by Berents and Mollica (2020), the principles' key aspects are creating supportive and safe environments for peacebuilding activities, involving young people in all stages of peace-building, enabling young people's ownership, accountability, and leadership in peacebuilding, building upon young people's diversity, enhancing attitude and knowledge among the young people in peacebuilding, investing in inter-generational partnerships in young people's communities, and introducing policies that support young people's activities. With all these elements in place as part of the global Guiding Principles on Young People's Participation in Peacebuilding, it's acceptable to say that there are opportunities for involving youth in safe spaces of

peacebuilding through programs that promote a sense of shared identity and fellowship (Olaitan, 2020).

Furthermore, global forums on peace have been convened to create entities, units, and youth-led organizations that can build lasting peace and prevent conflicts. Prime examples are the Amman Youth Declaration, the United Network for Young Peacebuilders (UNOY), and Youth4Peace Platform (United Nations Youth, 2020). The biggest challenge, however, is the lack of enough opportunities and understanding on how to engage the youth in peacebuilding in the first place. Globally, and even as proven by numerous literature (Farzanegan & Witthuhn, 2017; Finkelhor et al., 2014; Patel & Burkle, 2012; Schwartz, 2010; Sommers, 2009), youth are viewed as ‘problematic’ and a threat to security, making it difficult for them to be effectively involved as agents of positive peace. Instead of being viewed as problematic, there is a possibility of encouraging their involvement in creating meaningful relationships through contemporary peace-building strategies.

In Africa, this challenge is also experienced, as the youth’s conflict trajectories are not well understood (Sydiq & Tekath, 2022). As much as they can be actors in peacebuilding, they are mostly mobilised for selfish political or socio-economic gains, and in the majority of cases, are put aside during decision-making or marginalised in various social, political, cultural, and economic aspects (Berents & McEvoy-Levy, 2015). Still, cases of youth involvement in peacebuilding have been witnessed in African countries such as Rwanda, Sierra Leon, South Africa, Nigeria, Mali, and Liberia. If more opportunities for peacebuilding were created, especially those targeted towards peace education and social inclusion, the outcome can be positive.

In South Africa, for example, the peacebuilding effort following the end of apartheid deployed young people as volunteer Community Peace Workers (CPWs), whose work contributed to a decrease in crime rates (Gueli, Liebenberg, & Van Huyssteen, 2007). The youth were tasked to work in their communities and arbitrate in conflicts and promote peacebuilding within their communities. In other jurisdictions such as Rwanda and Sierra Leone, young men who participated in civil war decided to re-organize themselves by starting youth-led peacebuilding initiatives through sports, community dialogues, and youth-led enterprises. The positive outcomes witnessed in these countries are clear proof of the possibilities that youth-led peacebuilding initiatives, such as sports programs, can produce.

Other examples that the youth have also been seen as agents of peace include South Africa's #rhodesmustfall and #feesmustfall movement against corruption, Northern Mali (youth as agents of economic development), Northern Nigeria (youth as agents of counter-terrorism), and in Nigeria (#bring back our girl's campaign). In Liberia, the West Africa Network for Peacebuilding (WANEP) founded the Active Non-Violence and Conflict Transformation Program, which directly engaged youth by creating opportunities for conflict management and prevention through tournaments, clubs, and other related peacebuilding activities (Wilson Centre, 2006). As of May 2006, the WANEP program in Liberia had successfully involved more than 450 community youth groups through various peacebuilding activities. These case scenarios prove the potential of youth-focused peacebuilding programs.

In Kenya, though in its early stages, sporting activities have been used to bring people together and foster peacebuilding initiatives as documented by Mganda (2013).

According to the author, there is a clear relationship between sports tournaments and reconciliation in conflict-stricken communities. Mganda specifically cited the case of the Tegla Loroupe Peace Race, organized by a renowned Kenyan athlete – Tegla Loroupe. The tournament was initiated as a way of promoting peaceful co-existence and resolving conflicts among warriors from rival tribes in Kapenguria, West Pokot County (Mganda, 2013). Non-governmental organisations, such as Agent of Peace and the Life and Peace Institute, have also utilised sports as an instrument for peacebuilding in Kenya (Lynch, Cheeseman, & Willis, 2019). Nonetheless, the effectiveness of sports programs aimed at peacebuilding in Kenya is still not widely researched or published in academic literature (Kimenyi & Kimenyi, 2011). Kimenyi and Kimenyi (2011) maintains that sport has mainly been utilized in the context of artistic, talent, and cultural expression.

On the other hand, the Centre for Human Rights and Policy Studies (CHRIPS), Mkutu, Marani, Ruteere, Murani, and Ruteere (2014), found that major Counties in Kenya are hubs of Kenya's electoral, political, and ethnic violence. Studies by Mulinge et al. (2019), Mwangola (2007), and Safer World (2015) have shown that the youth have often been blamed and are frequently involved in violence, riots, and unpeaceful demonstrations. In Kenya's leading Counties, such as Nairobi, Mombasa, and Kakamega, for example, cases of youth spearheading and involvement in violence, riots, and peaceful demonstrations are prevalent (Wairuri and Kimari, 2021). Such cases include the 2017 Post-Election Violence in Nairobi, Mombasa, Migori, and Kakamega Counties. Riots and protests erupted in these regions, especially in the opposition leader Raila Odinga's strongholds, with numerous youth on the forefront, which in the majority of cases turned violent (Wairuri and Kimari, 2021).

During the riots and demos in the aforementioned regions, the youths have often clashed with security forces, looted businesses, and barricaded major roads. The outcome has been injuries, destruction of property, and loss of lives (Wairuri and Kimari, 2021). Riots and anti-government protests against the high cost of living between the years 2011 and 2012, especially due to high food and fuel prices, also strongly hit Nairobi and Mombasa Counties. Youths organised protests with the aim of holding the government accountable to its citizens and addressing the economic hardships faced by many Kenyans, particularly the youth, who were also complaining of poverty and unemployment (Wairuri and Kimari, 2021).

Nonetheless, as confirmed by the same reports, the youth can equally play a significant role in peacebuilding in the country (Mkutu, Marani, Ruteere, Murani, and Ruteere, 2014; Mulinge et al., 2019, Mwangola, 2007; Safer World, 2015). According to the Youth4Peace Platform, for instance, the problem is primarily due to a lack of sufficient opportunities and understanding of how to engage youth in peacebuilding in the first place (United Nations Youth, 2020). Safer World (2015) further maintain that peace initiatives in the country are mainly based on the traditional state-centered diplomacy and policy approach. Such approaches may fail to adequately consider peace-building efforts that encourage the creation and building of meaningful relationships at all societal levels. Moreover, the youth cite that they are often left out of key developmental decision-making processes across the Country, and at times, their voices are not taken seriously by those in leadership or top government positions (Wairuri and Kimari, 2021).

Notably, this is highlighted by the 2024 Generation Z (Gen Z) revolution in Kenya, as documented by the British Broadcasting Corporation (BBC) News and Accord's

Conflict and Resilience Monitor (Muia, 2024; Shilaho and Monyae, 2024). The Gen Z movement was primarily attributed to their alleged dissatisfaction with the traditional state-centred diplomacy and policy approach on economic, political, and social issues, which not only affect them directly but also most Kenyans. The main concern and fuel behind the revolution was the so-called forceful implementation of policies, levies, and the controversial finance bill that would have hiked taxes. Amidst all this, the bill's parliamentary implementation process was underway despite Gen Z's strong voice opposing the proposed taxes (Muia, 2024).

According to Gen Z, the state-centred diplomacy and policy approach favoured the elite, including those in high-level government ranks, elected members of parliaments, and politicians (Shilaho and Monyae, 2024). Even so, peaceful protests with multitudes of youth in the capital, Nairobi, and other major cities across the country, including Kisumu, had begun the previous week, leading up to the week when the members of parliament were to vote on the bill. The outcome of the revolution was historical on the D-Day (Tuesday afternoon – 25 June, 2024), with thousands of youth storming into the Kenyan parliament building amidst strong police presence; damaging parliament property, suspending the parliamentary session that insisted on passing the bill, and even burning a section of parliament (Muia, 2024; Shilaho and Monyae, 2024).

A common trend illustrated by the Gen Z protests was the large number of young people who came out to exercise their democratic and civil rights (Muia, 2024). To put this into context, 75.1% of Kenya's 47.6 million citizens are younger than thirty-five years of age with the youth population aged between 18 and 34 reaching 13.7 million (Kenya National Bureau of Statistics (KNBS), 2019). Given that the majority of the Kenyan

population is classified as youth according to the above statistics, deliberations on peacebuilding cannot be regarded as definitive without incorporating their voice and involving them through activities that can bridge relationships across economic, social, political, and cultural divides. Kisumu County, situated in Western Kenya along the shores of Lake Victoria, rides on the same plane as it has a youth population of 367,446 according to KNBS data 2019 (County Government of Kisumu, 2019). In this regard, the youths' voice in the County is significant because they constitute a large number of the County's population.

Furthermore, the youth in Kisumu County play a significant role in the region's political and economic matters (County Government of Kisumu, 2019). As a County that is mostly ethnically homogenous and with numerous cases of violent flares motivated by politics during periods approaching and after elections (Safer World, 2015), their involvement and perceptions concerning peacebuilding remains key. Furthermore, the sharing of opportunities in the county remains a significant concern among the youth, with a substantial number unable to participate in economic, social, and political spheres, largely due to clan-based allegiances, nepotism, corruption, and internal politicking (Safer World, 2015). This prevailing situation intertwines deeply with the local peacebuilding efforts and initiatives that target the youth in the County.

As such, youth involvement requires safe spaces, and, as the Sport for Peace concept suggests (one of the contemporary peace-building strategies), it has the capacity to create these safe spaces. Since Sports for peace has been established by scholars such as Whitley, Farrell, Wolff, and Hillyer (2019) to have the power to build meaningful relationships across economic, social, political, and cultural divides; such a program can

create shared experiences that can not only connect individuals to communities but also create spaces for dialogue. By analysing sports for peace among the youth as a means of creating safe spaces for peacebuilding, this study gained an understanding of its significance, the way it works, and its potential challenges, thereby filling the study's gaps.

1.3 Statement of the problem

The youth in Kisumu County's political history have often been viewed as the energy behind inter-group clashes, inter-ethnic clashes, political protests, and violent extremism. This has repeatedly resulted in clashes between the youth and security officials or among the youth themselves thereby creating political, social, and economic instability in the region. Challenges such as poverty, unemployment, discrimination, and a lack of financial access and assistance have worsened the situation. On top on this, the sharing of opportunities in the County is still a major concern among the youth. The majority of them are unable to participate in economic, social, and political spheres, primarily due to clan-based allegiances, nepotism, corruption, and internal politicking, as previously established in the study's background information.

These phenomena have overshadowed the pertinent role that the youth can play in fostering peace and building meaningful political, social, and economic relations through peacebuilding efforts. Nonetheless, the concern that remains unanswered is whether the youth in Kisumu County constitute a reservoir of positive energy that can be channeled towards strengthening their involvement in the peacebuilding process. As the Sport for Peace concept suggests, it has the capacity to create safe spaces through social cohesion. This initiative can be employed to harness the power of sport and the County's sporting culture to support peacebuilding efforts. Sport for peace, especially those examined in

Kisumu County, including football, taekwondo, boxing, basketball, and athletics, can offer a political framework for justice and reconciliation, and champion the development of socio-economic foundations by creating safe spaces that encourage coexistence and the transformation of relationships.

1.4 Purpose of the study

The purpose of this study was to evaluate how sports programs can serve as a safe space for involving youth in dialogue and building a sense of shared identity and fellowship to champion peace and social inclusion.

1.5 Objectives of the study

1.5.1 General objective

The general objective of the research was to assess sport program opportunities and implications of using sport to involve and strengthen peacebuilding efforts among the youth in Kisumu County.

1.5.2 Specific objectives

- i. Analyze the role and significance of sport programs in youth-focused peacebuilding efforts in Kisumu County
- ii. Evaluate the ways sport can work towards peacebuilding among the youth in Kisumu County
- iii. Examine deterrents to Sport for peace initiative in promoting peacebuilding among the youth in Kisumu County

1.6 Research questions

- i. What are the roles of sport programs in youth-focused peacebuilding in Kisumu County?
- ii. What ways can sport programs work towards peacebuilding among the youth in Kisumu County?
- iii. What are the deterrents to Sport for peace initiative in promoting peacebuilding among the youth in Kisumu County?

1.7 Significance of the study

Significance of the study was to expand existing literature on Sport and Peacebuilding among the youth in the multidisciplinary context of ‘peace’ as a component within sport for development and peace (SDP). Youth-led peacebuilding strategies within the Sport for Peace schemes are increasingly becoming important as a means of preventing youth radicalisation and violence. For this reason, the study benefited local communities in Kisumu County by creating awareness about the utilisation of sports in peacebuilding. The existing literature on the role of youth in peacebuilding in Kenya has not been widely published, particularly concerning conflict transformation and prevention. The findings revealed the context of sports and peacebuilding in Kenya, which is particularly important to scholars and academic researchers. The findings also provided data and information to the County and other relevant authorities, informing strategies for peacebuilding. It also provided policymakers with a deeper understanding of sport as a safe space for involving youth in dialogue and building a sense of shared identity and fellowship, thereby establishing a framework for supporting peacebuilding.

1.8 Scope of the study

This research study was conducted in the context of sports for peace among the youth in Kisumu County. The study investigated the role of sports programs in youth-focused peacebuilding, their contribution to peacebuilding, and the limitations experienced by Sports in peacebuilding among the youth in the County. The sub-counties in focus were those with high reported cases of violence and youth-led demonstrations in the County with a target population of 116,297 youth (See Table 3.1). Among the citizens of Kisumu County, the youth were arguably the vital informants on matters of peace and sports programs as they are always directly or indirectly involved.

1.9 Delimitations of the study

Simon and Goes (2013) claim that delimitations are defined as the term to identify boundaries in research. In this case, the research topic was direct and simple, and above all, it touched on sports programs or initiatives as spaces available for youth in peacebuilding, as they are key drivers of positive change. Hence, the research focused solely on the youth's involvement in peacebuilding through sports, rather than sports initiatives, as it would have exceeded the study's scope. It has also been established that major sports events are often influenced by political forces, serving as tools of campaign, crowd violence, or pushing a political agenda, or other regional agendas that may disrupt peace (Lake, 2020; Sekot, 2009; and Spaaij, 2014). Due to the inseparable aspect of sports from politics, this study refrained from focusing on the connection between sports and political influences that may sometimes derail peacebuilding efforts, instead focusing on the potential of sports as a tool for promoting peacebuilding. Also, the study did not look at sport activities that are not focused on peacebuilding. Since the youth are active

individuals – decision-makers in various social, economic, and political spheres - and are generally more willing to share information, they were the primary participants in this study to provide a clear and valid representation of the implications of the Sports for Peace initiative in Kisumu County.

1.10 Limitations of the study

Connelly (2013) emphasizes the need to explain the limitations of a study or research. They are the shortcomings that come about due to aspects such as small sample size, weak methodology, or poor research design among many other factors. Supported by the author's explanations, this study was limited to the boundaries of Kisumu County – a small study area that cannot represent entire youth involvement in Kenya's peacebuilding efforts. As an academic study, the research was limited to the timeframe corresponding to the University's academic calendar.

1.11 Assumptions

Simon (2011) provided an explanation of assumptions in a research by expressing that they are the unexamined beliefs in a research and qualify as the aspects that make the study relevant but somewhat out of the researcher's control. This study was guided by the assumption that the sampled youth population represented the correct view of the entire population in the study area, and that if adequately involved in the peacebuilding process, they would become effective peacebuilders. The second assumption was that if sport programs are well used, they can support peacebuilding. As a volunteer in the field of sports, having worked with youth on various volunteerism programs focused on sports and talent acquisition, the third assumption was that there could be a link between sports programs and peacebuilding.

1.12 Theoretical framework

Osanloo and Grant (2016) define theoretical framework as a structure that supports the theory of a research study. In this study, the theory of conflict transformation, as an approach to sustainable peacebuilding, and the social inclusion theory, viewed from a sociological perspective, were employed as the theoretical frameworks. These theories, however, are not firmly grounded on sport and peace studies because scholars refer to sport studies as an interdisciplinary subject matter. To fill this gap, the theories were applied within peace-studies frameworks that align with Sport for Development and Peace (SDP), which are discussed in detail in this section.

The theory of conflict transformation is relatively new and still under improvement in the field of peace studies as explained by many schools of thoughts including Bock and Anderson (1999), Brubaker and Verdonk (1999), Galtung (1995), Green (2002), Lederach (1995), Spenser and Spenser (1995) and Vayrynen (1991). Based on the various schools of thought, as explained by Botes (2003), the theory of conflict transformation has thus acquired various meanings. In this study, the main areas of focus and meaning explored were in the context of individual transformation, social system transformation, and relationship transformation. As illustrated by Botes (2003) and later expounded upon by McIlroy, Brennan, and Barry (2022), conflict transformation is a theory rooted in the concepts of individual transformation, social system transformation, and relationship transformation.

Since conflict is a dynamic process that requires problems to be resolved or suppressed, it can lead to positive social change primarily because conflict transformation seeks to understand and address the underlying structures, behaviors, and attitudes that

contribute to conflict (Folger, Poole & Stutman, 2021). As described by Haas et al. (2020), transformation of individuals pertains to the elements responsible for meeting basic human needs, such as social, governance, and organisational structures. Transformation of relationships refer to the norms, relationships, cooperation, values, and beliefs, which shape human interactions and how the world around them is interpreted (McIlroy, Brennan & Barry, 2022). Transformation of social system elements pertains to relationship-building and collaboration processes and skills that enable interaction among people, along with their attitudes towards systemic change (Haas et al., 2020).

In the context of sport, the theory alludes that Sport can serve as a powerful medium for conflict transformation because it creates shared experiences, encourages teamwork, and promotes mutual respect. In divided or post-conflict societies, sport programs can create safe spaces where participants from opposing groups come together in a non-threatening environment (McIlroy, Brennan & Barry, 2022). These interactions enable both participants and spectators to see each other beyond stereotypes and potential historical grievances, laying the groundwork for empathy, dialogue, and reconciliation. Youths, on the other hand, possess immense potential as agents of change (Checkoway, 2024). As such, involving youth in sport-based peacebuilding initiatives provides them with opportunities for conflict transformation through building leadership and communication skills, engaging with peers from different backgrounds, and developing tolerance.

Besides, due to the necessity of exploring youth realities in peacebuilding, an analysis of their relations with available peacebuilding strategies, communication styles, and behaviours served as an appropriate way to assess their involvement in peacebuilding

(Akinyetun, Bakare, & Adedini, 2023). Hence, the rationalism behind the theory of conflict transformation is that if the encounters, communication styles, and behaviours that encompass the transformation of individuals, social systems, and relationships are disturbed, then sustainable peace may not be realised (Esho, 2024). For this reason, the theory of conflict transformation, as an approach to sustainable peacebuilding, advances the most appropriate theoretical scope when applied to the field of peace and sports. Sustainable peace is not achieved merely by ending violence, but by transforming relationships. When youth-led sport programs are embedded within broader peacebuilding strategies, such as education and reconciliation, they result in systemic change (Ozcelik, Nesterova, Young, & Maxwell, 2021).

In view of this, sport programs that integrate dialogue sessions, mentoring, or community projects amplify the transformational potential of youth involvement and their immense potential as agents of change (Banda, Whitley & Al Khori, 2025). By building bridges across ethnic, religious, or political divides through the potential of conflict transformation, youth sport initiatives can gradually reshape social norms and community dynamics (Grünenfelder, 2020). Additionally, this aligns with an interdisciplinary approach to advancing the understanding of the link between peace and sports, as proposed in the Sport for Peace and Development Theory (SPDT), which is derived from other theoretical concepts, including organisational change, humanistic, social, and educational psychology (Lyras, 2009). In brief, the Sport for Peace and Development Theory (SPDT) is a theoretical framework that examines how sport and physical activity can be utilised as a tool for promoting peace, fostering social development, and driving positive societal change (Bardocz-Bencsik, 2021). For this reason, these dimensions – particularly the sport

activity and social dimensions in reference to sustainable peacebuilding were analyzed in the context of the youth's peacebuilding reality through sports in Kisumu County.

The limitation of the theory of conflict transformation together with related schools of thought on transformation of individuals and relationships, however, is that they are mostly guided by the inspiration to understand the larger concept of peace (the relations, attitudes, communication styles, and the behaviors of human beings), which may fail to offer integrative framework in practical peace work (Maier, Allen & Burrell, 2014). Botes (2003) also argues that, despite the theory of conflict transformation's holistic and systemic approach to sustainable peacebuilding, there is limited publication showing the theory's utility. To counter this limit, Sport for Peace and Development Theory (SPDT) and the social inclusion theory was integrated to aid in contextualizing the manner in which the appropriate forms of intervention can be used to bring about the best possible results (Allman, 2013).

The concept, particularly social inclusion, refers to the process of enhancing participation in society, primarily for individuals who feel disadvantaged or marginalised (Juvonen, Lessard, Rastogi, Schacter, & Smith, 2019). The theory of social inclusion, according to Grunig (2023), puts emphasis on equal access to opportunities, resources, and rights. Additionally, it promotes the active involvement of all actors, regardless of historical differences or background. Therefore, the significance of social inclusion in complementing the theory of conflict transformation lies in its ability to shift attention from the group or individual to the key factors of the situation at hand. In other words, it contextualizes all actors of peacebuilding from the grassroots to the myriad of leaders and experts at the national level by illuminating how “social integration maintains and manages

the ways in which people move about and through their socially stratified worlds” (Allman, 2013). As a tool for social inclusion and integration, sport promotes values of fair play, respect, and equality, bringing together people from different backgrounds (Juvonen et al., 2019). It also provides a safe space that is non-discriminatory thus creating a sense of belonging and recognition for the youths involved in the sport-based initiatives.

The idea, according to Juvonen et al. (2019), is that social inclusion involves not only self-determination but also access to services, education, personal independence, and, most importantly, the fulfilment of social roles and interacting with society. These elements are deeply connected to peacebuilding, especially in societies affected by exclusion, inequality, and discrimination. Since sports also act as a platform for social inclusion, they can be utilised as a tool for building unified and resilient communities where everyone feels empowered, heard, and valued. Sport fosters inclusive participation, and with youth engagement, it builds mutual respect, cohesive communities, and open spaces for dialogue—all of which illustrate the core constructs of sport programs, youth involvement, and peacebuilding. These aspects were explored in the context of how they promote integration across various sectors of development, including Sport for Peace and Development Theory (SPDT), in relation to the role of sport in encouraging a more sustainable and holistic peacebuilding strategy (Massey, Whitley, Blom, & Gerstein, 2015).

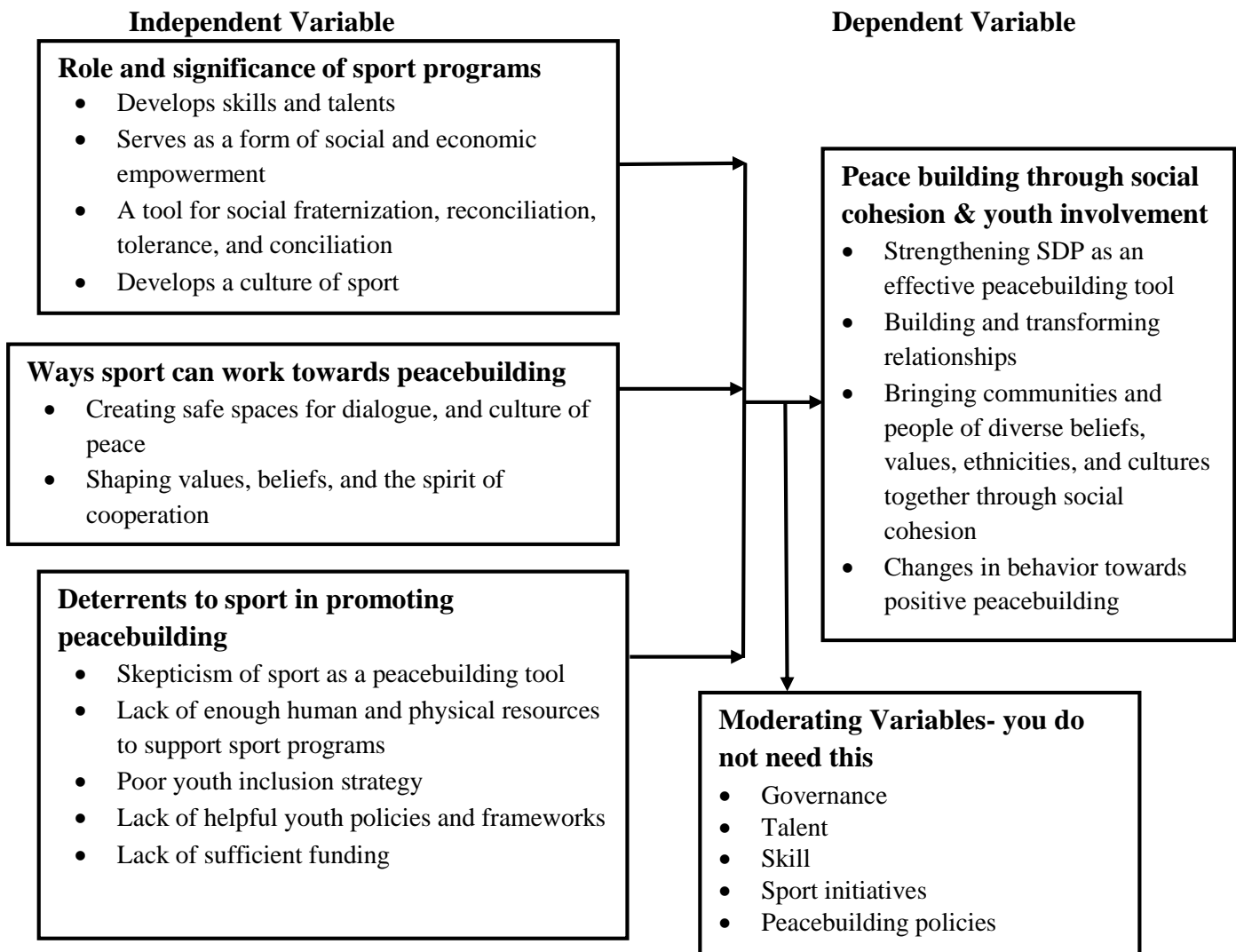
Van Santen (2021) not only emphasised that the inclusion concept aligns with the local context, the aspirations, and interests of peacebuilding actors, but also incorporates overlapping and multiple processes at various levels, involving different actors simultaneously. Hence, the theories of conflict transformation and social inclusion were

essential in examining the context and role of sport in promoting sustainable and holistic peacebuilding among the youth in Kisumu County. Collectively, the theories contributed to creating an understanding of how sport can be utilised as a tool among youth to foster knowledge creation, communication, talent promotion, inclusion, and capacity building. When given space, this approach can help build bridges across different groups and communities towards positive peacebuilding.

1.13 Conceptual framework

Casanave and Li (2015) explained that conceptual framework is vital in giving the researcher the understanding of how specific variables in a study are linked to one another. In this study's conceptual framework, the dependent variable was sport program participation while the independent variables were peacebuilding and youth involvement as shown in Figure 1.1. The moderating variables included governance, talent, skills, and sport initiatives.

Figure 1. 1 Conceptual Framework (Researcher, 2023)



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides a theoretical review of the literature on various terms and theoretical explanations, aligning with the study's objectives and theoretical framework, to understand youth involvement in sports for peace programs.

2.2 Empirical literature review

The section below presents an empirical literature review, drawing on findings from studies and scholarly materials to illustrate the connection between sports programs and peacebuilding.

2.2.1 Role of sports programs in youth-focused peacebuilding

When examining various publications on sports for peace programs, the majority of studies, such as those by Ameti, Arifi, and Memishi (2021), Krasniqi and Krasniqi (2019), Reynard (2020), and Rodríguez et al. (2024), support the role of sport in peacebuilding efforts among youth. Scholars such as Smith (2023) and Schulenkorf (2010) argue that sport provides a safe space and impressive platforms through which young people from diverse backgrounds or conflicting divides can engage in meaningful interactions. Rodríguez et al., (2024) and Rookwood and Palmer (2011) further established that the cooperative and inclusive nature of sports can cultivate relationships that transcend ethnic, religious, or political divides. As a physical activity, youth are typically encouraged to participate in sports as a means of staying active, busy, and, to some extent, serving as a form of social and economic empowerment (Howie, Daniels, & Guagliano, 2020).

In addition, scholars such as Clarke, Jones, and Smith (2021) highlight that sport programs have also served as an effective tool for social fraternisation, reconciliation, tolerance, and conciliation among disputing communities in Africa and many other regions worldwide. Further explained by Sisk (2024), as a cultural manifestation common to every society, the international community has also acknowledged the potential of sport and physical activity to support peacebuilding efforts. UNESCO, for example, has emphasised that to achieve the goals of peace and development, it is essential to acknowledge the cultural dimensions of sport, which it considers require further academic analysis (Gadai et al., 2022; UNESCO, 2009). Beyond the global popularity of sports and its alleged capacity to transcend cultural barriers, Sports for Development and Peace (SDP) advocates equally contend that sport possesses unique features that enable it to strengthen development and peace processes (Cárdenas, 2013; Kidd, 2008; Sapkota & Neupane, 2021).

Comparatively, numerous case studies examining the potential role of sports as a reconciliatory tool have arrived at the conclusion that sport can facilitate the reconciliation process (Guilianotti and Armstrong, 2011; Rookwood and Palmer, 2011; Sapkota & Neupane, 2021; Smith, 2023). In the Middle East, for instance, youth developed various sport support groups to develop their skills and talents despite the conflict, and it had a significant role in bringing together the clashing sides (Sugden, 2008). Similarly, as explained by González Martín et al. (2022), regions such as Colombia in South America have used sport to foster peaceful resolution – utilising the Football for Peace Methodology, dubbed “El Juego de la Paz - the Peace Game,” to create opportunities for dialogue.

Correspondingly, “Red fútbol y paz” – a Football and Peace program in Columbia supported by the German Agency for International Cooperation, the World Bank, and the UNDP, was also initiated in 2010 to address inequality, violence, poverty, social exclusion, and forced recruitment benefiting up to 25,000 children and youths (Cárdenas, 2013). Smith (2023) further explains that in the UK, communities such as The Madeley Youth and Community Project have been using sport to build bridges between the locals, refugees, and asylum seekers who moved into the area. Amara et al., (2005) further explains about the Swansea World Stars football team. Comprising refugees and asylum seekers, it has formed a competitive sporting team in a formal domestic league in Swansea. Its aim was developing a plan to build links with other local teams in the area, rather than simply playing football amongst themselves (Schrag, 2012).

Vuković, Dore, and Paz (2024) additionally provide an illustration about “Goles por la paz” – also referred to as Goals for Peace Project, a sport-for-peace example which was established in 2009 with an aim of empowering young people to build a culture of peace, advocate for pro-active reforms, and initiate change in the Negros Oriental region of the Philippines, Columbia, and Bogota’s Ciudad Bolívar – home to a huge number of Internally Displaced Persons (IDPs). According to Vuković, Dore, and Paz (2024), the “Goles por la paz” initiative employed cooperative games, sports training, seminars, and the popularity of football, alongside activity modules in areas such as conflict transformation and leadership, to achieve its goals. These cases demonstrate the important role sport can play in fostering social cohesion, building tolerance, and facilitating the process of reconciliation. The Goals for Peace Project and other initiatives cited illustrates how sport, when combined with deliberate programming, can serve as a form of social

infrastructure – fostering unity, identity, and collective resilience in conflict-affected communities.

Further elaborated by Dorokhina, Hosta, and Van Sterkenburg (2011), the Open Fun Schools project (OFFS) is another case that showcases the role of sports in peacebuilding. The OFFS encouraged social cohesion between formerly antagonistic communities in Herzegovina and Bosnia, demonstrating the capacity of sports to support peacebuilding initiatives and bridge divides. Using football as a universal language, the Open Fun Football Schools (OFFS) were launched in 1998 by the Danish organisation Cross Cultures Project Association (CCPA) in Herzegovina and Bosnia to bring post-conflict societies together (Dorokhina, Hosta & Van Sterkenburg, 2011; Testa, Maidano & Borović, 2024). The program offered five-day football sessions that brought together participants from diverse backgrounds, including gender, skill level, religion, ethnicity, and politics. Its main agenda was to ensure the games involved children from two different cities or municipalities, including different backgrounds, to promote interaction and understanding beyond their immediate social circles. When it began in 1998, it involved 2,254 children from 12 football schools and later expanded to include more children over the years (Testa, Maidano, & Borović, 2024).

As Testa, Maidano, and Borović (2024) noted, by focusing on inclusive football activities and fun, the program had expanded to 78 schools and involved more than 16,000 children aged 7 to 12 by 2003, even extending to neighbouring countries such as Montenegro and Serbia. Documentations reveal that cumulatively, all the Open Fun Schools project (OFFS) have involved roughly 150,000 children and about 13,000 volunteer football coaches as well as leaders, creating a neutral space where participants

can form friendships and collaborate thereby resulting in long-term peacebuilding efforts (Driessen, Repovac-Nikšić, Bernard & Sarajevo, 2024; Testa, Maidano & Borović, 2024). In 2009, the initiative received the Beyond Sport Awards in recognition to the role it played towards promoting peace through sports, especially bringing communities together, rebuilding social networks, fostering a culture of cooperation as well as understanding, and promoting healing and peace in post-conflict societies (Testa, Maidano & Borović, 2024). The Open Fun Football Schools (OFFS) initiative demonstrates that sports-based interventions, particularly when inclusive and community-driven, can yield long-term peacebuilding outcomes, even in deeply divided, post-conflict societies.

In Africa, case studies by scholars such as Kochomay (2007) reveal similar findings, illustrating how regions like Zimbabwe and Tanzania have utilised sport to strengthen bonds with their communities and expand opportunities for mutual support. According to Kochomay (2007), local football matches in Zimbabwe and Tanzania have been arranged to bring communities together, not only to create awareness of cultural differences but also to promote national identity. In later case studies documented by Kidombo (2012) and Meng, Zaidi, and Asma (2024), regions such as South Africa, Egypt, and Rwanda utilised sports to mitigate the struggle against apartheid, structural violence, tension, and ethnic clashes. From Kidombo's (2012) perspective, this was achieved by reinforcing the belief in the positive potential of sport through the organisation of sports teams comprising football players across racial, ethnic, and cultural divides. In the same token, Krasniqi and Krasniqi (2019) further highlighted that by bringing together a diverse group of individuals for a common purpose, sport have been utilized to champion and promote peace in places experiencing difficulty and conflict.

In Kenya, Borsani (2009) bolsters this view by emphasizing how sporting activities have been used to bring people together and foster peace. According to the findings in Borsani's (2009) pioneering study, there is a positive correlation between sports tournaments and reconciliation in conflict-stricken communities. Borsani's findings indicated a more positive and healthy environment as a result of sporting festivals and tournaments that were aimed at integrating groups having been in conflict. Mganda (2013) also points out that pastoralist communities have utilised athletics activities, such as the Tegla Loroupe Peace Race (Marathon), organised by the renowned Kenyan athlete Tegla Loroupe, who initiated the tournament as a means of promoting peaceful coexistence and resolving conflicts. The Tegla Loroupe Marathon, according to Mganda (2013), has become an annual event that hosts various warriors from rival tribes and elite long-distance runners in Kapenguria, West Pokot County, to help manage conflict in the County.

Beyond conflict management, Mganda (2013) notes that the race is also used as a fundraising event to support the Tegla Loroupe Peace Foundation, typically involving dignitaries, children, and politicians. The success of the peace programs has been largely attributed to celebrity sports personalities, who attend the events and create opportunities for advocacy on issues affecting various communities. In brief, Mganda's (2013) work highlights the role of sports programs in peacebuilding. Similarly, Rintaugu, Mwisukha, and Munayi (2011) and Wilson, Van Luijk, and Boit (2015) offer a critical view of SDP interventions in the 2008 post-election violence witnessed in Kenya, arguing that various sports typologies were used to intervene – they were aimed at “Resolution, Reconciliation and Reconstruction.”

According to the authors, the programs aimed to bring communities together by creating awareness against tribalism and enmity due to political differences (Rintaugu, Mwisukha, & Munayi, 2011; Wilson, Van Luijk, & Boit, 2015). This analysis affirms that sport is a multifaceted peacebuilding tool, capable of fostering awareness, mobilizing resources, and promoting social healing across political, ethnic, and generational divides. The case studies and reflections from Mganda (2013), Rintaugu et al. (2011), and Wilson et al. (2015) demonstrate that sports-based programs, when well-designed, can encompass the elements of advocacy, education, tolerance, and healing. Sports-based interventions can thus serve reconciliation goals, especially after political violence (as in Kenya's post-election case 2008). Sport serves not just symbolic but also restorative functions, helping communities rebuild relationships and trust.

The application of sport as a peacebuilding tool within Kenya has been explored by various scholars and organizations, revealing both shared and distinctive practices. Furthermore, various organisations in Kenya, such as Agent of Peace and the Life and Peace Institute, have utilised sports as an instrument for peacebuilding. Among the components of the organisations' activities, as revealed by Lynch, Cheeseman, and Willis (2019), included conducting peaceful sports matches and events, which offered a platform to preach against violent extremism and create awareness among the youth through training in schools and partnering with like-minded organisations. This highlights a structured, programmatic approach to peacebuilding, targeting youth through educational initiatives and partnerships. In contrast, Golicha (2017), Kidd (2011), and Kimenyi & Kimenyi (2011) focus more directly on the grassroots implementation of sports programs in specific counties such as Nairobi, Mandera, Marsabit, and Wajir. Here, youth from different

communities have similarly been able to use sports programs as a platform for addressing issues of crime and violence through sustained dialogue. This suggests a more community-driven approach, emphasizing dialogue and engagement over formal training.

Kimenyi and Kimenyi (2011) further expand the discussion by noting that the Rift Valley region in Kenya has witnessed an upsurge in sport-for-peace activity, although it is still not widely published in academic literature. Their observation contributes a much broader perspective on the visibility and need for documentation of these efforts. Additionally, as stated by Kimenyi and Kimenyi (2011), sport has been increasingly used mainly in the context of artistic and cultural expression as a tool to achieve developmental goals, peace, and conflict resolution, thereby highlighting the multifaceted roles of sport beyond physical activity alone. In summary, while Lynch, Cheeseman, and Willis (2019) emphasise organisational frameworks and educational interventions, Golicha (2017), Kidd (2011), and Kimenyi and Kimenyi (2011) provide a broader geographical and cultural lens on the localised use of sport for dialogue and peacebuilding. Together, their findings underscore the diverse strategies employed across Kenya, ranging from formal institution-led programs to community-based and culturally integrated initiatives.

Conclusively, these types of programs, as explained in the various published materials, focus on connecting individuals across divides and building local capacities for communities, irrespective of their religion, gender, culture, or ethnicity. Therefore, it can be concluded that sportsmanship as a peacebuilding tool has great potential for building common ground for dialogue, creating harmonious relations, and fostering human connections that can assist in resolving differences or conflicts.

2.2.2 Ways sports can work towards peacebuilding

Smith (2023) explains that sport is fundamentally about providing opportunities for individuals and communities to participate in sports competitions and engage in physical activity. The United Nations (UN) (2003) report on sport and peacebuilding supports this view by emphasising that sports allow those who participate in them to optimise their physical fitness levels, mental health, and inclusion. Most importantly, as cited by the UN (2003), sport is not only a physical activity but an area where people interact socially. Sports works primarily by bridging relationships across cultural divides within society, and by building a sense of shared identity and fellowship among groups that might otherwise be inclined to treat each other with distrust and hostility. The literature by Smith also highlights that it is all about creating a space where people can enjoy a shared identity, passion, culture, and time together, while simultaneously celebrating each other's differences through a leisure activity (Smith, 2023).

Under specific conditions, as suggested by Contact Theory through a different critical lens, intergroup contact can enhance relations between people from different social divides, ethnic backgrounds, or races, and can also reduce prejudice among groups (Tropp, White, Rucinski, & Tredoux, 2022). The key conditions, as explained by the Contact Theory, that can enhance relations and reduce prejudice include common goals, institutional support, equal status of intergroup individuals, and cooperation. The theory emphasises that these aspects are attained through positive interactions, similarities rather than differences, direct engagement in common activities, and the potential for shared understanding. This offers a critical perspective on how and why intergroup sports

programs can transform attitudes and relationships among young people (Schulenkorf & Sherry, 2021).

As further explained by Lederach's framework, constructive relationships between communities must accompany the formation of systemic structures, which often results in true peace (Milojević, 2024). Building such a condition requires a neutral and non-political space that encourages dialogue, empowerment, interaction, and non-violent communication. This analysis supports the conclusion that sports programs among groups, under the right relational conditions, can significantly foster lasting peace, especially in ethnically or politically divided societies. Contact Theory, on the other hand, provides a theoretical basis for understanding how and why sports interactions lead to attitudinal and behavioural change, whereas Lederach's peacebuilding model emphasises the necessity of incorporating such systemic structures within the larger goals of peacebuilding. Together, these frameworks validate the growing use of sports for peace initiatives as evidence-based strategies for youth engagement and sustainable peacebuilding.

Similarly, the Conflict Transformation Theory, as proposed by Botes (2003), complemented by the social inclusion theory of Allman (2013), within the context of Sport for Development and Peace (SDP), emphasises the importance of resolving disputes by addressing the underlying structures and relationships that perpetuate conflict. Accordingly, Sports as an activity fit within the Contact Theory and Lederach's framework, as it serves as a vehicle for contact. Sport, as explained by advocates of SDP and within the context of Conflict Transformation Theory and Social Inclusion Theory, also provides a neutral environment where people from different backgrounds come together to participate in a common event. The theoretical link, as explained by Milojević

(2024), is that conflict transformation and contact through social inclusion enable individuals within the sporting context to build new bonds, challenge old stereotypes, and redefine their relationships.

Besides, Makwerere and Chirowodza (2024) stressed that through sporting event, people get involved in activities that foster joy, cooperation, sense of achievement, common victory, and teamwork. These are the raw ingredients for breaking down stereotypes and encouraging positive interactions between groups as illustrated by the Contact Theory. Schulenkorf and Sherry (2021) supports this view by stressing that a great example of sports as a vehicle of contact in regard to the Contact Theory is the “Sport for Peace” initiatives. As explained by the theoretical link between Contact Theory and its impact on intergroup relations, it correlates well with the peacebuilding process – especially by offering a platform for individuals to form new, positive relationships and overcome deeply rooted stereotypes (Gerstein, Blom, Banerjee, Farello, & Crabb, 2021).

Jarvie's (1994) publication correspondingly indicated that sport and leisure activities are a critical and integral part of a community's social life, intricately linked to society and politics. As clarified by Jarvie (1994), he meant that mechanisms of sport diplomacy can be used to achieve peacebuilding. Arguably, this could be the reason sports are increasingly being part of the peace builder's toolkit globally. As mentioned in the United Nations (2003) report on Sport for Development and Peace (SDP), sports can be used as a means of moving towards sustainable development. They can be utilised to build relationships between different groups, prevent conflict, and enhance respect (Schreiner, Kastrup, & Mayer, 2024). In other words, sports offer a platform where people can learn life skills such as confidence, discipline, and leadership, which, in their inherent nature,

promote social cohesion because these skills nurture the spirit of respect for others, cooperation, and tolerance. The life skills equally foster positive interactions and builds self-esteem.

In other findings, sports such as Football, Athletics, Dance, and Basketball have also been widely used in peacebuilding programs as illustrated by authors such as Darnell and Black (2011) and Schulenkorf (2010). The authors illustrate growing support for peacebuilding through sport among sport organisations, sport-focused NGOs, and international development stakeholders. According to the authors, sport play an integral part in people's lives, with some as active participants and others as spectators (Darnell & Black, 2011; Schulenkorf, 2010). In such cases, most cultures associate sport with positive values, such as health and wellbeing, education and mindfulness, and fitness and wholeness (Crawford, 2004; Darnell & Black, 2011; Schulenkorf, 2010). In doing so, sports can encourage non-violence, foster teamwork, and promote fair competition. The United Nations also reports that sports participation is considered a human right that contributes to the healthy growth and development of young individuals (Schreiner, Kastrup, & Mayer, 2024). Acquah-Sam (2021) reinforces this argument by stating that sporting activities can create employment and business opportunities in multiple sectors, which can, in turn, bring about socioeconomic development, thereby keeping those involved in income-generating activities. Sport also bridge various aspects of the social fabric, like cultural and ethnic divides.

Furthermore, Schulenkorf and Sherry (2021) explain that sporting activities contribute significantly to unity, tolerance, understanding, and cross-cultural dialogue – all of which serve as vital elements that provide opportunities to create a conducive

environment for peace-related initiatives. On the same note, Cárdenas (2015) explains that Sport for Development and Peace (SDP) excellently fits the description of a booster for social change and development because sport has the ability to connect people, capacity to divert violent behavior, and the potential to inspire and motivate. This aligns with Schulenkorf's (2010) study, which aimed to analyse the relationship between ethnic reconciliation and sporting events in creating social change in war-torn Sri Lanka among Tamil, Muslim, and Sinhalese sportspeople. The study's findings revealed that sporting events serve as vehicles for inclusive social change through the creation of common interests, the formation of interpersonal friendships, and the development of shared identities.

As Cárdenas (2015) also noted, efforts towards peace promotion are not only limited to ending hostilities but mainly by having in place peace movements which aim at mobilizing cultural and social sectors to act in favor of peace through the establishment of social identities that can be experienced simultaneously, particularly if incorporated into a greater agenda of political support. Moreover, findings from a study on the role of sport in fostering social integration among different ethnic groups in South African schools, published by Sportanddev.org (n.d.), also showed that sport can be successfully utilised in establishing relations between different groups. Some of the areas tested included non-verbal means of communication in sport, the ability of sport to transcend class divisions, and using sports to engage in collective experience (Sportanddev.org, n.d.). The study's results indicated that participants in sporting activities displayed fewer stereotypes about people from other races compared to non-participants (Sportanddev.org, n.d.).

Scholars such as Efebeh (2020) have proposed that sports can also contribute to peacebuilding by increasing national pride and fostering a sense of national unity. On the same degree, according to a report by the United Nations on the International Year of Sport and Physical Education released in 2005, sports create a sense of national identity more so at the elite levels (Sportanddev.org, n.d). By strengthening people's national pride and creating a cohesive national identity, sports provide a positive image of a nation to the international community. An example of this is the case study in Liberia, which showed that football is considered a "neutral" pursuit. It remained a common cultural practice despite the ongoing war. Football tournaments were the only occasions that were considered to produce a feeling of national unity during the civil war (Sportanddev.org, n.d).

The role of sport in promoting peace, social inclusion, and conflict resolution has been a consistent theme across several studies, each contributing unique perspectives (Ameti, Arifi & Memishi, 2021; Efebeh, 2020; Reynard (2020); Schreiner, Kastrup & Mayer, 2024). According to *Sport and Peace, Social Inclusion, Conflict Prevention and Peace-Building* (n.d.), sports, especially at an elite level, has also been used to create space for dialogue by diffusing political tensions between conflicting nations. This macro-level application of sport demonstrates its potential for peacebuilding in resolving conflicts. Complementing this assertion, Harms (1982) provided a much earlier, micro-level analysis showing that there is an emergence of intense interpersonal relationships that are provoked when people participating jointly in a sport make direct physical contact with each other. This finding suggests that sport's impact on peace and inclusion also manifests through personal, embodied experiences during shared participation.

Building on the institutional commitment to sport for peace, a study by the United Nations found that approximately 69% of developing countries and 85% of developed countries are either using or already planning to use sport for conflict resolution and peacebuilding as their national strategy (*Sport and Peace, Social Inclusion, Conflict Prevention and Peace-Building*, n.d.). This statistic highlights the global recognition of sport as a means of promoting peace, particularly in policy and strategic planning. In contrast, Keim (2006) offers a cultural lens, noting that traditional games and dances are effective media in overcoming the initial challenges to interaction. This highlights the importance of culturally embedded practices in fostering early-stage interpersonal cohesion. By promoting such activities among the youth, it ensures that social inclusion and cohesion are promoted, despite class or social differences (Nhengu, 2024).

Additionally, the developmental aspect of sport in shaping inclusive behaviour across class lines is addressed by Heinemann (1979), who found that it is only until people reach around the age of 20 that they display class-specific differences in their sports behaviour. This implies that promoting sports among can serve as a preventive measure against social division by fostering early inclusion and cohesion. While *Sport and Peace* (n.d.) and the United Nations emphasize the strategic, national, and diplomatic uses of sport for peace, Harms (1982), Keim (2006), and Heinemann (1979) focus on the interpersonal, cultural, and developmental mechanisms through which sport promotes inclusion. Together, these findings present a multifaceted view of how sport functions at both institutional and individual levels to build bridges in divided communities or societies.

In conclusion, there is evidence to support the use of sports initiatives and programs in promoting peacebuilding and achieving the desired developmental goals. Sport can thus

be regarded as a tool that fosters social interaction through the collective experiences of participants and also through physical contact. Above all, sports, especially among youth and children, transcend class divisions.

2.2.3 Deterrents to sport for peace initiative in promoting peacebuilding

Both Corissajoy (2016) and Gadais (2019) highlight that sport for peace programs share common principles, such as quantity, universality, and quality, despite also being governed by different principles and project administrators due to the existence of various types of sport initiatives, implementation methodologies, and resource availability. This gives rise to the many challenges that sport and peace programs face in their initiative to promote peacebuilding. While Corissajoy (2016) presents sport as an effective tool for peacebuilding, mainly in divided communities, Gadais (2019) questions this optimism, arguing that many SDP projects often fail to attain their goals due to implementation and planning challenges resulting from highly changing contexts and limited resources. Despite some agreement with the previous statement, Welty Peachey et al. (2018) also include scepticism of sport as a peacebuilding tool, exclusion issues for participants, and establishing a credible monitoring and evaluation system as another common challenge encountered in SDP projects. Welty Peachey et al. (2018) argue that these challenges hinder the use of sport for peace initiatives in promoting peacebuilding at global, regional, national, and even local levels. Similarly, some researchers have criticised the success of SDP projects due to the aforementioned challenges, as cited by Gadais (2019). In contrast to Welty Peachey's et al., (2018) findings, AlKhalifa and Collison (2022) suggests that exclusion issues and the establishments of credible monitoring and evaluation systems are human in nature, which can be addressed effectively if there is goodwill.

There is a general consensus among scholars, such as Corissajoy (2016) and Nygård & Gates (2013), that scepticism of sport as an efficient way to promote peacebuilding is similarly a deterrent to the sport for peace initiative. According to Corissajoy's (2016) findings, critics argue that sport promotes competition, which in turn promotes aggression. This aggression brought about by sport may trigger violence. In the year 1969, for example, El Salvador and Honduras were at loggerheads as they fought in what is often referred to as the Football War (Nygård & Gates, 2013). There were extensive riots that took place during the qualifying rounds of the 1970 FIFA World Cup. This took place during two matches between the two countries. Although issues of land reform and immigration were the basis of the conflict, the violence was catalysed by the sporting event. In this way, the sport event highlighted animosity rather than being a tool of peacebuilding. Such incidents have been among the reasons for scepticism about sport as a peacebuilding tool.

Grix and James (2024) also concluded that sport politicization is another challenge towards attaining the goals of sport for peace initiatives. Sisk's (2024) point of view is in agreement with that of Grix and James (2024). Based on the explanations provided by Sisk, there are sceptics of sport as an effective way of promoting peacebuilding, particularly regarding the politicisation of sports (Sisk, 2024). In such scenarios, the sport events or organisers may be influenced or controlled by a political agenda. If this is the case, according to Dart's (2022) viewpoint, it interferes with the core mission of utilizing sport as a tool for social inclusion and promoting peace. Lenskyj (2020) further explains that if the objectives of Sports for Peace (SDP) go beyond promoting unity, peace, and social development, then it poses a significant challenge to its role in peacebuilding. In recent times, for example, the International Olympic Committee (IOC) has maintained the

significance of political neutrality to ensure that sports are used only to promote inclusivity and not for political leverage (Lenskyj, 2020).

Several scholars have examined the influence of political agendas on Sport for Development and Peace (SDP) programs, presenting both converging and reinforcing perspectives. Dart (2022) emphasises that when political agendas are involved in SDP programs, it compromises inclusivity and neutrality, resulting in the promotion of specific political views, favouritism, and the exclusion of certain groups, thus undermining the aim of SDP programs. This assertion aligns with Kaal's (2021) argument that when political agenda mixes with SDP programs, it may contribute to diversion or redirection of resources to serve political interests, can lead to erosion of public trust in the SDP initiatives, can make the sporting events become an arena for conflict, and can amplify existing societal divisions. Both Dart (2022) and Kaal (2021) agree on the concern that political interests may influence the polarisation of community ties, as the agenda behind political groups is often focused on pushing the demands of elites, rather than the collective public good aimed for by SDP programs. Dart underscores that the agenda behind political groups is often about catering to the demands of the elites, contrasting sharply with the inclusive and equitable goals that underpin SDP programs (Kaal, 2021).

In contrast to Kaal's (2021) findings, Reynard (2020) suggests that sport is still a great peacebuilding tool because of its ability to encompass each and every one in their participation. This fosters a sense of inclusion and neutrality among participants, regardless of their diverse interests, origins, backgrounds, or ethnicities, as they gain a sense of belonging to a particular group (Reynard, 2020). On the other hand, however, as sports become more elite and structured, tournaments are often organised on a single-elimination

basis. For this reason, instead of promoting inclusion, it may end up promoting exclusion and division (Donnelly, 2011). If this is the scenario, sport can gain the potential to break down bonds rather than build them between participants and fans, as the goal for the participants now becomes the need to win (Donnelly, 2011). This could be one of the deterrents to sport for peace initiative in promoting peace. Still, AlKhalifa and Collison (2022) maintains that this can be addressed through the use of an all-encompassing participant's inclusion strategy so that even if there are losers in the game, they still feel included and will only view the final result through the lens of sportsmanship.

Kibe et al. (2015) gives a different account of challenges, particularly in Africa. In Africa and most developing countries, as documented by Kibe, numerous difficulties exist in eliminating linguistic barriers, the lack of equitable facility distribution, and ethnic prejudices (Kibe et al., 2015). Africa, for instance, is one of the continents with the most diverse ethnic communities (Posner, 2004). As a result, peacebuilding sports programs can potentially encounter challenges in eliminating ethnic barriers (Keim, n.d.). This is because language and ethnicity play a huge role in the sense that it is like an unintentional "sub-text" that indicates that the speaker is a member of a particular community. This could hinder efforts at inclusivity among the participants, as they still perceive division based on their ethnicity. In contrast, Keim (n.d) counters this argument by explaining that to promote multiculturalism within sports, it is essential to include multilingual trainers, teachers, and coaches. Such a strategy can counter ethnic barriers as a deterrent to sport for peace initiative in promoting peacebuilding, especially in African countries (Keim, n.d).

Coalter (2010) equally emphasised that the lack of helpful youth policies and frameworks in most developing countries is a major hindrance when it comes to

implementing sports and peace initiatives. Furthermore, the role of supportive policies and structural frameworks in facilitating successful SDP programs has been widely acknowledged in the literature (Dixon et al., 2019; Sapkota & Neupane, 2021; Whitley et al., 2019). This observation highlights the systemic and institutional barriers that constrain the effectiveness of SDP efforts. Supporting this viewpoint with a context-specific example, Muthuri (2016) identifies Kenya as one of the countries that has experienced this kind of deterrent to sport as a tool for promoting peace. In particular, Muthuri draws attention to sport programs operating in the Mathare and Kibera slums, which aim to transition youth from a life of crime and conflict to becoming productive members of society.

While both Coalter (2010) and Muthuri (2016) recognize the structural limitations facing SDP implementation, Muthuri adds depth to the discussion by identifying on-the-ground challenges specific to the Kenyan context. According to Muthuri (2016), challenges arise during the implementation of peace initiatives through sports. These challenges include a lack of proper leadership and management, insufficient investment, and low participation in peacebuilding sports programs. Thus, whereas Coalter provides a broader critique of policy-level inadequacies in developing countries, Muthuri complements this by detailing practical obstacles encountered at the community level (Coalter, 2010; Muthuri, 2016). Together, their findings underscore the need for both macro-level policy reform and micro-level program support to realize the full potential of sport as a peacebuilding tool.

Muthuri (2016) also reinforces that for sport to be an effective tool in peacebuilding, it is essential that the leaders of the sport programs are equipped not only

with proper management skills but also with efficient conflict management skills. Similarly, based on interviews conducted in Mathare and Kibera slums, most leaders of youth sports programs indicated that they lacked proficiency in conflict resolution (Kibe et al., 2015). This was a hindering factor, as the youth leaders were expected to provide guidance and ensure that issues encountered by the youth were addressed in a timely manner to avoid any conflict. While both Muthuri (2016) and Kibe et al. (2015) emphasize the importance of leadership and conflict management skills, Kibe et al. (2015) provide a more empirical, community-based insight that reveals the actual deficiencies in local sport leadership. Therefore, it is evident that with proper leadership and management, sport can be an effective peacebuilding method.

A lack of sufficient funding for sports programs can equally create challenges in implementing sports as an effective tool for peace development (Beutler, 2008; Peachey, Cohen, Shin, & Fusaro, 2018). These authors highlight the broader issue of inadequate financial support, which undermines the success of sport-based peace initiatives. In comparison, Kibe et al. (2015) provide a more localised perspective, emphasising that when participants in sports tournaments and programs are not adequately compensated or supported, their morale to be involved is diminished. This in turn, could reduce the effectiveness of such initiatives and the impact of peacebuilding sport programs. Specifically, in Kibera, Kenya, payments for players and coaches were reported to accrue over up to three months, thereby undermining the belief that youth would engage in these programs (Kibe et al., 2015). Therefore, it can be concluded that with sufficient investment in sport peacebuilding initiatives, there can be more progress in promoting peace.

Research by Kibe et al. (2015) also showed that young people prefer to attend programs that offer rewards, such as certificates of participation, refreshments, T-shirts, and stipends. In contrast to general peacebuilding initiatives that often fail to attract youth participation, Kibe et al. (2015) explain that peace meetings are mostly attended by the elderly and middle-aged, thereby leaving a gap in their exclusion of the youth. This contrast highlights how traditional formats of peace engagement may not be as effective in reaching younger demographics. Therefore, having frequent youth sport programs with an integrated reward system would encourage the young people to participate more. In the long run, it can enable them to learn how to become peace ambassadors.

In summary, it is evident that, as much as sport is an effective tool for promoting peacebuilding, there is also a need for an effective action plan and adequate resources when implementing sport programs. It is also fundamental for administrators to make continuous changes to better the implementation and success of SDP projects. This ensures the sound management of the peace initiatives in place, infrastructural improvements to sports facilities, and the availability of resources at the grassroots level.

2.4 Summary of the reviewed literature and research gap

This chapter illustrates various aspects and case studies of sport in peacebuilding, explaining the overall significance of Sports for Development and Peace (SDP). It provides an explanation of what SDP means by illustrating the SDP approach and by evaluating youth involvement in peacebuilding through sport programs and initiatives. Emphasis has been on the local and humanistic spaces for peacebuilding. From the literature review, there is evidence that initiatives established through sports can promote peacebuilding. According to the findings, for example, approximately 69% of developing countries and

85% of developed countries are either currently using or plan to use sport for conflict resolution and peacebuilding as part of their national strategy. The review has also revealed how SDP programs have been instrumental in championing peacebuilding through various programs and projects in Latin America, Africa, the United States, and Asia, with football as the most common sport. Other forms of sport have similarly been revealed to be important in promoting peace and related initiatives.

From the literature review, it is evident that indeed sport for peace projects play a significant role in fostering and building sustainable peace, although such programs face challenges due to aspects such as limited resources and continuously changing contexts. The success of sport for peace programs is heavily dependent on proper planning, effective implementation, adequate manpower, and ongoing adjustments to enhance the project's outcome. Also, there is need for broader youth participation and their inclusion in decision making. If sports mix their agenda with politics, they can compromise inclusivity, divert resources, erode public trust, and even exacerbate existing divisions and conflicts. Still, if these challenges can be addressed according to the literature review, the power of sport in peacebuilding is immense.

Despite this optimistic view, some researchers still maintain there is need to look at sport's role in peacebuilding from a more critical perspective. While debate about the growing recognition of sport's potential in promoting peacebuilding among young people is ongoing, there is limited empirical evidence, as well as theoretical development. Sisk (2024), for example, highlights the lack of comprehensive empirical evidence supporting the long-term impacts of sport-for-peace programs. Sisk argues that without careful facilitation and contextual understanding, sport programs in peacebuilding cannot be

adequately understood. Also, the majority of literature tends to generalize the role of sport in peacebuilding and there is a general lack of youth-centered voices. Moreover, existing literature on sports for peace initiatives (SDP programs) has mainly been documented by NGOs with only a few scholarly publications, which limits academic perspectives. These gaps highlight the need for further academic inquiry and practical investigation. As such, this study sought to examine the role of sport in peacebuilding by looking into the youth's voices and involvement in sports for peace programs in Kisumu County and the present challenges to fill these gaps.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explains the research design, research site and rationale, target population, sampling procedures, sample size, reliability and validity of the research instrument, data collection procedures, data analysis and presentation, and ethical considerations.

3.2 Research design

The research study adopted a cross-sectional study design. Cross-sectional information gathered represents what is going on at a particular point in time. This is important in collecting qualitative and quantitative data because cross-sectional studies collect data using questionnaires and interviews (Creswell, 2015; Olsen and Marie, 2004). Quantitative data focused on descriptive and inferential statistics. This approach produced results in form of tables, figures and graphs which formed the basis for discussion and conclusions about findings. For qualitative data, this was in form of statements by which respondents offered suggestions, opinions, and strategies for achieving the results. The analysis of qualitative data provided the basis for in-depth understanding of the situation under study.

3.3 Research site

The Kenya National Crime Research Centre and the World Bank have shown that youth in Kisumu County have always been blamed and largely involved in violence during elections, demonstrations or protests. In explaining ethnic violence in Kenya as documented by the Centre for Human Rights and Policy Studies (CHRIPS), Mkutu,

Marani, Ruteere, Murani, and Ruteere (2014) further established that Kisumu County is considered the hub of Kenya's electoral and political violence owing to the regions political history, various violent protests, and confrontations that have considerably been witnessed in the region during elections and political disputes. Kondele, for instance, is widely known as an area hosting a large number of idle and unemployed youth who are highly radical and easily initiate violent protests (Cleven, 2013).

Basing on the above findings, the research sites in this study included areas where youth have initiated and taken part in violent acts. Besides, most of the youth in these areas were considered as they are people who have lived in Kisumu for the most part of their lives. The target research areas were Manyatta "B", Nyalenda "A", Migosi, Kondele, Nyalenda "B", and Ahero. Kisumu County, therefore, served as an ideal research site by giving a clear picture of the role SDP can play towards sustainable peacebuilding.

3.4 Target population

Robinson (2014) explains that target population is the entire group of people that a researcher is interested in generalizing conclusions. The primary target population was the Kisumu County youth within the age brackets of 18 and 35, comprising of 367,446 individuals according to the Kenya National Bureau of Statistics (KNBS) 2019. The target population accounted for 31.8% of the total population (Kenya National Bureau of Statistics, 2019). The youth in Kisumu County were targeted primarily because they are active people – passive or active decision makers in various social, economic spheres, and are always more willing to give information.

The targeted areas included Manyatta "B", Nyalenda "A", Migosi, Kondele, Nyalenda "B", and Ahero collectively making up a study target population of 116,297

youth. The areas were chosen because they usually record the highest cases of riots, protests, and confrontations with the police whenever political, electoral, cultural, social, or economic disputes arise. The County and local government officials, and leaders in charge of sports and peace initiatives were also be targeted for the study as they served as key informants – mainly in regard to explaining the youth involvement in sports programs and in evaluating the significance of SDP towards sustainable peacebuilding.

3.5 Study sample

3.5.1 Study sample size

For the youth participants, the study recruited a total of 382 respondents using stratified random sampling with 56 (14.62%), 56 (14.62%), 39 (10.18), 95 (24.80%), 64 (16.71%), and 72 (18.80%) coming from Manyatta “B”, Nyalenda “A”, Migosi, Kondele, Nyalenda “B”, and Ahero respectively. The sample sizes for various respondent groups from the specific areas is illustrated in table 3.1. FGD participants were selected through convenient and purposive sampling involving a total of 40 individuals. Each FGD had 10 participants with each having the participants from Manyatta “B”, Nyalenda “A”, Migosi, and Kondele research sites. The four sites were specifically selected for the FGD because they had the most active youth in political, socio-economic, and policy issues affecting the County. They also had the most active youth in sport activities. The research sites were also concentrated around the same area to make it easy and affordable for the researcher to conduct the focus group discussion. Interviews for the County and local government officials, and leaders/coaches/trainers in charge of sports and peace initiatives as key informants only had 10 respondents.

3.5.2 Sampling procedure

The study used convenience and purposive sampling, complemented with stratified sampling, to achieve high precision study outcome. For convenient sampling, the study selected participants who were easiest to access – those who were readily available for the interview (Golzar, Noor & Tajik, 2022). Purposive sampling targeted specific individuals, especially the key informants as this sampling technique assured that the study is more deliberate and focused on research goals (Campbell et al., 2020). Therefore, convenient and purposive sampling were used because it helped in selecting useful study participants that can offer relevant data. The approach ensured that the respondents chosen were accessible and had the specific knowledge or experience relevant to the research problem. As explained by Islam and Aldaihani (2022), purposeful sampling selects information rich cases for in-depth study. This enabled the researcher to focus on participants who could provide detailed and meaningful insights, enhancing the depth and quality of the findings.

Since convenient and purposive sampling are both non-probability methods, stratified sampling was also applied to strengthen the reliability of the results and minimize sampling errors (Shamsudin, Hassim & Abd Manaf, 2024). Narayan, Sinha, and Singh (2023) proved that stratified sampling is ideal for a research that seeks to achieve higher precision and ensure a high degree of repetitiveness of all the strata in the population. This method divides the population into distinct subgroups or strata and ensures that each is proportionally represented, thereby enhancing the representativeness of the sample. For this study's case, the participants were divided into strata on professional and education basis including Student, Employed, Unemployed, and Informal Sector and then randomly selected them from each category to participate in a study. Hence, this study utilized

stratified sampling to limit the possibility of biasness and to ensure equal opportunity of selecting the respondents (Narayan, Sinha & Singh, 2023). Combining these sampling techniques allowed the study to balance depth (through purposive sampling) and breadth (through stratified sampling), ensuring that the results are both rich in detail and generalizable across relevant groups within the population.

For the sample size selection, the Cochran formula was employed. Cochran (1977) showed how sample size calculation for both finite and infinite population can be done. The Cochran formula can determine an acceptable sample size, which can provide an estimate for a whole population with good precision. The sample size was hence calculated using the Cochran formula. Convenience and purposive sampling was used to select key informants and FGD participants while stratified sampling was used in the selection of the quantitative survey respondents. The stratified samples were made up of youth from Manyatta “B”, Nyalenda “A”, Migosi, Kondele, Nyalenda “B”, and Ahero between the ages of 18 and 35. The FGD participants were selected from four key research sites (Manyatta “B”, Nyalenda “A”, Migosi, and Kondele). The sample sizes for the various respondent groups are illustrated in table 3.1 and was calculated using the Cochran formula for finite population. Assuming there is infinite population, where variability is unknown in the proportion that is targeted; and assuming $p = .5$ (maximum variability) and that the researcher desires a 95% confidence level and $\pm 5\%$ precision. The resulting sample size is demonstrated by;

$$n = \frac{(1.96)^2(.5).5}{(.05)^2} = 384; \text{ but according Cochran for finite population, the sample size can be}$$

adjusted as follows;

$$n = \frac{n_0}{1 + \frac{(n_0-1)}{N}} \text{ Where } n \text{ is the sample size and } N \text{ is the population size.}$$

As published by the 2019 Kenya National Population and Housing Statistics (KNBS) population census, Kisumu County population was 1,155,574 comprising of 367,446 youth (KNBS, 2019). The youth population is made up of 367,446, accounting for 31.8% of the total population (KNBS, 2019). Using the 2018/2019 Kisumu County Annual Development Plan (County Government of Kisumu, 2019), the deviation from their projected youth population (*244,864 youth in 2020*) was used to extrapolate the wards population in regard to the 2019 KNBS data. The result from the extrapolation was 150.06% using the projected youth population of 244,864 youth in 2020 as documented by the County Government of Kisumu (2019). The outcome is illustrated using the following formula ($367,446 \times 100\% \div 244,864 = 150.06\%$), and is further depicted below.

$$150.06\% = \frac{367,446 \times 100}{244,864} \quad (\%)$$

Therefore, to get the target areas/wards population in line with the 2019 KNBS data, (Manyatta “B”, Nyalenda “A”, Migosi, Kondele, Nyalenda “B”, and Ahero) had a total youth population of 116,297 (*see table 3.1*). Thus, the study considered sampling from 116,297 youth. The sample size that would be necessary was hence given by the Cochran formula below:

$$n = \frac{n_0}{1 + \frac{(n_0-1)}{N}} \quad n = \frac{384}{1 + \frac{384-1}{116,297}} = 382.73 \text{ rounded to } 383.$$

This is the minimum allowable sample for this population. Accordingly, the target wards were used as strata to stratify the sample size as indicated in Table 3.1.

Table 3. 1 Distribution of respondents

Sub-County	Wards	Population Calculation using the deviation (150.1%) from 2018/2019 Kisumu County Annual Development Plan projection in line with the 2019 KNBS data	Target population (Youth) Figures are rounded off	Sample population Figures are rounded off	Percentage
Kisumu East	Manyatta "B"	35,326*150.1% = 53,024	31.8/100*53,024 = 16,862	(16,862/116,297) *383 = 56	14.62%
	Nyalenda "A"	35,727*150.1% = 53,626	31.8/100*53,626 = 17,053	(17,053/116,297) *383 = 56	14.62%
Kisumu Central	Migosi	25,057*150.1% = 37,611	31.8/100*37,611 = 11,960	(11,960/116,297) *383 = 39	10.18%
	Kondele	60,669*150.1% = 91,064	31.8/100*91,064 = 28,958	(28,958/116,297) *383 = 95	24.80%
	Nyalenda "B"	40,986*150.1% = 61,520	31.8/100*61,520 = 19,563	(19,563/116,297) *383 = 64	16.71%
Nyando	Ahero	45,884*150.1% = 68,872	31.8/100* 68,872 = 21,901	(21,901/116,297) *383 = 72	18.80%
		~ 365,717	~ 116,297	382	

For the professional informants (the County and local government officials, and leaders/coaches/trainers in charge of sports and peace initiatives and programs), the study employed purposive sampling technique as the researcher was using own judgment for the selection process. The list of the key informants is shown in Table 3.2. The reason for using purposive sampling, as claimed by Tongco (2007), is that it facilitates focusing on a particular characteristic of a population that is of fundamental and specific interest, allowing the researcher to effectively address the research question. Purposive sampling

was also instrumental as the study only aimed at recruiting a small number of respondents in this category to serve as the primary data sources.

Table 3. 2 Distribution of Key Informants to be interviewed in Kisumu County

Affiliation	Position Held
County Peace Coordination Committee	Head of County peace coordination activities
Director of sports office (Sports officer)	In charge of sport activities coordination in Kisumu County
County Governor’s office	Head of peace steering initiatives
Office of the Member of County Assembly (MCA) (Ward Managers)	Manyatta “B”
Office of the Member of County Assembly (MCA) (Ward Managers)	Nyalenda “A”
District Peace Committees (DPCs)	Head or Director DPC Kisumu County
The County Commissioner’s office	Head of County peace programs
County directorate of Youth affairs	Head of youth affairs
Select Sport Team coach 1	Coach/Director
Select Sport Team coach 2	Coach/Director

3.6 Data collection methods

3.6.1 Data collection instruments

3.6.1.1 Face to face structured interview and digitized questionnaire

Karunaratna, Gunasena, Hapuarachchi, and Gunathilake (2024) strongly argue for the use of appropriate data collection tools in reference to a research study, asserting that it is vital in capturing quality evidence that is aligned with the research objectives. In this study, a face-to-face structured interview was developed as the primary data collection instrument to ensure consistency and comparability of responses across the study participants. The structured interview format consisted of a preset closed and open-ended questions aligned with the research objectives, allowing the study to maintain uniformity

while still capturing in-depth perspectives. The development of the interview questions involved expert consultation and a pilot test to refine the wording and sequencing of questions. Thus, this ensured relevance and clarity. To minimise data entry errors, save time, and facilitate easier analysis, the questionnaire was digitised using a secure, mobile-based data collection platform powered by KoBoCollect. This digital version reflected the paper-based format, enabling responses to be entered into electronic devices during the interviews. The digitisation of the questionnaire also allowed for real-time data validation and storage, thereby improving the overall reliability and integrity of the data collection process.

3.6.1.2. Key informant's interview and radio recording

A key informant's interview questionnaire was administered separately to county and local government officials, as well as leaders, trainers, and coaches in charge of peace initiatives and programs. There were also six vital questions for conducting the Focus Group Discussions (FGDs) (see Appendices V and VI, respectively). A radio/voice recorder was used in some instances to enhance the quality of the information collected.

3.6.2 Pilot testing of the research instrument

Pilot testing, as emphasized by Dikko (2016), is a critical methodological step in establishing the reliability and validity of research instruments. It serves not only to assess the quality and effectiveness of the data collection tools but also to generate insightful and meaningful reflections on potential research outcomes. By doing so, it ensured that the research instruments produced results that are consistent, replicable, and error-free (Andersson, Boateng, & Abos, 2024). In this study, a test-retest pilot study was conducted in Kajulu Ward, Kisumu County, involving 20 interview respondents selected through a

combination of convenience and purposive sampling techniques. Convenience sampling facilitated the identification of participants who were readily accessible and willing to participate in the study, while purposive sampling ensured that the selected individuals possessed characteristics relevant to the research objectives (Magnone & Yezierski, 2024).

Kajulu Ward was purposefully chosen as a pilot site because it was not part of the actual study area, thus minimizing potential bias and redundancy. The piloting test process involved two administrations of the questionnaire – a test-retest approach. The entire procedure involved face-to-face interviews, which were conducted under similar conditions to control for procedural variations. Some inconsistencies and ambiguities in the research instrument were noted during the process, and correspondingly, revised prior to the main study. This strategic choice allowed for the assessment of the clarity and reliability of the questions while safeguarding the integrity of the research outcomes (Tuval-Mashiach, 2021). To further ensure credibility, validity and reliability tests were employed to inspect the internal consistency and meaningfulness of the data collected during the pilot study.

3.6.3 Instrument validity

Validity is a test which measures if a concept is right or not (Drost, 2011). To assess the validity of this study's instrument, a total of 20 respondents were selected using a combination of convenient and purposive sampling techniques. The process involved the test-retest approach, which aimed at administering the same set of interview questions to the same group of respondents on two separate occasions, with a four-day interval between the initial test and the retest (Matheson, 2019). This time frame was considered sufficient to reduce memory recall effects while maintaining the relevance of the questions and

context. The two sets of responses were later compared to evaluate the consistency of the responses over time. The research instrument was then assessed for clarity, logical flow, and respondents' understanding.

Moreover, the data obtained from the test and retest were subjected to validity analysis, including the use of Pearson's correlation coefficient to determine the degree of consistency between the two sets of responses. Content validity was also checked to ensure that the questions accurately captured the perspectives the study aimed to assess. Content validity involved gathering information from experts in peacebuilding, identifying and outlining the areas of interest, and analyzing the results. It involved a rational analysis of the research instrument by 4 to 5 professional raters in the field of peacebuilding. They were asked to review the clarity, comprehensiveness, and readability of the research instrument.

In summary, the pilot study provided significant insights into the operational effectiveness of the digitised research instrument and contributed to refining it for the main study, thereby ensuring a credible research outcome and empirically valid findings.

3.6.4 Instrument reliability

According to Grafton et al., (2011), research reliability can only be proven when the study results are consistent and adheres to the principle of replicability. To determine the reliability of this research instrument, a pilot test was conducted in Kisumu County involving 20 participants. It involved split-half reliability analysis using KR-20 formula for dichotomous items and the Spearman-Brown formula for Likert scale. According to the explanations provided by Bajpai and Bajpai (2014), values in the range of 0 to 1 are used to determine reliability using the KR-20 formula, with a high value indicating reliability

and a very high value in excess of 0.90 indicating a homogeneous test. Using the Spearman-Brown and KR-20 formulas, the reliability co-efficient from the pilot test interview conducted had a resultant value of 0.91 and 0.90 respectively. Hence, the research instrument had a very high reliability.

3.6.5 Data collection method

After obtaining informed consent from the study participants, face to face interviews were conducted using structured questionnaires to collect both quantitative and qualitative data. The questionnaires targeted the youth in the research site categories including: Manyatta “B”, Nyalenda “A”, Migosi, Kondele, Nyalenda “B”, and Ahero. The questionnaire was both open and close-ended to allow for a holistic focus in answering the questions. The questions were asked in line with the research objectives and were converted into an electronic format as a mobile based data collection instrument powered by KoBoCollect.

The reason for digitalizing the questionnaire was to save on time and resources. If administered traditionally, it would have involved a lot of paper work, which is quite cumbersome, expensive, time-consuming, and might have led to resource wastage. FGD was as well conducted after interviewing the participants from Manyatta “B”, Nyalenda “A”, Migosi, and Kondele aided by six fundamental questions. The data was collected in a period of two weeks to ensure enough time was given to all the participants and to encourage them to seek clarification on any item or question. 10 Key informants were also interviewed to capture broad-based information as explicitly explained by the respondents.

3.8 Data processing and analysis

Engel and Schutt (2014) explain that data analysis is about how data is interpreted statistically and thematically in a research study, and clarified using pictures and figures such as charts, graphs, and maps. This study interview results contained quantifiable information. The information was coded and analysed using the SPSS tool, as recommended by Hinton, McMurray, and Brownlow (2014), to enhance the descriptive aspect of the research and to strengthen the empirical rigour of the quantitative findings. The analysis was carried out in collaboration with the Microsoft Excel tool for enabling a formulation of a graphical representation of results. This was an indication of a relatively simple and more straightforward approach for understanding the data collected by a researcher.

The qualitative data obtained through the use of interviews was further examined in detail through the use of thematic content analysis. Content analysis, from a social science research context, is identified as a process in which the researcher is involved in evaluating a central phenomenon suitable for analysis in different phases (Elo and Kyngas, 2008). In this study, the analysis was inclusive of the need to explain different themes emerging from the obtained data sets.

3.9 Ethical considerations

Connelly (2014) define ethical considerations as the conditions that ensure the respect for the dignity of research participants. Various ethical concepts and issues, as explained in this section, were therefore taken into consideration to ensure the study is conducted professionally. First, the researcher obtained a letter of introduction from the University, which allowed them to proceed with the study after the proposal had been

approved (*see Appendix I – Letter of Introduction*). Permission to collect data was also sought from the National Commission for Science, Technology, and Innovation (NACOSTI) to ensure the research guidelines align with Kenyan requirements for research. The overriding principles guiding the study during research included obtaining consent, maintaining anonymity, ensuring confidentiality, and respecting the respondents.

The respondents were also informed beforehand about the general nature of the study. They were assured of confidentiality and their freedom to participate or not. The researcher also observed extreme confidentiality and anonymity while handling the responses. Due to the sensitivity of political issues and the socio-cultural impression identifier of the youth of Kisumu County as relatively violent or quick to irrational violent reaction to aspects that may seem to upset their political opinions, the researcher obtained consent from the respective youth leaders, area administrators, and sport coaches in the different research sites. Apart from obtaining and seeking permission from the youth leaders, sports coaches, and area administrators, informed consent from the participants and written consent forms were also mandatory.

Achieving informed consent was done through a formal process whereby all the participants were presented with accurate information and written forms regarding the purpose and benefits of the research as recommended by Wassenaar and Mamotte (2012) (*see Appendix I – Letter of Introduction*). To avoid controversy, the researcher provided the participants with all the valuable information regarding the research and availed to them all the necessary information enabling them to make informed decision if taking part in the study. The participants were also informed that a copy of the final research will be available in the County's library as well as the Africa Nazarene University library.

Another vital issue involved the implication of using incentives as part of recruiting the participants. Since some of the targeted youth were unemployed or had to abandon their activities to participate in the study, some needed compensation fees for their time. According to Singer and Ye (2013), however, the use of such incentives is quite controversial and should always be avoided in conducting research studies. Nonetheless, reimbursements in the form of costs incurred for transport and time-compensation were pragmatic. Above all, all the study participants were treated with respect throughout the entire interviewing process and the focus group discussions (FGDs).

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

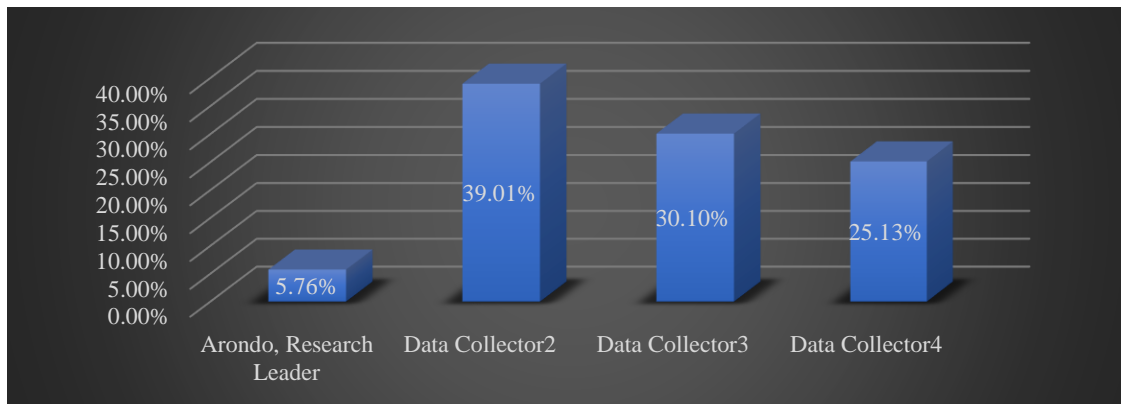
This chapter explains the research study findings, presenting the data gathered by the researcher from the various study locations in Kisumu County in evaluating select sports programs in peacebuilding among the youth. The study recruited three research assistants to aid in data collection in six wards across the County. A pilot study was done in Kajulu Ward (“Mamboleo Stadium” – currently referred to as Jomo Kenyatta International Stadium), resulting to a few changes on the questionnaire to ensure flow, ease of understanding the questions, and a few amendments to capture time-stamp, study map (see appendix VIII), and the research assistants’ code. The findings are presented in the following sub-sections.

4.2 Demographics

4.2.1 Data collector’s information

The Figure 4.1 illustrates how the data collectors, also referred to as research assistants, contributed to this research study in the data collection process. The research assistants collected up to about 94% of the data from the field with the overall supervision and direction of the main researcher. Their inclusion as part of this study’s findings was a way of commending their work towards ensuring that the study was successful and affirming that the data gathered was as per the objectives of the study. They also ensured that the research was done in a timely manner. Since they were trained on the data collection procedure and how to effectively administer the questionnaire, their inclusion to assist in the research ascertains that the findings were reliable and authentic.

Figure 4. 1 Data collector's information



4.2.1 Gender and age distribution

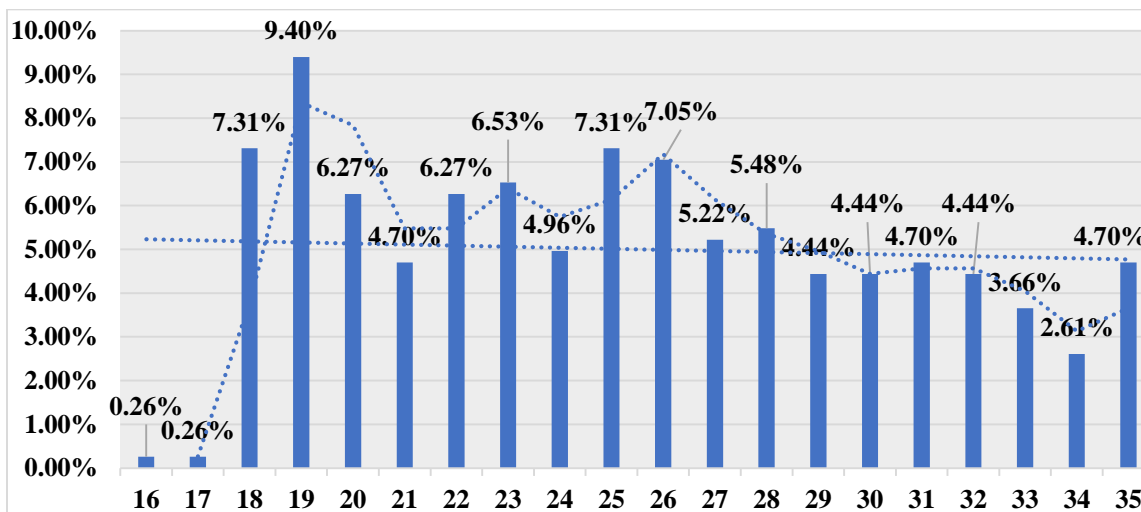
According to the data collected from the study, both male and female participants were part of the study with males having a frequency (n-value) of 277 (72.32%), and Females with an n-value of 106 (27.68%) as shown in Table 3.3 and Figure 1.2.

Table 4. 1 Gender and age distribution of the study participants

Value	Frequency	Percentage
Male	277	72.32%
Female	106	27.68%

The average age of those interviewed was 25.34, to mean that the youths participating in sport activities were mainly in the age bracket of between 21 and 25 years. Those above 30 years totaled to 24.55% (n-value 77) out the entire study participants. Those below 20 years were 23.50% (n-value of 90), and the rest of the study participants had an n-value of 216 (56.40%).

Figure 4. 2 Gender and age distribution of the study participants



4.2.2 Sub-County and ward representations

Figure 4. 3 Sub-County and ward representations

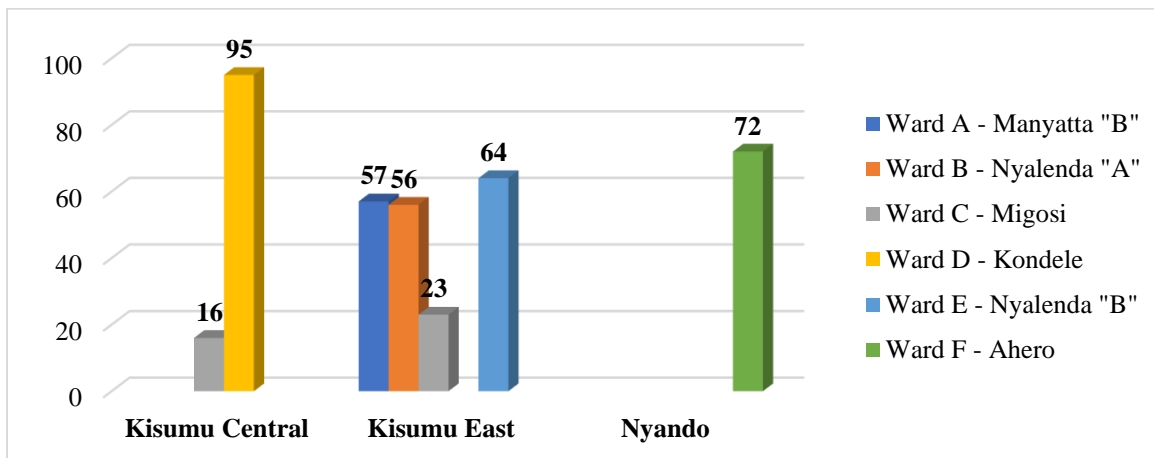
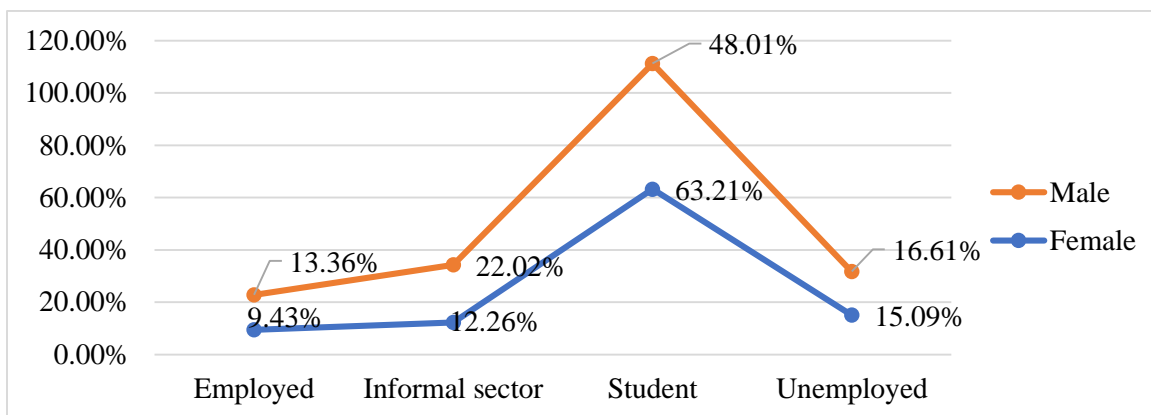


Figure 4.3 shows the sub-County and ward representations of the localities where the study was conducted. The study participants were 57 in Manyatta “B,” 56 in Nyalenda “A,” 39 in Migosi, 95 in Kondele, 64 in Nyalenda “B,” and 72 in Ahero.

4.2.3 Occupation distribution between the Males and Females

Figure 4. 4 Occupation distribution between the Males and Females



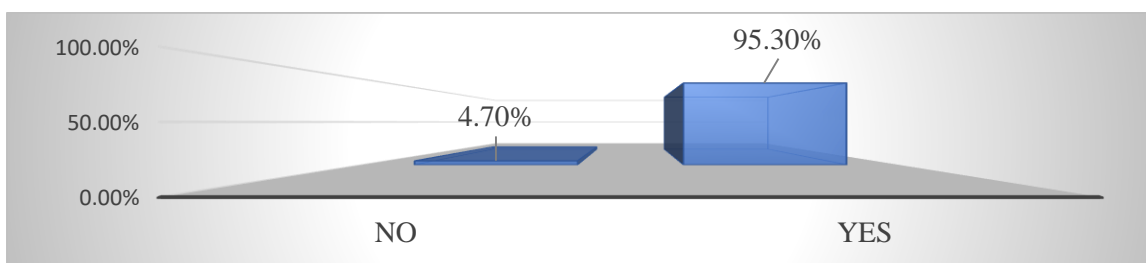
According to the findings and as shown in Figure 4.4, total youths employed were 47, in the informal sector 74, those who were students 200, and those in the unemployed sector were 62. So, these findings generally meant that the majority of those who participate in sports in Kisumu County are students. Male numbers were higher than females in each category as represented in the presentation above (see Figure 4.3). However, it was noteworthy to realize that more female students than males were involved in sporting activities during the study period. Arguably, this could have been due to more women sport activities going on among the student population during the study period.

4.3 Presentation of Research Analysis, Findings, and Interpretation

4.3.1 Role of sports programs in youth-focused peacebuilding

4.3.1.1 Understanding the importance of peace-building

Figure 4. 5 Importance of peace-building

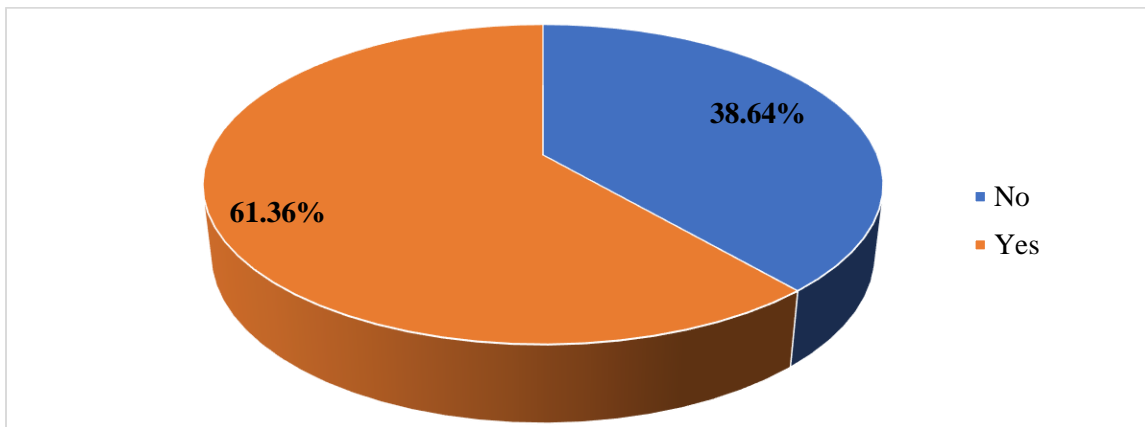


Out of the 383 study participants, only 18 (4.70%) did not understand the importance of peacebuilding. The remaining 365 study participants (95.30%) understood the importance of peacebuilding.

4.3.1.2 Involvement in local peacebuilding initiative or program/network

Out of the 383 study participants, as illustrated in figure 4.6, 235 were involved in local peacebuilding activities (accounting for 61.36%) whereas the remaining 148 study participants (38.64) were not involved in any local peacebuilding activities or networks. It would thus be correct to deduce that a majority of the youth in Kisumu County are involved in local peacebuilding activities in one way or another, including sporting events.

Figure 4. 6 Involvement in any local peacebuilding initiative/program/network

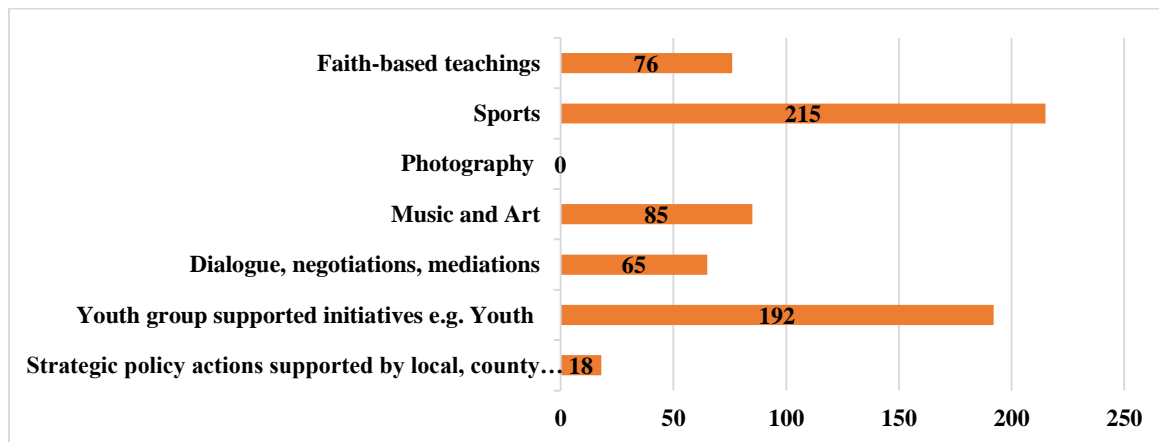


4.3.1.4 The main intervention strategies the youth in Kisumu use for peacebuilding

According to the study's data set, and as illustrated in Figure 4.7, it was noteworthy to find out that sports led as the main intervention strategy with a frequency or n-value of 215 (33.03%), followed by youth supported initiatives with a frequency of 192 (29.49%), music and art came in third with a frequency of 85 (13.06%), Faith based teachings fourth with a frequency of 76 (11.67%), Dialogue/negotiations/mediations came in fifth with a

frequency of 65 (9.98%), and strategic policy actions supported by the local, County governments, and NGOs came in last with a frequency of 18 (2.76%).

Figure 4. 7 Main intervention strategies the youth in Kisumu use for peacebuilding



4.3.1.5 Sport as an intervention strategy

In a bid to probe further, the study asked whether the participants thought if sports could be used a strategy for peacebuilding. From the results, the majority of the study respondents said yes attaining a high of 98.69% (378 study participants). Only 5 study participants thought that sport is not suitable as an intervention strategy with regards to peacebuilding. To further evaluate the relationship between youths' involvement in the local peacebuilding and sports as the main intervention strategy for peacebuilding, Pearson chi-square analysis was conducted.

Table 4. 2 Consideration of sports as an intervention strategy

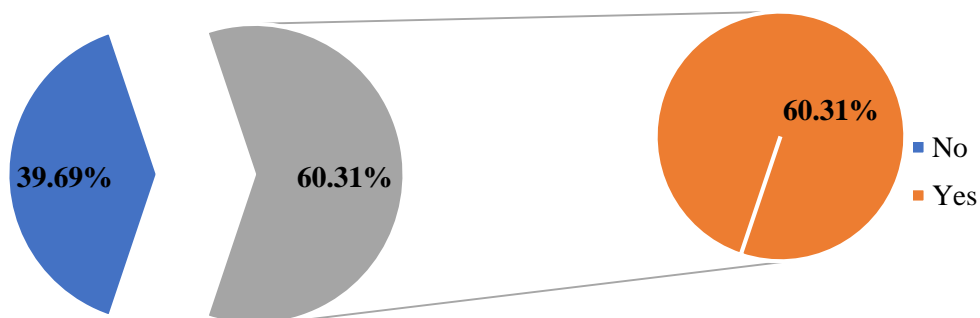
		Sports strategy for peacebuilding		Total
		0	1	
Involvement in local peacebuilding initiatives	No	99	49	148
	Yes	69	166	235
Total		168	215	383
<i>Pearson Chi-square=51.945, p-value=0.000</i>				

As shown in Table 4.2, the analysis returned Pearson chi-square value of 51.945 with p-value=0.000. Since the p-value is less than the significance level of 0.05, then the relationship between youth involvement in peacebuilding and sports as a strategy is significant at 5% level. This implied that, the higher the number of youth who considered sport as a strategy for peacebuilding, the higher it placed sport as the main intervention strategy towards enhancing peacebuilding. According to the chi-square results shown in Table 4.2, for instance, out of the 215 youth, 166 were involved in sport as a peacebuilding initiative. Only 49 were not involved in sport as a peacebuilding initiative. 69 were involved in other peacebuilding initiatives while 99 were not involved in the peacebuilding initiatives within the County.

4.3.1.6 Effectiveness of Sport as an intervention strategy in peacebuilding

As a follow up question, and as illustrated in Figure 4.8, probing whether sport as an intervention strategy is effective enough, 152 study respondents said No (39.69%) whereas 231 study respondents said Yes (60.31%).

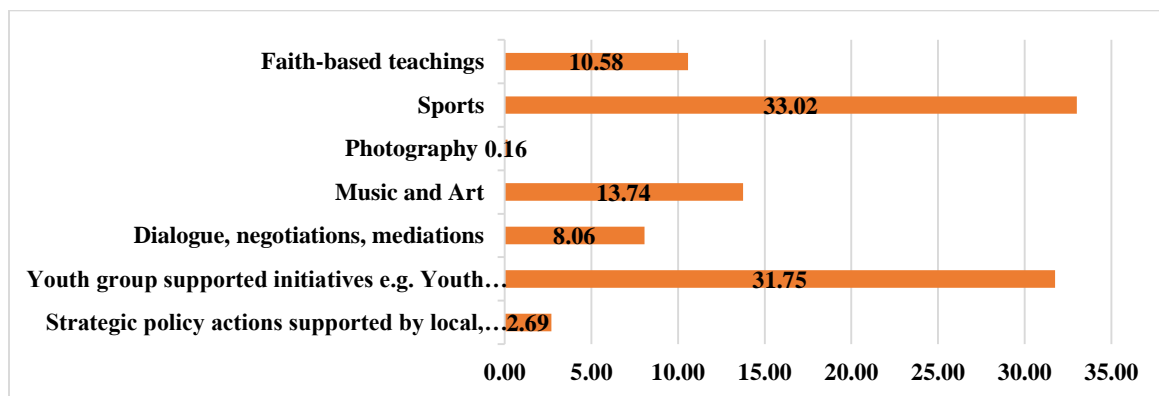
Figure 4. 8 Effectiveness of sport as an intervention strategy



4.3.1.6 Strategies that can increase broader youth involvement

The study's outcome as presented in Figure 4.9 revealed that sports led as the main strategy that can increase broader youth involvement in peacebuilding actions with a frequency of 209 (33.02%), followed by youth supported initiatives with a frequency of 201 (31.75%), music and art came in third with a frequency of 87 (13.74%), Faith based teachings fourth with a frequency of 67 (10.58%), Dialogue/negotiations/mediations came in fifth with a frequency of 51 (8.06%), and strategic policy actions supported by the local, County governments, and NGOs came in last with a frequency of 17 (2.69%). Only 1 study respondent (0.16%) felt that photography can increase broader youth involvement in peacebuilding actions.

Figure 4. 9 Strategies that can increase broader youth involvement



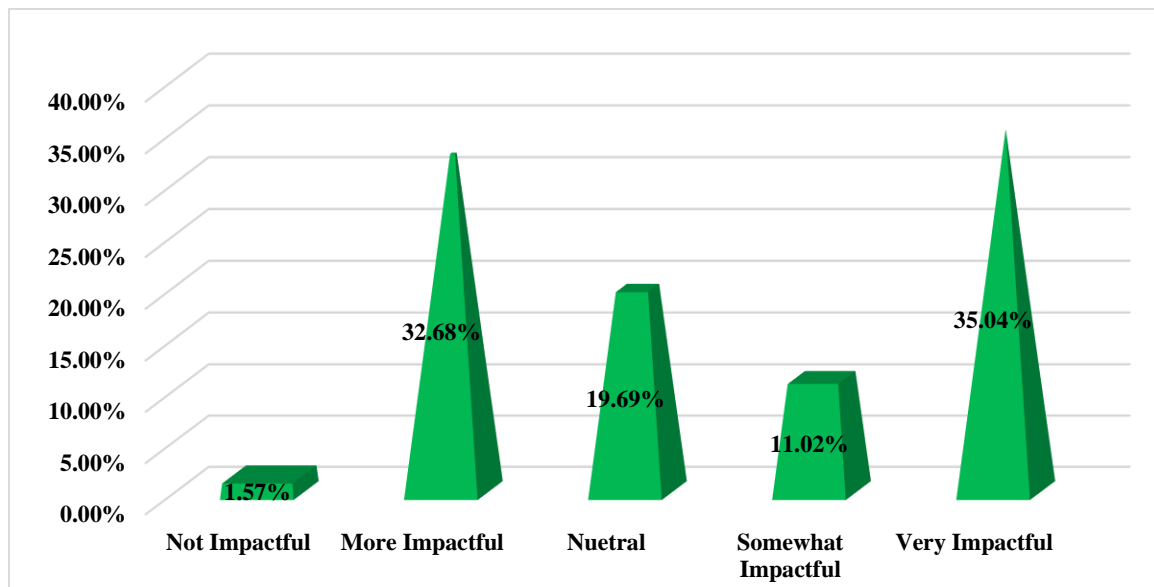
4.3.1.7 Availability of Sporting events, forums, or local sports programs for encouraging peacebuilding in Kisumu County

From the study results, 129 study respondents (33.68%) responded “No” to having any sporting events for encouraging peacebuilding in the County whereas 254 (66.32%) study respondents agreed to having such kind of sporting events.

4.3.1.8 The extent of availability and impact of sports in peacebuilding

By looking at the Likert scale results shown in Figure 4.10 as per the study's data set, which was used to determine the degree of impact for the sporting events focusing on encouraging and enhancing peacebuilding in Kisumu County, a majority (up to 35.04%) agreed that they were very impactful. Only 1.57% had the opinion that sporting events focused on peacebuilding are not impactful. 19.69% maintained a neutral position while 11.02% reported the events were somewhat impactful. In general, sporting events seemed to be impactful because a huge number similarly selected the option of being more impactful (up to 32.68%). This when combined on the grounds of impactful level, it translated to about 67.72% – that is those in the category who went with the choice of “more impactful” and “very impactful.”

Figure 4. 10 The impact of sports in peacebuilding



To further determine the extent of impact of sporting programs, a cross tabulation was conducted between the availability of sporting events and their level of impact. The chi-square value of the test was 383.000 with p-value=0.000, which is less than 0.05 level

of significance. The results, shown in Table 4.3, indicate that youth who participate in sporting activities find them significantly impactful in peacebuilding within Kisumu County.

Table 4. 3 Availability of sporting events and their level of impact

Count		Extent of Impact						Total
		More Impactful	Not Impactful	Neutral	Somewhat Impactful	Very Impactful		
Availability of Sporting events	No	129	0	0	0	0	129	
	Yes	0	83	4	50	28	254	
Total		129	83	4	50	28	383	
<i>Pearson Chi-Square=383.000, p-value=0.000</i>								

4.3.1.9 The effect of sports program in bringing positive change in establishing sustainable peace in Kisumu County

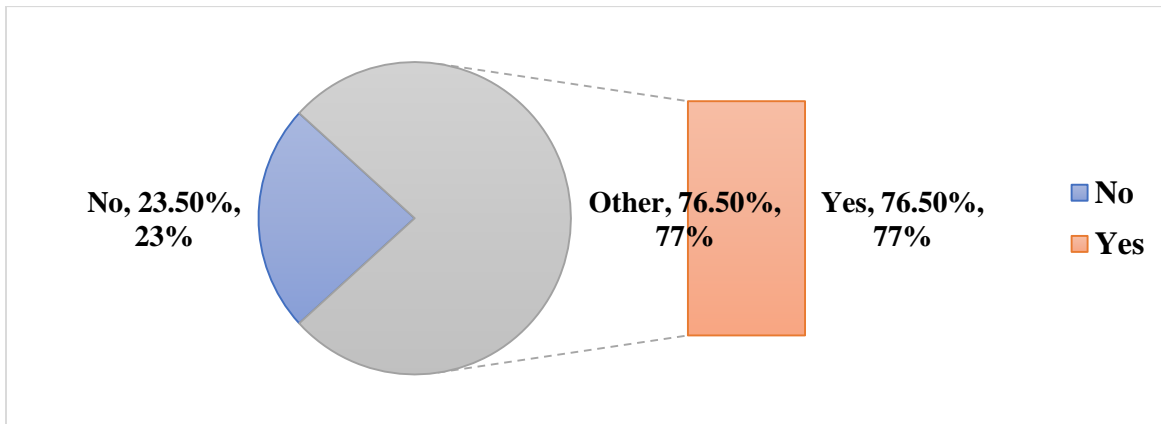
With regards to perception of whether sports program can bring positive change and work in unity towards establishing sustainable peace in Kisumu County, only 4 study respondents said “No,” making up 1.04%. 379 study respondents said “Yes,” making up the majority of respondents (98.96%) who concurred that sports program can indeed bring positive change and work towards establishing sustainable peace in Kisumu County.

4.3.1.10 Integration of peace education in sports programs

In the question seeking to determine if there could be a positive outcome if peace education is integrated in sports program, 12 (3.13%) study respondents thought it may not make any significant change. However, 371 (96.87%) study respondents concurred with the statement, acknowledging that if peace education is integrated in sports programs, it could bring about positive outcome.

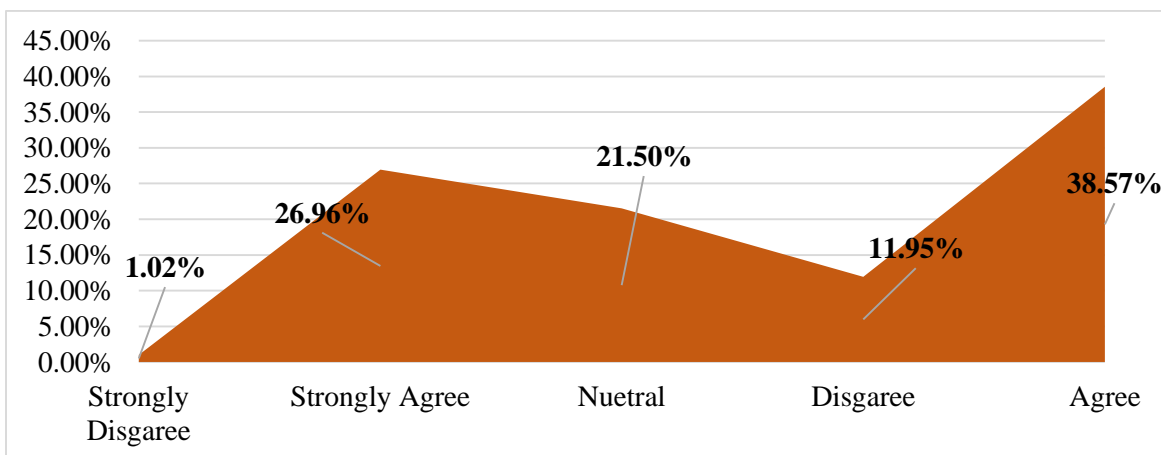
peacebuilding initiatives. However, 371 study respondents (making up 76.5%) concurred with the statement and acknowledged that if peace education is integrated in sports programs, it could result in positive outcomes (see Figure 4.12).

Figure 4. 12 Interest of the youth in taking up sports for peacebuilding initiatives



As a follow up questions to determine the extent or level of agreement, particularly for the 76.5% who concurred with the statement asking if the youth in the County have interest in taking up sports for peacebuilding initiatives; those who agreed were 113 (38.57%), those under the strongly agree category were 79 (26.96%), and those under the neutral category were 63 (21.50%) whereas under the disagree category were 35 (11.95%). Those under the strongly disagree category were only 3 (1.02%).

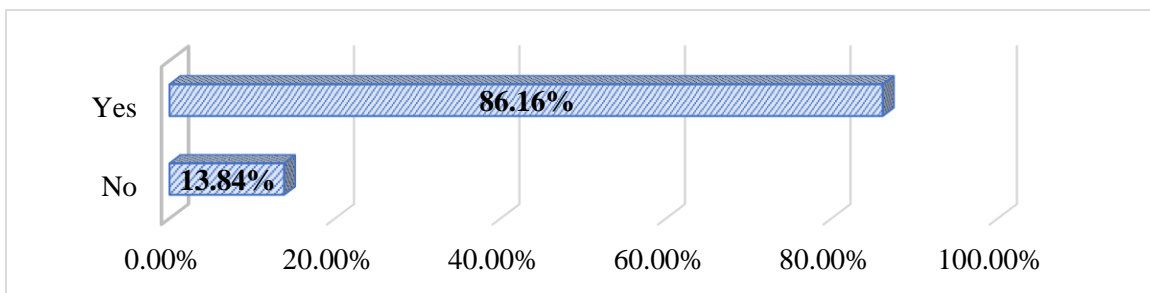
Figure 4. 13 Extent youths agree with taking up sports for peacebuilding



4.3.2.3 Opportunities for youths to take part in sporting activities?

This question sought to determine if Kisumu County is offering opportunities for youths to take part in sporting activities. According to the data set results as illustrated in Figure 4.14, 53 study respondents (13.84%) were of the opinion that the County is not offering the youths enough opportunities to partake in sports whereas the remaining 330 (86.16%) study participants believed the County creates opportunities.

Figure 4. 14 Opportunities for youth sporting activities



To further determine the most effective strategies that offer youth an opportunity to get involved in peacebuilding initiatives, chi-square test of relationship was conducted between youth involvement in peacebuilding and different peacebuilding strategies as depicted in the following results:

Table 4. 4 Relationship between youth involvement in peacebuilding initiatives and Strategic policy actions

Count		Strategic policy actions supported by local, county government, and NGOs		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	139	9	148
	Yes	227	8	235
Total		366	17	383

Pearson Chi-Square=1.534, p-value=0.216

The strategic policy actions supported by local and county government and NGOs was found not significantly related to the youth involvement in peacebuilding initiatives at 5% level since the p -value=0.216 is greater than significance level of 0.05. On the other hand, youth group supported initiatives, for example, youth action for peace, education and training were found to significantly influence youth involvement in peacebuilding in Kisumu County as shown in table 4.5.

Table 4. 5 Relationship between group supported initiatives in peacebuilding and Youth group supported initiatives

		Youth group supported initiatives		Total
		0	1	
Youth involvement in peacebuilding initiatives	No	46	102	148
	Yes	136	99	235
Total		182	201	383
<i>Pearson Chi-Square=26.136, p-value=0.000</i>				

Similarly, dialogue, negotiations and mediations is significantly related to the youth involvement in peacebuilding at 1% level.

Table 4. 6 Relationship between group supported initiatives in peacebuilding and Dialogue/negotiations/mediations

		Dialogue, negotiations, mediations		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	115	33	148
	Yes	217	18	235
Total		332	51	383
<i>Pearson Chi-Square=16.856, p-value=0.000</i>				

The same case applies to music and art strategy. This strategy has a significant relationship with youth involvement in peacebuilding at 1% level of significance (p -value=0.000) as shown in table 4.7.

Table 4. 7 Relationship between group supported initiatives in peacebuilding and music/art

		Music and Art		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	88	60	148
	Yes	208	27	235
Total		296	87	383
<i>Pearson Chi-Square=43.656, p-value=0.000</i>				

Photography had no significance in influencing youth involvement in peacebuilding initiatives. The test returned a p-value=0.427, which is greater than the test level at 5%. Faith-based teaching was found to slightly influence the involvement of youth in peacebuilding as shown in table 4.8.

Table 4. 8 Relationship between group supported initiatives in peacebuilding and music/art

		Faith-based teachings		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	114	34	148
	Yes	202	33	235
Total		316	67	383
<i>Pearson Chi-Square=5.018, p-value=0.025</i>				

Sports, among all the possible intervention strategies, significantly determined higher chances of youth involvement in peacebuilding, illustrated in table 4.9 (p-value=0.000). According to the chi-square results, therefore, it was thus conclusive to say that the relationship was significantly positive as sport was highly associated with youths' involvement in peacebuilding.

Table 4. 9 Relationship between group supported initiatives in peacebuilding and sport

		Sports		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	111	37	148
	Yes	63	172	235
Total		174	209	383

Pearson Chi-Square=85.069, p-value=0.000

4.3.3 Deterrents to sport for peace initiative in promoting peacebuilding

4.3.3.1 Opinions and thoughts on what maybe hindering youth involvement in peacebuilding in Kisumu County?

By seeking to assess the youth's opinion on what they felt might be hindering youth involvement in peacebuilding in Kisumu County, the findings revealed that unemployment and poverty led as the main hindrance with a frequency of 195 (30.90%), followed by lack of awareness about peacebuilding approaches/options with a frequency of 179 (28.37%), corruption and nepotism came in third with a frequency of 124 (19.65%), lack of decision making opportunities and youth participation in local governance, County affairs, or national issues affecting the youth in Kisumu County came in fourth with a frequency of 66 (10.46%), lack of appropriate legal or policy frameworks was fifth with a frequency of 45 (7.13%), and sport programs or activities was the least reported with a frequency of 22 (3.49%).

To assess the significance of these factors, chi-square test of relationships was executed. Among the key factors was unemployment and poverty. The test of this factor against youth involvement in peacebuilding returned a p-value=0.329, which was greater than 5% level of significance. This implied that as much as unemployment and poverty is rated highest in the respondent count results, it is not a significant factor that hinder youth involvement in peacebuilding according to the Chi-square analysis results. On the other hand, lack of decision making opportunities and youth participation in local governance, county affairs, or national issues significantly influenced youth involvement in peacebuilding – shown in table 4.10.

Table 4. 10 Lack of decision making opportunities and youth participation in local governance factor

		Lack of decision making opportunities and youth participation in local governance, county affairs, or national issues affecting youth in Kisumu county		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	107	41	148
	Yes	210	25	235
Total		317	66	383
<i>Pearson Chi-Square=18.540, p-value=0.000</i>				

This factor, significantly limited the involvement of youth at 1% level of significance. Just like lack of decision making opportunities, corruption and nepotism was a huge factor that could hinder youth involvement in peacebuilding initiatives as shown in table 4.11. In particular, corruption and nepotism is significant at 1% level of significance as well as lack of appropriate legal or policy frameworks (Pearson Chi-Square=13.776, p-value=0.000).

Table 4. 11 Corruption and nepotism factor

		Corruption and nepotism		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	88	60	148
	Yes	171	64	235
Total		259	124	383
<i>Pearson Chi-Square=7.344, p-value=0.007</i>				

Lack of awareness about peacebuilding approaches and options also significantly hindered involvement of youth in peacebuilding affairs (Pearson Chi-Square=9.729, p-value=0.002).

Table 4. 12 Lack of awareness about peacebuilding approaches/options factor

		Lack of awareness about peacebuilding approaches/options		Total
		0	1	
Youth involvement in local peacebuilding initiatives	No	64	84	148
	Yes	140	95	235
Total		204	179	383
<i>Pearson Chi-Square=9.729, p-value=0.002</i>				

4.3.3.2 Sport(s) for youth programs and opportunities towards peacebuilding in Kisumu County

Furthermore, from the findings, out of the 383 study participants, 222 study respondents (57.96%) acknowledged of knowing sport(s) for youth programs aimed at peacebuilding in Kisumu County whereas the remaining 161 study participants (42.04%) repelled the idea of knowing sport(s) for youth programs aimed at peacebuilding in the County. As a follow-up question for the 57.96% study participants who said yes, 199 of them agreed that truly the youth are given enough opportunities, whereas only 31 said the youth are not given enough opportunities.

4.3.3.4 Challenges that may hamper sports for peace initiatives in Kisumu County

Under the probing question to determine any potential challenges that could be experienced that may hamper sports for peace initiatives in Kisumu County, up to 99.55% of the study respondents agreed of knowing one or two challenges. Only 0.45% thought there were no any significant challenges. Using a word cloud, a text/word analysis software as indicated in Figure 4.15, a majority of the replies according to the follow-up question asking them to briefly explain their point of view indicated numerous challenges including but not limited to lack of cooperation, nepotism and favoritism, lack of enough training

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter discusses the research study findings, presenting the key aspects of data gathered by the researcher. The presentations are conducted in line with the three research objectives and research questions, with the primary aim of drawing conclusions and providing recommendations on what can be addressed and future practices.

5.2 Analysis and implications of the study findings

5.2.1 Role of sports programs in youth-focused peacebuilding

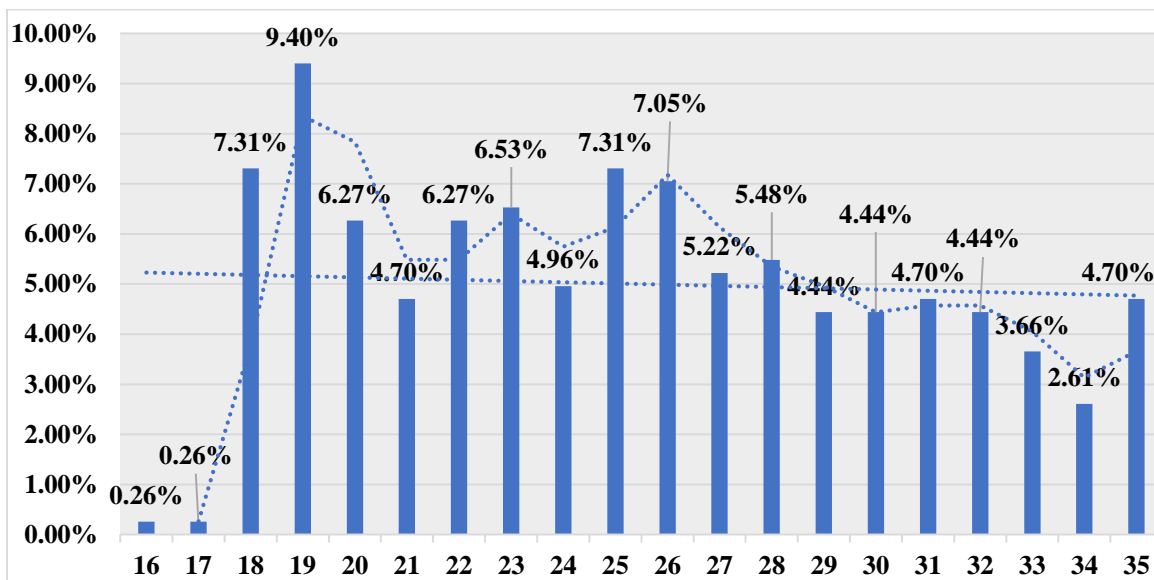
According to the data collected from the study, there is a general positive relationship between sport programs and peacebuilding among the youth. This theme is further validated by the chi-square test of association between sports as a strategy and the involvement of youth in peacebuilding, which yielded a p-value of 0.000. This implied that sport is a significant intervention strategy at 1% level to engage the youth in peacebuilding activities. Hence, the more sporting events there are, the more youth get engaged in peacebuilding initiatives. Another pattern that emerged is the age demographic of the participants. The average age of those interviewed was 25.34, as shown in Figure 5.1. For this reason, it is arguable to deduce that the youth participating in sports activities are mainly in the age bracket of between 21 and 26 years – showing the most vibrant ages for instilling peace-building education. Additionally, the majority of those interviewed, both males and females, were highly enthusiastic about sporting activities and maintained that sports kept them engaged and gave them an opportunity to come together. This pattern highlights the dual function of sports—as both a recreational activity and a social

integrator—making it an effective medium for nurturing values associated with peacebuilding.

In the findings, the data also revealed a consistent pattern of youth engagement through sports, where youth are encouraged to participate in sports to remain active, busy, and socially connected. This aligns with the findings of Guilianotti and Armstrong (2011) and Rookwood and Palmer (2011), who explain that sports serve as a mechanism for youth development and engagement. The pattern suggests that keeping youth occupied through sports is seen not only as a preventive measure against idleness but also as a strategic approach to fostering social interaction and inclusion. The most profound theme emerging from both literature and participant responses is the use of sports as a peacebuilding strategy. Collison, Darnell, and Giulianotti (2011) assert that sports have played a significant role in promoting tolerance, reconciliation, and conciliation among conflicting communities.

This finding is verified by participant data, with 98.69% indicating that they view sports as a viable intervention for peacebuilding. The strong percentage reflected a common belief in the transformative potential of sports to mediate social divisions and reduce conflict. Another key theme identified from the study participants is the role of sports in fostering togetherness. Participants repeatedly emphasised the communal nature of sporting activities and their role in fostering peaceful relationships. This was captured in one focus group discussion (FGD), where a participant said, “football brings people together creating a space for us to mingle and learn from one another thereby creating peaceful co-existence.”

Figure 5. 1 Gender and age distribution of the study participants



Further relating this to the question aimed at assessing whether the youth understood the importance of peace-building, a clear pattern emerged from the data: a high level of understanding among the youth regarding the importance of peace-building. Only 4.70% of the participants did not understand its importance, while a significant majority (95.30%) recognized it. This high degree of agreement suggests that it is well understood in the context of their lived experiences. The participants' responses also consistently pointed to sports—specifically boxing, athletic races, football, basketball, and taekwondo—as the primary mediums through which peacebuilding can be achieved.

According to the participants, these activities act as pillars for instilling discipline, honesty, non-violence, and being a brother's keeper. This theme highlights a significant connection between physical engagement in sports and the development of values aligned with peaceful coexistence. The pattern identified in this finding reflects other global and regional initiatives. For example, the findings are very similar to “Goles por la paz” (Schrag, 2012), a program focused on empowering young people and initiating change

through sport for peace trainings, seminars, and cooperative games in Negros Oriental (Philippines), Colombia, and Bogota's Ciudad Bolívar. Similarly, Kochomay's (2007) case studies in Zimbabwe and Tanzania illustrate how sports were utilised to foster stronger bonds within local communities and promote national identity. These similarities support the idea that sport is an effective tool for peacebuilding.

This analysis, therefore, indicated that youth not only understand peacebuilding but strongly associate it with the positive values and practices in sports. The identified sports serve as accessible tools for fostering positive social values such as discipline, honesty, and solidarity. The consistency between local participant views and international examples, such as "Goles por la paz" and Kochomay's findings in Africa, suggests a shared global framework where sport serves as a practical and symbolic arena for nurturing peace. These insights highlight the sport's role not only in physical or recreational development, but also as a powerful mechanism for shaping good character and promoting social cohesion.

At the same time, the youths interviewed reported involvement in local peacebuilding activities (accounting for 61.36%) at the time of the interview, indicating their awareness of how sports programs promote youth-focused peacebuilding. According to their responses, the study's findings revealed that a majority (33.03%) found sport to be the most effective intervention strategy in matters regarding peacebuilding, especially in terms of instilling disciplinary values and reinforcing positive behaviour. For instance, study participants who were still studying reported during one of the FGDs that their involvement in sport significantly improved their academic performance, reduced their aggression levels, and made them avoid drug abuse due to idleness and as a sportsmanship requirement.

According to respondents, among the leading patterns identified was that sport contributes to increased tolerance among youth. Respondents reported a preference for diplomatic approaches to resolving conflicts rather than resorting to violent means. This theme suggests that sports play a crucial role in shaping behavioural change, promoting peaceful interaction over aggression. For instance, while probing further to find out if sports could be used a strategy for peacebuilding, the majority of the study respondents said “YES,” attaining a high of 98.69%. Sixty-six point three per cent of study respondents also agreed to having peace-oriented sporting events and forums. The findings from this study show a strong similarity to the work of Lynch, Cheeseman, and Willis (2019), whose research identified sports matches and events as effective platforms for promoting peace and raising awareness among youth. This similarity reinforces the reliability and relevance of the present findings within broader academic assertions.

Particularly, the findings point to sport as a significant tool for both attitudinal and structural peacebuilding. Furthermore, a significant number (29.49%) also highlighted the importance of youth-supported initiatives, with the majority citing tournaments, talent nurturing, and coaching as the preferred methods for cultivating a culture of peacebuilding. The youth, as participants in the sports programs, are shifting away from violence and toward peaceful negotiation and tolerance. Beyond sports itself, as explained by Cárdenas (2013), this aligns with Sports for Development and Peace (SDP) advocates who argue that sport has the capacity to break through cultural barriers, as it encourages social cohesion.

For instance, a point worth noting is that as much as sport activities led as the main intervention strategy, it was mainly in terms of enhancing social cohesion as the study participants felt that sporting events brought multitudes of people together and this helped

create connections (see picture below taken during the study in Ahero sub-County). The study participants and key informant coaches also mentioned the symbols of sportsmanship, disciplinary actions, and collective goals as important aspects that promote tolerance and non-violence in sports.



Planned Football sporting event photo in Ahero Sub-County

In one particular case, as mentioned during an FDG session, a study participant stated that “football enabled the Muhoroni and Awasi communities resolve a longstanding rivalry after a local aspiring politician organized a peace football match.” When viewed alongside existing literature, such as that of Lynch, Cheeseman, and Willis (2019), it becomes evident that sport is an increasingly recognised medium for empowering youth. Essentially, there is a clear similarity between this event and the Football for Peace approach, nicknamed “El Juego de la Paz - the Peace Game,” which was initiated to create opportunities for dialogue in Colombia (Cárdenas, 2013). In addition, Borsani’s documentation aligns equally with this study’s findings, as it indicates that sporting

festivals and tournaments are highly associated with a more positive and healthy environment, especially when aimed at bringing together groups that have been in conflict (Borsani, 2009).

What is more, using a Likert scale to assess the degree of impact of peace-focused sporting events in Kisumu County, a majority of respondents reported positive outcomes. Specifically, 35.04% indicated that the events were *very impactful*, while 32.68% stated they were *more impactful*, as detailed in Figure 4.10 under Chapter Four. This pattern reflects a strong perception among participants that sports have a notable influence on peacebuilding efforts within the county. Only a small percentage of respondents (1.57%) felt that sport events aimed at peacebuilding were *not impactful*. The reasons provided for this perception included structural challenges, such as a lack of equipment, sporting gear, funding, facilities, and training programs. This theme signifies that while the conceptual value of sport in peacebuilding is widely accepted, its effectiveness may be hindered by material and logistical constraints.

These findings are supported by statistical analysis using chi-square to determine the significance of the impact. The test returned a p-value of 0.000, hence concluding that the availability of sporting activities has a significant impact on youth involvement in peacebuilding initiatives. When asked if the sporting programs could create positive change and establish ways to ensure sustainable peace in the County, 98.96% of the total study participants concurred that sports programs could indeed bring about positive change. At the same time, 96.87% of the total study participants admitted that if peace education were to be integrated in sports programs, it could bring about positive outcome. These findings reveal a high level of consensus on the transformative potential of

combining sports with educational components aimed at promoting peace. Kimenyi and Kimenyi (2011) similarly supported this in their findings, concluding that sport was increasingly being used, mainly in the context of cultural and artistic expression, to attain peace and stimulate development. This similarity affirms an external proof of the local context as revealed from the study findings.

In summary, according to most study participants, the role of sports in peacebuilding primarily involves fostering togetherness, raising awareness about peacebuilding, enhancing knowledge, imparting skills, creating learning opportunities, promoting harmony and unity, and cultivating a sports culture. As one of the study participants reported during the FGD, he said that “since most youths love sports, it can bring a lot of awareness to many.” Other notable and common responses were “bring people together and educate them,” “acted as a platform for conducting peaceful sports matches,” “it will eliminate bad habits like drugs, addiction, and crime,” and “it will promote unity and cohesion among the youths.” Similarly, most of these responses were fairly common during further probing to determine why the youth thought it would be a good idea to integrate peace education in sports programs. The key informants also generally pointed out that sporting activities have brought many youths together and created a platform where they can share ideas, express issues affecting them, and hone their soft skills, such as hard work, discipline, and the spirit of camaraderie.

5.2.2 Ways sports can work towards peacebuilding

The peacebuilding strategies assessed in this study included strategic policy actions supported by local and county governments, NGOs, youth group initiatives, dialogues, negotiations and mediations, music and art, photography, sports, and faith-based teachings.

Although these various strategies indicated a multifaceted approach to peacebuilding and the complex social forces in which they operate, the aim was to determine the significance of sport as a peacebuilding strategy. Among the factors, youth group-supported initiatives, dialogues, negotiations, and mediations, as well as music and art, were all found to be significant at the 1% level, while faith-based teachings were found to be significant at the 5% level. Among all of the factors, sport was the most significant based on the Pearson Chi-Square=85.069, which was the highest value of all the chi-square values. Therefore, the chi-square findings highlighted the importance of participatory and expressive avenues, such as sport, as a unifying and transformative tool, especially in youth-oriented contexts. Also, the high statistical relevance positions sport as a fundamental tool in the development of sustainable peace initiatives.

According to the youths interviewed, sporting activities were perceived as pillars for instilling discipline, honesty, non-violence, and for helping them embrace the spirit of being a brother's or sister's keeper. This thematic pattern, highlighting the core values of peacebuilding instilled through sport, extends beyond the function of sport as a recreational activity by demonstrating how it shapes interpersonal responsibility and ethical behaviour among young people. Some of the notable responses that aligned well with this finding included:

“a lot of people come to watch and participate in sports so most people will be educated and that will help,” “through sports the youths will be able to understand more on what peacebuilding means,” “youths will be aware of what peacebuilding is hence exercise it,” “sports enhance respect,” and “sport refreshes the mind.”

A United Nations (UN) report on sport and peacebuilding (2003) further supports these findings by emphasising that sports enable participants to optimise both their physical fitness and mental well-being. This pattern highlights the dual role of sport in promoting holistic wellbeing, emphasising its impact not only on physical development but also on psychological resilience and stability—key components in fostering peace among individuals and communities. The UN report further notes that sport diplomacy and sport as a leisure activity can be utilized as effective mechanisms for achieving peacebuilding, not only for active participants but also for spectators. This theme points to the broader social influence of sport, suggesting that peace-promoting values can be natured both through direct involvement and through observation and engagement within a shared sporting setting. Furthermore, advocates of Sport for Development and Peace (SDP) argue that sports can foster self-esteem, promote respect, and bridge various aspects of the social fabric, particularly in reducing ethnic divides (Cárdenas, 2015; Kidd, 2008). This pattern identifies sport as a strategic medium for reinforcing inclusive identity, respect for diversity, and the healing of fragmented communities.

As documented by Darnell and Black (2011) and Schulenkorf (2010), the positive values embedded in sports are those closely associated with mental and physical wellbeing, mindfulness, and wholeness. These values foster teamwork and non-violence, illustrating sport's inherent connection with the principles of peacebuilding. Schulenkorf's (2010) study was even more relevant in augmenting the assertions of these findings, as it aimed to analyse the correlation between sports and ethnic reconciliation in creating social change in war-torn Sri Lanka among Tamil, Muslim, and Sinhalese sportspeople. The finding from Schulenkorf's study revealed a very strong connection between sports and ethnic

reconciliation in creating social change. The evidence from global bodies like the UN and research conducted in contexts such as Sri Lanka hence affirms that sport is not only effective at the micro level – through promoting values like teamwork, discipline, and mutual respect - but also at the macro level by contributing to healing in ethnically or politically divided societies.

To sum up, the majority of the youth were highly optimistic that if the County could offer more sporting opportunities, more youths could enter the bracket of being involved in the various aspects of peacebuilding. This recurring theme throughout the study findings suggests that youth certainly view sport's social contribution towards peacebuilding. Up to 76.75% of the study respondents, for instance, concurred with the former statement and acknowledged that integrating peace education into sports programs could act as a major pillar for instilling discipline, honesty, unity, and non-violence. When prompted to provide their rating on a scale of one to five regarding the extent to which they are ready to get involved in peacebuilding through sports, a majority agreed with the statement. Those who agreed were 38.57% while those under the strongly agree category were 26.96%. This indicated a high level of interest among the youth in getting involved in peacebuilding initiatives through sports. 86.16% of the study participants agreed that the County is offering opportunities for youths to participate in sporting activities, but they mentioned a lack of in-depth peacebuilding training or awareness creation. This finding unveils a gap between opportunity and impact, suggesting that while access to sports exists, the integration of peacebuilding education remains underdeveloped. Interview results from key informants also indicated that sporting activities serves as a pillar for instilling discipline,

non-violence, and honesty, thereby validating the youths' perspectives and adds institutional weight to the belief that sport is an effective peacebuilding tool.

5.2.3 Deterrents to sport for peace initiative in promoting peacebuilding

Based on the literature review, unemployment and poverty, lack of decision making opportunities and youth participation in local governance and county affairs, corruption and nepotism, sports, inappropriate legal or policy frameworks and lack of awareness about peacebuilding approaches and options are some of the factors identified that might hinder youth involvement in peacebuilding initiatives. The findings of this study indicated that all the factors identified, except employment and poverty, significantly hinder youth involvement in peacebuilding initiatives at the 1% level. This theme highlights systemic exclusion as a key factor limiting youth engagement in peace-related efforts.

During the Focus Group Discussion (FGD), participants shared experiences of youth exclusion in sport-focused initiatives, noting that "top officials at times give some players, even non-local members first priority and others are left out." Another FGD respondent said, "we may overhear an organization provided sponsorship and funding, but it only benefits select few." These statements highlight the theme of exclusion and favouritism, where certain individuals or groups are prioritised over others, thereby hindering equal participation and access in sport-based initiatives. Such exclusion acts undermine the potential of sports to serve as a unifying force and would ultimately diminishes its effectiveness as a peacebuilding tool.

These FGD findings similarly aligned with the publication works of Welty Peachey et al., (2018), Gadais (2019), and Corissajoy (2016) on the reason SDP projects at times fail. Gadais, Welty Peachey et al., and Corissajoy maintained that the major deterrents to

sport for peace initiatives in promoting peacebuilding was due to exclusion issues for participants and lack of a credible monitoring and evaluation system (Corissajoy, 2016; Welty Peachey et al., 2018). The common inferences across these publications and this study finding emphasizes that without inclusive practices and robust mechanisms for monitoring and accountability, SDP initiatives risk failing to reach their full potential in promoting peace. Thus, it is clear that for SDP initiatives to effectively foster peace, they must be built on principles of inclusion, transparency, and continuous evaluation to ensure that all participants benefit equally.

Also, as a follow-up question seeking to find out if the youth in sport are given enough opportunities, as much as a majority agreed that indeed they are given enough opportunities, they were to some degree discontented with the opportunities provided or how activities surrounding the opportunities were carried out. As per the final study results and the FGD, for instance, a great number said that the opportunities provided were mainly sport. Other opportunities like peacebuilding networks, trainings, and coaching was generally lacking. Furthermore, up to 99.55% of the study respondents agreed of knowing one or two challenges that potentially hampered sport for peace initiatives in promoting peacebuilding as illustrated in Figure 4.15. This pattern highlights a significant gap between the provision of sporting activities and the holistic development needed for effective peacebuilding. Also, the youth's dissatisfaction reflects unmet needs for comprehensive programs that extend beyond sports to include aspects such as peace education, and networking opportunities for peacebuilding.

The concerns or challenges as pointed out by the study participants were mainly structural and organizational in nature, including but not limited to lack of cooperation,

nepotism and favoritism, lack of enough training facilities, corruption, lack of proper leadership and management, lack of peacebuilding awareness, and insufficient funding to facilitate the sport programs. These issues suggest a systemic problem within the organisations and programs that provide sports opportunities in the County. Corruption and poor leadership, for example, can further contribute to the inefficiency and ineffectiveness of sport-for-peace initiatives, as they limit the resources and the trust needed for successful peacebuilding through sport. Another prominent theme that emerged from the finding was the lack of adequate resources to support sport programs. The FGD study participants also pointed out deficiencies such as the lack of training facilities, insufficient funding, and the need for up-to-date coaching skills.

The lack of training facilities and funding, according to FGD study participants, prevents the proper execution of sport-based peacebuilding programs, “making it difficult for participants to fully engage and benefit from the sport initiatives.” Additionally, there was a recognition that coaches needed further training to stay up-to-date with the latest techniques and instruction methodologies, which is crucial for maintaining the quality and effectiveness of the sport programs. One particularly outstanding finding from the study was the emphasis placed on the need for basic support to boost morale and ensure continued participation in sport. For instance, one of the key interview coach said that “like for us who participate in Boxing and Taekwondo, you cannot go for a tournament on an empty stomach, this makes some of us to quit the sport. We need food to boost our morale, like Shining Hope for Communities (SHOFCO) NGO did provide milk and bread for us after the tournaments when they sponsored our event.”

Moreover, the recognition of resource gaps, such as insufficient training facilities and funding, aligns with Gadais (2019) findings in a study aimed evaluating the challenges that sport and peace programs face in their initiative to promote peacebuilding. Gadais (2019) documented that numerous challenges arose due to poor implementation methodologies, lack of proficient leaders in training peacebuilding matters, and resource unavailability. Similarly, in the Mathare and Kibera slums of Kenya, based on interviews conducted by Kibe et al. (2015), survey results indicated that the coaches of the youth sport programs lacked proficiency in conflict resolution skills. The youth leaders were expected to resolve their issues on their own to prevent any disputable issues from escalating into confrontations, anarchy, or violence (Kibe et al., 2015).

These challenges highlight broader issues within the organisational structure and operation of sports programs, and above all, a lack of the necessary tools or guidance to prevent conflicts from escalating into confrontations. Hence, the consistent themes emerging from the study findings suggest that leadership capacity and resource availability are crucial factors that can highly influence the success of sport for peace programs (Gadais, 2019; Kibe et al., 2015). Conclusively, to enhance the impact of sport-for-peace programs, there is a need for comprehensive training for coaches in both sport and peacebuilding areas, as well as improving the resources available to sport-for-peace initiatives.

Figure 5. 2 Word cloud showing ways to make peace education through sports better

prioritized for effective peacebuilding. Bridging this gap through collaborative techniques and inclusive programming could enhance both the extent and seriousness of peace initiatives within Kisumu County.

In summary, sport for peace programs face numerous challenges arising from issues that are particularly human and financial in nature, as well as aspects related to management, leadership, implementation, financial support, human resource support, and, at times, the politicisation of sport. Comprehensive documentation of these challenges has also been done by authors including Corissajoy (2016), Gadais (2019), Kibe et al. (2015), Sisk (2024), and Welty Peachey et al. (2018). Therefore, by looking at this study's findings, the outcomes show fairly similar challenges that sport for peace programs face. By doing a quick search in the data set using the most frequent words from the AI word cloud tool as illustrated in Figure 5.3, for instance, the youths were mainly talking about the need for trainers, stipends, financial support, government support, educational training, awareness creation, availing sport equipment, better leadership, sponsorships, increasing tournaments, and eradicating or managing corruption.

Focus group discussions (FGDs) and key informant interview findings also indicated need for financial support for girls in sport (e.g. some needed sanitary wear), need for professional guidance and counseling human resource, need for sponsorships, need for reward programs like refreshments, stipends, certificates, and training gears; need for peacebuilding skills, need for more coaches and trainers who can be remunerated as a majority work on voluntary basis, and need for sufficient funding for the sport programs. There is also need for more support, especially in terms of policy guidelines from those directly dealing with peace matters in the County – the likes of the National Steering

Committee on Peacebuilding and Conflict Management (NSC) and the National Cohesion and Integration Commission (NCIC) committees. Since, at times, cases of politicisation of sports arise, as revealed in the study's FGD responses, the respondents suggested the need for Sports programs to ensure they maintain neutrality and inclusivity, and above all, refrain from using sports to push for political agendas, as this may derail the overall objectives of Sports programs.

5.3 Summary of the main findings

According to the overall study findings, sport programs play a substantial role in youth peacebuilding. The study particularly revealed that most youths were aware of peacebuilding or related programs in sports and how impactful they were in their lives and communities. However, the study also indicated that some of them were not actively involved in peacebuilding due to lack of awareness. Additionally, the County government is not making sufficient efforts to involve youths in peacebuilding programs. It was also evident that youths from less fortunate backgrounds, such as those from Nyalenda and Manyatta, were even less involved in such programs. As for the youths who have participated in relatable peace programs, they have mainly participated in friendly matches and tournaments for peacebuilding sponsored by a local aspiring politician in Kisumu County, others sponsored by NGOs like SHOFKO including ladies' tournaments, 'Inua Talanta tournament,' and some sponsored by the County's women representative.

Regarding how to improve sports for peace initiatives and peace education through sport, the youths primarily needed financial, human resource, and equipment support. As reported by the study participants, when finances and training equipment are available, the teams will be able to conduct their activities efficiently, as they will be able to purchase

sporting gear, such as shoes and uniforms (“Jezi”), among other essentials. The youth also needed support in provision of medical kits as one of them said “sometimes we get injured during training but we have to use our own means to get treatment and yet we are still ‘hustling’ and with no money.” ‘Hustling’ meant trying by all means to make ends meet. Others reiterated, “we need the County Government to create job opportunities through these sport activities so that we have more urge to take part in them.” The desire for job creation through sport reflects a realistic hope that sport-based programs can serve not only as a peacebuilding platform, but also as a vehicle for economic inclusion.

Aside from job creation, the youth also mentioned that they needed corruption to be dealt with, and would highly benefit from guidance and counseling as some of them were struggling with drug abuse problems, depression, and other mental issues. The highlighting of corruption and the call for transparency in resource distribution underscore a pressing need for institutional reforms that prioritise fairness and accountability. Without addressing these issues, the full potential of sport programs in peacebuilding and youth empowerment may remain unrealized. Besides, the youths strongly insisted that the guidance and counseling program should be consistent so that it can bring positive change. This shows that beyond peacebuilding, the youth are also seeking emotional support and mental health interventions to help them navigate their lived realities.

In conclusion, it was evident from the study that, despite the availability of county sport programs, they are insufficient to inspire broad-based peacebuilding efforts. As stated by the study participants, the impact of the events has failed to reach all regions in the County. Also, the majority of youths at grassroots levels are unaware of sport for peacebuilding programs. Key informant’s responses also maintained that “our main

strategy and objective at the moment is to conduct peace meetings and create awareness on the need for communities to exist peacefully.” “Some of our efforts have been successful through organized partner trainings and workshops with the locals, and we have managed to train numerous people within Kisumu County.” By evaluating these responses from the key informants, it becomes clear that grassroots efforts aimed at building meaningful relationships through SDP programs have yet to be fully implemented.

There is also a huge potential of politicization of sport, which should be addressed to avoid derailing peacebuilding efforts through Sport programs. Regardless, many of the youth interviewed strongly believed that sport can positively contribute to peacebuilding if consistent tournaments are organised in different places where they can meet and mingle with one another, and receive appropriate training on peacebuilding. In addition, they noted that if they could be provided with special forums during such sporting events to raise awareness about peacebuilding, a positive outcome could be achieved. Such initiatives could serve as foundational platforms for expanding SDP and related peacebuilding models, allowing for more sustainable and participatory peace processes among the youth in Kisumu County.

5.4 Conclusions

The findings of this study reveal that sports programs play a significant role in youth peacebuilding. In view of this, the following are the main study findings as reported by the key informant interviews and the study participants:

- I. **Sport builds social cohesion through community participation and creates a sense of identity:** The study’s findings revealed that sport activities brought youth from different backgrounds and areas together, creating a space that fosters mutual

respect, understanding, and social cohesion. According to Collison, Darnell, and Giulianotti (2011), when young people come together to participate in sports, they build mutual trust and positive relationships across cultural, ethnic, and social divides. At the same time, sport tends to build not only a sense of belonging but also fosters identity through the togetherness of the sports spirit. The shared values, collective goals, symbols of sportsmanship, disciplinary actions, and experiences in sports build a strong sense identity and community ties that help to build tolerance and inculcate the spirit of non-violence.

- II. **Sport encourages the development of conflict resolution skills through teamwork and cooperation:** Furthermore, as earlier mentioned and as per most of the study's responses, sportsmanship requires cooperation and teamwork. Consequently, soft skills traits such as effective communication, working together as a team, and tolerating one another including incorporating youths from diverse backgrounds serve as critical tools for developing and encouraging conflict resolution skills. As noted by Schrag (2012), sports can help communities work collaboratively, navigate conflicts, and opt for peaceful resolutions to issues affecting their community.
- III. **Sports aid in stress management and reinforce positive behaviour: A majority of the youth in the study reported that sports provided them with an opportunity to manage stress, refresh their minds, and cope with life's difficulties, which are essential features in regulating emotions and keeping the mind occupied:** Some youths also reported that sports increased their academic engagements and kept them away from criminal activities and drugs, which is an

indication of an activity that reinforces positive behavior. Cárdenas (2013), a Sports for Development and Peace (SDP) advocate, noted that sport inculcates some of the indispensable skills in conflict management and resolution, as these virtues serve to reduce aggression and promote positive behavioural change.

- IV. **There is general lack of enough institutional actors supporting peace education and peace-building initiatives at the grassroots level:** From the key study informants – the likes of the National Steering Committee on Peacebuilding and Conflict Management (NSC) and the National Cohesion and Integration Commission (NCIC) that have partnered with the County and other local peace steering committees including the Catholic Justice and Peace Commission (CJPC) to handle peace matters in the County, a lot still needs to be done. The primary strategy and objective of these organisations at present is to conduct peace meetings and raise awareness about the need for communities to coexist peacefully through organised partner trainings and workshops with local residents.

In summary, as posited by the Sport for Peace and Development Theory (SPDT) and social inclusion theory, sport contributes to peacebuilding by facilitating positive intergroup interactions. In the research study findings, this was particularly evident as sport was reported to serve as an aiding factor in enhancing tolerance, mindfulness, respect, altruism, sense of belonging, fairness, resilience, and teamwork. Certainly, this is what fosters understanding, common goals, constructive communication and negotiation, mutual respect, and ultimately results in social cohesion and stability. All these are transferable skills in conflict resolution and serve as key features for building peaceful communities, thereby fulfilling the objectives of this research study. Nonetheless,

challenges arising from sport program design and financial as well as human resource support including elimination of corruption and favoritism, proper engagement of key stakeholders, training of coaches, administrative support, funding for equipment, infrastructure, and facilities, and addressing the core needs of the sport participants must be addressed to ensure sport programs have a long-term impact on peacebuilding.

5.5 Recommendations

There is great need to initiate a sport for peace program in Kisumu County. Additionally, there is a need to adopt and strengthen policies on peacebuilding, funding, and support for the peace agenda, from the grassroots level all the way up to the County and national levels. Since numerous sporting activities are already in place, achieving peace education and training will not be difficult. Researchers and related stakeholders should also examine this area, as there is sufficient evidence indicating a correlation between sports and peacebuilding. Funding, broad-based human resource support, and policy, as well as strategic implementation of the sports for peace program, are what are highly lacking, according to the study findings. Hence, the following recommendations should be considered to enhance sport for peace initiatives and advance their effectiveness in promoting peace among young people.

- I. **Policymakers, NGOs, and Community Leaders should utilise qualified trainers and coaches:** As reported in the study and FGD findings, a critical gap identified was the lack of sufficient qualified coaches and trainers in Kisumu County. At the same time, a majority of the available coaches and trainers work on voluntary basis thereby killing motivation. Stipends and compensation for coaches and trainers, for instance, will go a long way in attracting competent trainers and

nurturing talents that can inspire other aspiring to be sportsmen or sportswomen. Policymakers should allocate funding toward hiring and training expert coaches and guarantee structured remuneration charters. NGOs can support capacity-building initiatives – such as running train-the-trainer workshops. Community Leaders can play a role in advocating for youth training needs and mobilizing community resources to support local coaching talent. By investing in qualified trainers, stakeholders can create actionable goals that enhance discipline, non-violence, and peace education.

- II. Policymakers, NGOs, and Youth Organisations should advocate for equipment and financial support, as well as more sports tournaments in the county:** From both the general study findings and Focus Group Discussions (FGDs), a consistent pattern emerged: funding constraints and a lack of financial support to cater to youths' needs. The youth mainly needed provision of medical services in case of injuries and also needed allowances in form of money and incentives such as education sponsorships programs for those still in school, talent nurturing, and sanitary towels for women players from urban slums. They also reiterated that funds from the County are limited and are mainly pegged on the County's financial budget. According to the study participants, NGOs that have since come in to support sport for peace initiatives were nearly non-existent, and the few that assisted were only during tournaments, offering food, a small stipend for the players, sporting gear, and sanitary towels to women players from urban slums. A huge number of the study participants also wanted more tournaments to create a sports culture. Policymakers should prioritise budgetary allocation to youth

sports programs within the county's financial planning, including medical coverage, stipends, and welfare support. Policymakers also need to institutionalize regular sports tournaments. NGOs can step in to fill essential resource gaps such as incentives, education sponsorships, and equipment. NGOs should also consider gender-sensitive programs, especially those tailored to the needs of young women athletes in underserved communities. Youth Organizations should organize peer-led initiatives to create awareness and advocate for funding needs.

- III. **Policymakers, County Government, Peace Specialists, and NGOs need to stimulate policy and awareness programs on peace and peacebuilding:** The study's findings clearly identified sports as the primary intervention strategy for peacebuilding, with youth group-supported initiatives ranking second. Participants emphasized that these approaches, when strategically combined, could yield huge results in fostering peace across Kisumu County. The County government, peace scholars, and interested parties, such as the National Steering Committee on Peacebuilding and Conflict Management (NSC) and the National Cohesion and Integration Commission (NCIC), should come together to adopt policies as well as a strategic implementation plan for the sports for peace program. The program should emphasise peacebuilding and ensure awareness is created across all corners of the County, especially through sports programs, as it was cited as the main intervention strategy towards peacebuilding in the County. Moreover, youth group-supported initiatives were the second most important intervention strategy towards peacebuilding in the County – meaning that if awareness is focused on the youth together with sports activities, the result could be monumental. Policymakers and

the Kisumu County Government should formulate and institutionalize policies that formally integrate sport-for-peace programming into County development and peace plans. Peace Specialists and National Bodies like the NSC and NCIC) should support the strategic implementation of sport-based peace programs by contributing technical expertise and monitoring frameworks. NGOs and Civil Society Organizations can work towards designing and rolling out awareness programs centered on peace education through sport. The NGOs can also collaborate with youth leaders to champion peace awareness initiatives.

- IV. **NGOs, the private sector (Businesses and Corporations), and Community Development Partners on sponsorships:** The findings revealed a pressing need for sponsorship opportunities, particularly in the areas of sports, education, and training for needy sportsmen and women, especially those from marginalised areas and urban slums. The study makes it clear that financial challenges are a core obstacle to youth participation in sports-based peacebuilding. Without addressing these needs, the inclusivity and effectiveness of such initiatives will remain unfulfilled. Up to 90% of the study participants, for instance, indicated need for sponsorship programs to address the financial and need-based challenges that directly affect sporting activities and sportsmanship. NGOs can establish targeted sponsorship programs and grant opportunities for youth in disadvantaged areas, with packages that include sports gear, school fees, training scholarships, and nutrition support. Businesses and Corporations can launch Corporate Social Responsibility (CSR) initiatives centered on youth empowerment through sport and education, and sponsor local tournaments, youth leagues, and training academies.

Community Development Partners can act as liaisons between sponsors and beneficiaries, ensuring transparency, accountability, and inclusivity.

- V. **The County Government, Event Sponsors, NGOs, and Regulatory Bodies need to develop a legal framework to address accountability, integrity, and credibility in sports programs:** A key concern raised by the study participants was the mismanagement of funds and favouritism. A key concern raised by the study participants was the mismanagement of funds and favouritism in the allocation of sponsorships and support for sporting activities. Despite the existence of financial and human resource constraints, the study participants noted that when funds and sponsorships are made available for certain sports activities, aspects of fund mismanagement and favouritism arise. As a result, it undermines the intended impact of such sponsorship programs. These study findings reflect a broader call for comprehensive accountability mechanisms and a proper legal framework to deal with corruption, inspiring better leadership and the proper management of the available funds. Developing a dependable legal and ethical framework not only safeguards the effective use of resources but also s community trust, ensures equal opportunities, and enhances the credibility of sport-based peace programs. Institutionalizing these standards will ensure sustainable and accountable systems that the youth can believe in and rely upon. The Kisumu County Government, therefore, ought to formulate and enact a localized legal or policy framework that sets standards for transparency, fund management, and stakeholder inclusion in sport programs. The County should also establish an oversight committee on fund management. Event Sponsors and NGOs need to establish clear reporting structures

and accountability procedures for partners and beneficiaries as a condition of sponsorship. Regulatory bodies and Peace institutions, such as the NCIC and NSC, can support the development of codes of conduct and ethical leadership training for local coaches, sports administrators, and peace facilitators.

- VI. The County Government, NGOs, Mental Health Organisations, and Community-Based Youth Programs should initiate guidance and counselling programs for youths:** Findings from both the general study data set and youth voices in focus group discussions support this initiative. Findings from both the general study data set and youth voices in focus group discussions (FGDs) revealed a significant mental and emotional burden among young people. Particularly, they reported need for consistent guidance and counseling since some of them were struggling with stressful situations, crime, and drug abuse problems. These psychosocial challenges were identified as major hindrances to active participation in sports and peacebuilding activities. The findings strongly suggest that mental wellness support must accompany physical engagement, such as sports, to ensure holistic youth empowerment and sustainable peacebuilding. Introducing continuing, youth-centered counseling services will not only address root causes of violence and drug abuse but also reinforce the personal development, self-discipline, and social cohesion essential for effective peacebuilding. As a recommendation, the Kisumu County Government should integrate mental health and counseling services into youth and sports development programs at ward and sub-county levels. The County should also allocate funding and deploy trained counsellors in community centres, sports hubs, and schools to offer regular,

accessible guidance and counselling sessions to the youth. NGOs and Mental Health Organizations can partner with local government and grassroots organizations to offer mobile and peer-based counseling services. Youth Organizations and Community-Based Programs can focus on creating safe spaces for story-sharing, peer-to-peer dialogue, and emotional support.

5.6 Recommendation on areas of further research

Some of the potential areas in further or future research include:

- I. How to separate or curtail political forces as tools of campaign, pushing a political agenda, or other regional agendas in Sport programs
- II. How to include more female youth living in urban slums to partake in sports for women, especially due to the numerous challenges they face as compared to their male counterparts
- III. How to navigate historical grievances and complex local dynamics in sport for peace programs
- IV. How to effectively develop appropriate policy framework on peacebuilding through sport programs
- V. Evaluating the politicization of sport in preserving the efficacy of Sports for Peace programs
- VI. How to manage corruption and favoritism, and increase integrity and accountability in sport(s) programs

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APPENDICES

Appendix I – Letter of Introduction

My name is Arondo O. Felix. I am conducting a research study to evaluate sport programs and its influence on peacebuilding among the youth in Kisumu County for the attainment of Masters of Science in Governance, Peace, and Security in the department of Governance, Peace, and Security Studies of Africa Nazarene University. The main purpose of the study is to:

- i. Analyze the role and significance of sports programs in youth-focused peacebuilding efforts in Kisumu County
- ii. Evaluate the ways sports can work towards peacebuilding among the youth in Kisumu County
- iii. Examine deterrents to Sport for peace initiative in promoting peacebuilding among the youth in Kisumu County

The study results will be used to provide recommendations for policy formulation under sport for peace, and expand existing literature on Sport for Development and Peace (SDP) programs or initiatives among the youth. Therefore, I wish to interview you, as well as hear your views on this matter. I would also like to hear any suggestions you have for improving youth involvement in peacebuilding in Kisumu County. Your identity and responses will be treated confidentially and will not be shown to any other persons other than those who are involved in this evaluation.

Your participation is voluntary and you do not have to answer any questions you do not want to, however, it will help in the improving the project. If you have any questions you may ask them now or later. The Interview should take a maximum of 40 minutes.

I, the undersigned, confirm that (please tick as appropriate)

1	I have read/ understood the information about the purpose of this study	<input type="radio"/>
2	I have been given the opportunity to ask questions about the study	<input type="radio"/>
3	I voluntarily agree to participate in the study	<input type="radio"/>
4	I understand the procedures regarding privacy and confidentiality	<input type="radio"/>
5	I, along with the interviewer, agree to sign and date this informed consent form	<input type="radio"/>

Participant:

Name of Participant

Signature

Date

Interviewer:

Name of Interviewer

Signature

Date

Appendix II – Questionnaire

Personal information

(Tick (✓) the appropriate option (bracket))

Gender

Male []

Female []

Age:

[]

What is your occupation?

Student []

Employed []

Unemployed []

Informal Sector (*Jua Kali*) []

SECTION A: Role and significance of sports programs in youth-focused peacebuilding

1. Do you understand the importance of peacebuilding programs/education/networks?
 - a. Yes
 - b. No
2. Are you involved in any local peacebuilding initiative or program/network?
 - a. Yes
 - b. No
3. What are the main intervention strategies you know the youth of Kisumu use for peacebuilding? (**Tick One or More**)

a.	Strategic policy actions supported by local, County government, and NGOs	<input type="radio"/>
b.	Youth group supported initiatives e.g. Youth action for peace, education, and training	<input type="radio"/>
c.	Dialogue, negotiations, mediations	<input type="radio"/>
d.	Music and Art	<input type="radio"/>
e.	Photography	<input type="radio"/>
f.	Sports	<input type="radio"/>
g.	Faith-based teachings	<input type="radio"/>

4. Do you consider Sport as an intervention strategy?
 - a. Yes
 - b. No
5. Do you think Sport as an intervention strategy is effective enough?
 - a. Yes
 - b. No
6. Among the strategies, which one(s) do you think can increase broader youth involvement? (**Tick One or More**)

a.	Strategic policy actions supported by local, County government, and NGOs	<input type="radio"/>
b.	Youth group supported initiatives e.g. Youth action for peace, education, and training	<input type="radio"/>
c.	Dialogue, negotiations, mediations	<input type="radio"/>
d.	Music and Art	<input type="radio"/>
e.	Photography	<input type="radio"/>
f.	Sports	<input type="radio"/>
g.	Faith-based teachings	<input type="radio"/>

7. Do you have any Sporting events, forums, or local sports programs for encouraging peacebuilding in Kisumu County?

- a. Yes
- b. No

If yes, to what extent are they available and impactful on a scale of 1 to 5?

- a. 1
- b. 2
- c. 3
- d. 4
- e. 5

8. Do you think the sports program can bring positive change and work in unity towards establishing sustainable peace in Kisumu County?

- a. Yes
- b. No

9. If peace education is integrated in sports programs, do you think it will help?

- a. Yes
- b. No

Please explain your answer

SECTION B: Ways sports can work towards peacebuilding among the youth

1. Do you think the youth in the County have interest in taking up sports for peacebuilding initiatives?

- a. Yes
- b. No

If yes, to what extent do you agree on a scale of 1 to 5?

- f. 1
- g. 2
- h. 3
- i. 4
- j. 5

2. Is Kisumu County offering opportunities for youths to take part in sporting activities?

- a. Yes
- b. No

3. In your opinion, please tick any of the following that you feel maybe hindering youth involvement in peacebuilding in Kisumu County? **(Tick One or More)**

a.	Unemployment and poverty	<input type="radio"/>
b.	Lack of decision making opportunities and youth participation in local governance, County affairs, or national issues affecting youth in Kisumu County	<input type="radio"/>
c.	Corruption and nepotism	<input type="radio"/>
e.	Lack of appropriate legal or policy frameworks	<input type="radio"/>
f.	Sports	<input type="radio"/>
g.	Lack of awareness about peacebuilding approaches/options	<input type="radio"/>

SECTION C: Deterrents to Sport for peace initiative in promoting peacebuilding

10. Do you know any sport[s] for youth programs towards peacebuilding in Kisumu County?

Yes []

No [] *If No, End the questionnaire.*

11. If yes, are youth given enough opportunities to take part in the activities?

Yes []

No []

12. Do you know any challenges you experience that may hamper sports for peace initiatives in Kisumu County? Yes [] No [] *Please explain your answer*

13. To make sports for peace initiatives or peace education through sports better, what sort of support is needed in your own opinion?

-- End--

Appendix III – Key Informant Interview

Personal information (Tick (✓) the appropriate option (bracket))

Gender
 Male [] Female []
Age:
 []
Occupation? -----

SECTION A: Role and significance of sports programs in youth-focused peacebuilding

1. Are you involved in any local sports peacebuilding initiative or program/network?
 - a. Yes
 - b. No (*Skip to question 3*)
If yes, please explain the nature of the program/network/initiative and what it does
 [.....

]
2. What are the general intervention strategies the youth of Kisumu use for peacebuilding? (please explain)
 [.....

]
3. Is/Are the intervention strategy(s) effective enough?
 - a. Yes
 - b. No (*Skip to question 5*) *If yes, please explain*
 [.....

]
4. Among the available strategies, which one(s) do you think can increase broader youth involvement? (*please explain*)
 [.....
]
5. Are there any public forums, avenues or local platforms for encouraging youth involvement in sports for peace in the County? (*Please explain*)
 [.....
]
6. What external drivers do you think play a role in shaping sports for peace initiatives among the youth in the County?
 [.....
]

7. Do you think youth in Kisumu are given enough opportunities to participate in peacebuilding initiatives, and which opportunities are these if Yes? (If no, why do you think so)

[.....
.....
.....]

8. Is the County making any steps to align its peacebuilding framework in line with Sports for Development and Peace (N/B: Explain what SDP means to the interviewee)? (Please explain your answer)

[.....
.....
.....]

SECTION B: Ways sports can work towards peacebuilding among the youth

9. Do the youth in the County have interest in taking up peace education through sports?

[.....
.....
.....]

10. Is Kisumu County supportive in offering them the opportunities?

[.....
.....
.....]

SECTION C: Deterrents to Sport for peace initiative in promoting peacebuilding

11. What do you think needs to be done to address and improve sufficiently?

a. Youth involvement in sports for peacebuilding efforts in Kisumu County

[.....
.....]

b. Improve avenues for youth involvement in peacebuilding

[.....
.....]

12. Do you have any other comments or suggestions about what can be done to create opportunities or challenges experienced with regards to sports for peacebuilding in Kisumu County? Please elaborate.

[.....
.....
.....]

Appendix IV – FGD guiding questions

- i. Are you aware of sports for peace as a peacebuilding tool?
- ii. To make sports for peace initiatives or peace education through sports better, what sort of support is needed in your own opinion?
- iii. Is Kisumu County helping youth in any way to create an environment for establishing long-lasting peace?
- iv. Can sport among the youth effectively contribute to peacebuilding?
- v. For peace education in sport, what kind of support do you think is needed from the program heads/County government/local leaders

Appendix V – ANU Letter of Research Approval

AFRICA NAZARENE
UNIVERSITY

P.O.Box: 53067 – 00200
Nairobi, Kenya.
Tel: 020 252 7170/1 – 5
Email: vc@anu.ac.ke
www.anu.ac.ke

29th April 2024

RE: TO WHOM IT MAY CONCERN

Felix Odhiambo Arondo (18J03EMGP015) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal entitled: -

“Evaluating Selected Sports Programs in Peacebuilding Among the Youth in Kisumu County, Kenya”.

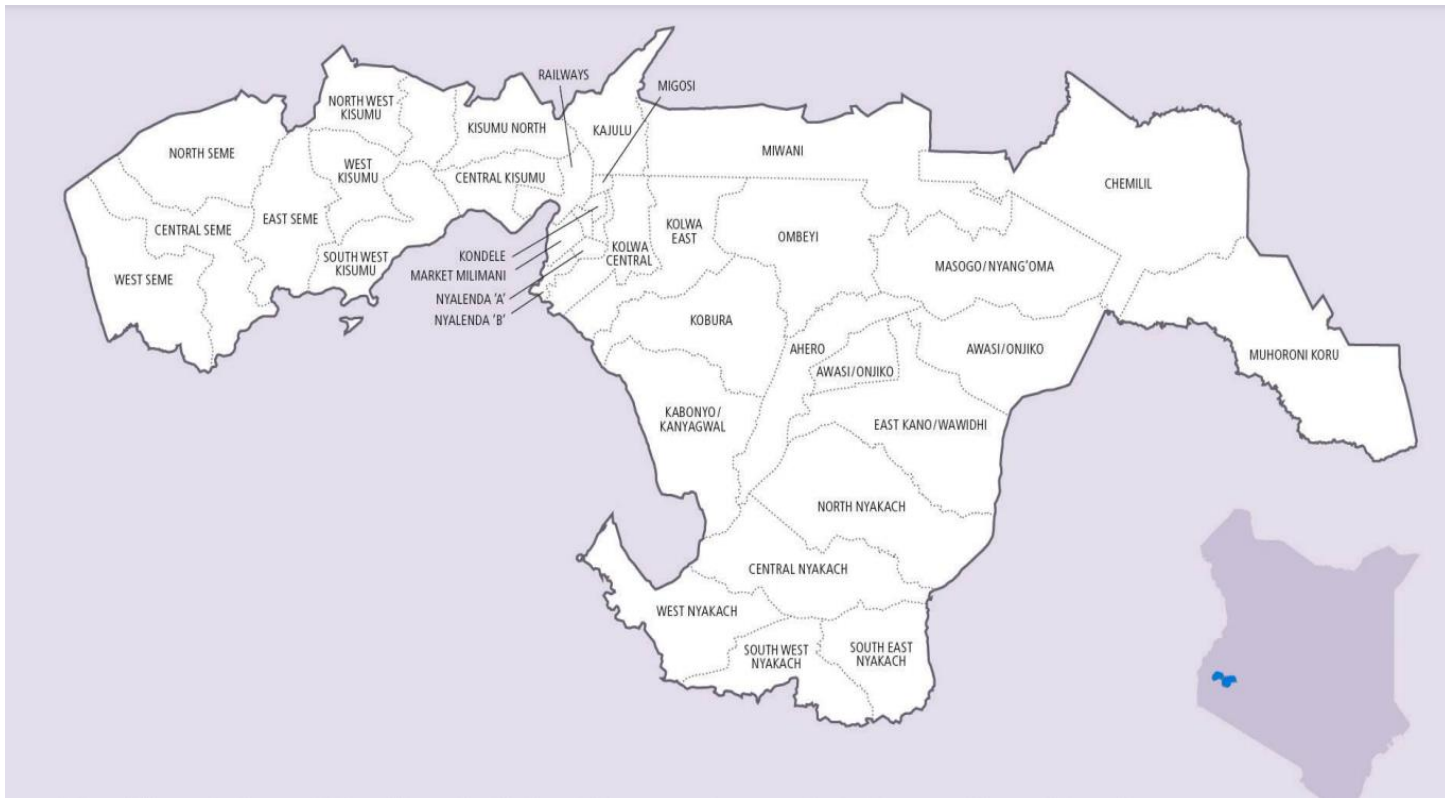
Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Rodney Reed

Prof. Rodney Reed
Deputy Vice Chancellor, Academic & Student Affairs

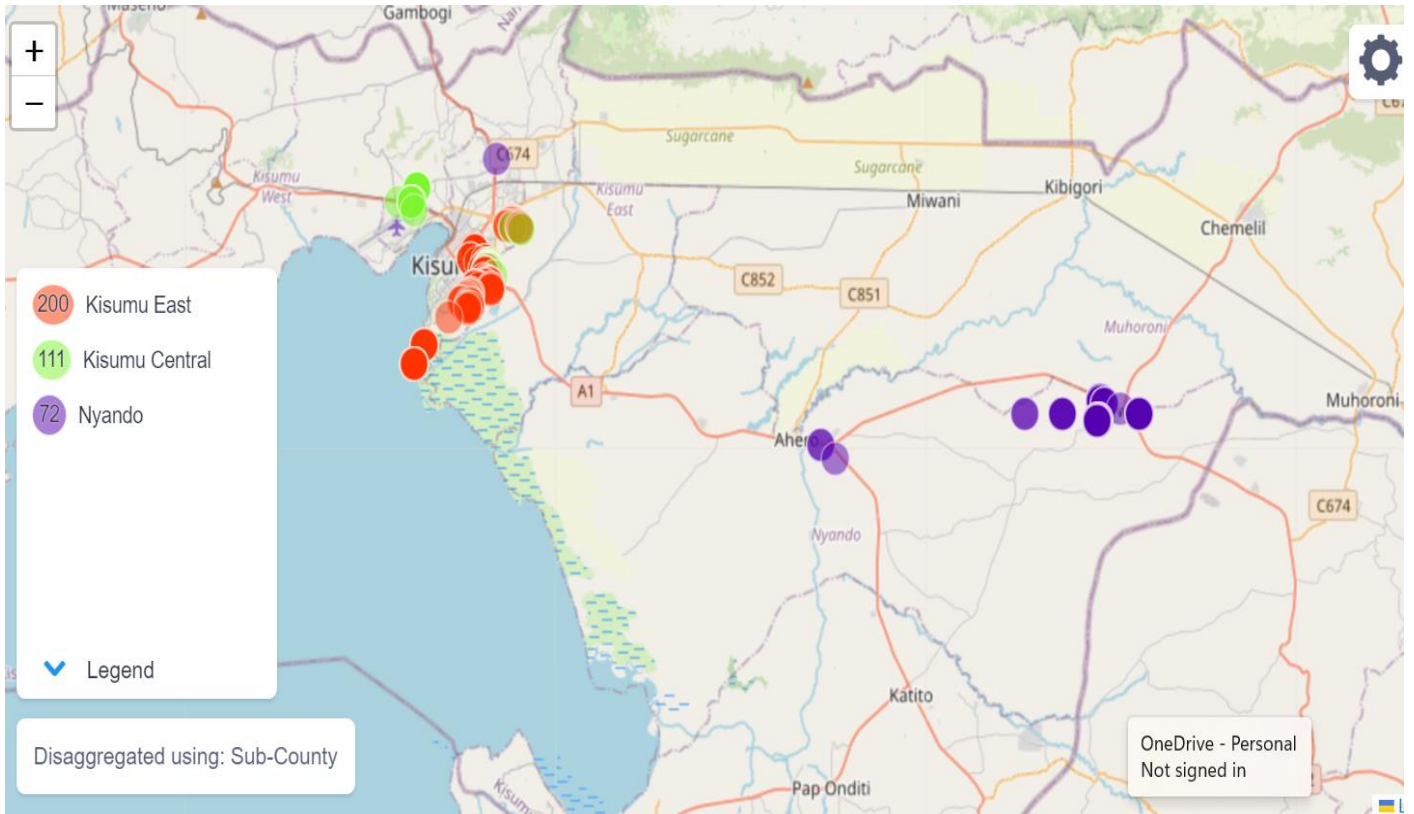
Appendix VI – NACOSTI Letter of Research Approval

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 440284	Date of Issue: 22/May/2024
RESEARCH LICENSE	
	
<p>This is to Certify that Mr.. Felix Odhiambo Arondo of Africa Nazarene University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kisumu on the topic: EVALUATING SELECTED SPORTS PROGRAMS IN PEACEBUILDING AMONG THE YOUTH IN KISUMU COUNTY, KENYA for the period ending : 22/May/2025.</p>	
License No: NACOSTI/P/24/35405	
440284	
Applicant Identification Number	Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
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See overleaf for conditions	

Appendix VII – MAP

Map: Kisumu County. Source: (Saferworld, 2015)

Appendix VIII – Map of study areas



Map: Kisumu County Study locations. Source: Kobocollect Toolkit

https://kf.kobotoolbox.org/#/forms/aGRnVeVMyzKSpEM4Ay5827/data/map/Sub_Count

y