

# Ethical Considerations in Rewarding of Sports Winners: A Comparison of Traditional Luhya Community and Contemporary Systems

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## Abstract

*Leisure activities in traditional Luhya society formed an integral part of life in the community. These included singing, dancing, and wrestling. Competition was added to these activities to fulfil the natural human need for self-actualisation. With globalisation, leisure is quickly losing its creative energy and instead becoming more demanding on expenditure. The rewards bequeathed on global winners of competitions are sometimes overwhelming to the recipients especially when they are ill prepared for it. This paper interrogates the rewarding system of winners in the traditional Luhya society to explore how the traditional Luhya society rewarded its heroes compared with modern leisure competitions. The methodology of the study was ethnography, which entailed visits to where sporting activities took place, video recording, tape recording and document analysis focusing on newspapers. The data was analysed qualitatively and the research found that competitions took place in bull and cock-fighting, wrestling, tug-of-war, dancing and boat rowing, and different rewards commensurate with the society's ethical values were given out.*

**Key words:** Indigenous African knowledge, sports and leisure, rewarding champions. Ethnography, Values.

## Introduction

People throughout the world engage in sports for varied purposes such as leisure, to enhance health, to promote peaceful coexistence between different communities as well as for commercial purposes (Baker, 1998). This is the same case in Kenya today. Kenya is considered to have forty five (42) indigenous languages generally and some of these have several dialects. Not many sports and competition studies have been conducted among the Luhya. However, traditionally, the Luhya people had their own sporting and leisure activities that were carried out as competitions. When somebody won, the person was rewarded in a specialized moderate way. This is the focus of the current study because sporting and leisure activities carried out as competitions have become highly commercialised such that in most cases the competitors are given monetary rewards. Some of them are given too much money which eventually brings them down; some have even lost their lives. This is what motivates this study.

The Luhya, who are the subject of this study, are a Bantu people who are dominant inhabitants of the Western region of Kenya as well as in Eastern Uganda. They are principally a farming community but also engage in diverse economic activities such as fishing in the rivers and for those bordering it, in Lake Victoria. The Luhya form the second largest ethnic group in Kenya and speak Oluluyia, a language that is generally agreed to consist of seventeen (17) dialects (Khasandi-Telewa, Liguyani & Wandera-Simwa, 2012; Wambunya, 2005). They are a culturally rich community that emphasizes the conservation and enhancement of their heritage.

Thus, they had and still have traditional competitions entailing sports and other leisure activities, evidenced by the annual Luhya Cultural Festivals held every December in Western Kenya as well as in events such as 'Mulembe Night' ('Peace Night', a night of Luhya festivities where traditional food is served and Luhya music is played to revellers at the renowned Carnivore Restaurant in Nairobi). Some of these leisure and sporting activities include wrestling, tug-of-war, bull and cock fighting, boat rowing, and dancing. These activities are known to draw large crowds of people including many from the cities who are proud to be identified with their Luhya ancestry and are usually home in the villages for Christmas seasonal festivities. Over the years, the Luhya have produced some of the most successful sports people in Kenya as well as entertainers. Many renowned footballers and rugby players are from this ethnic group. The famous song '*Mwana wa mbeli ne shikhoyelo*' (the first born child is a source of joy) is known all over Kenya and is sung in all sorts of festivals such as weddings and graduation ceremonies to celebrate a hero or heroine even those involving Kenyans from other ethnolinguistic groups.

The love for sports and leisure activities is, however, not unique to the Luhya people as Stuart (1993:77) notes:

Sport has always been part of life in Africa, but in the past people played different games and took part in different sports. Young people wrestled or fought friendly stick fights. Young herd boys rode races on their animals. Those who lived near water enjoyed swimming and canoe racing, dancing was always popular, and some children even rode to toboggans. Those who were successful in traditional sport had high status. Then, some of the winners were admired and respected.

In ancient Greece, traditional sports were used to enhance the fitness of citizens for war and to demonstrate superiority over other city-states. They thus gave large incentives to successful athletes who brought prestige to their cities (McPherson, Kurtis & Loy, 1989). These rewards, however, depended on the type of sports. The Olympics belonged to the type of sports where symbolic recognition was given precedence over financial gain. This study is carried out among the Luhya because no such study with this focus had ever been conducted before.

### **Methodology**

The research had a qualitative approach which entailed participant observation, interviews and discussions. Video recording, tape recording, and document analysis were also done. The researchers participated in various cultural festivals while observing the reward system for winners of, for example, wrestling competitions in Bunyala. Videos were taken of the events and award systems were recorded for analysis. The modern reward systems were found by internet search and document analysis such as newspaper reports on how rich footballers and athletes are awarded their millions. Five interviews were conducted including two with athletes that were once famous and had won gold medals in international competitions and three with elders from the Luhya communities. The population of the study was the Luhya, a Bantu group of people found mostly in Western Kenya and Eastern Uganda, though we focused on the Luhya from Kenya.

### **Theoretical Framework**

This study is framed in Social Theory, particularly the Conflict theory and Critical theory (Duncan-Andrade, 2010). Social theories involve elements of description, reflection and analysis as they seek to understand and explain the way the social world is. Conflict theory regards

society as a system of structures and relationships shaped by economic forces including those such as sports. This theory is apt for this study as it urges us to lay more emphasis on sports as play and less on commercial spectator sports. However, some of the weaknesses of this theory are that it assumes that all social life is economically determined and it does not acknowledge the importance of gender, race and ethnicity, age, and other factors in social life. Additionally, in its analyses it is accused of ignoring the possibility that sports participation can be a personally and socially empowering experience as it emphasizes the economic aspect. We take cognisance of these apparent weaknesses and acknowledge them in our discussion.

Other social theories such as the Functionalist theory (Coakely, 2001), the Social interactionist theory (Carter & Fuller, 2015), Feminist theory (Caudell, 2011), or the Figurational theory (Morrow, 2009) also provide insight to sports as an integral aspect of the society. The Functionalist theory focusses on positive outcomes of participating in sports for the individual and for society as a system and advocates for social order by emphasising stability and equilibrium. It emphasises the need to increase sport participation opportunities to enhance individual development. However, its assumed neutrality of sports is a major weakness. It is faulted as failing to discern that sports are social constructions that privilege some while disadvantaging others, thus a limitation in its usefulness to us. The interactionist theory studies sports in terms of people's experiences and identity development and maintenance through sport participations and cultures. For our purposes, interactionists' insistence on changing sports to match the perspectives of those who participate in them and of the need to make sports organisations more democratic is a strong point. Conversely, they fail to explain how meaning, identity and interaction are connected with social structures and material conditions in society. They are also uncritical about how poor relations impact sports experiences.

Feminists address the pertinent issues of how the production of ideas about masculinity and femininity are related to sports as well as the representations of women in media coverage of sports and their resistance to this dominant gender logic. They provide a forum through which sports can be used as sites to empower women and promote the notion of partnership and competition with others. However, they do not go sufficiently beyond the gender question to address the connections between gender and other categories of experience.

Finally, the Figurational theory views sports as exciting activities that relieve boredom and control violence. They study how social figurations emerge and change, exploring how modern sports emerged and became so important in certain societies. They strive to outline the complexities of global sports and how sports is related to local and national identities. Figurational theory can be used to take social action by developing knowledge that will give rise to strategies for controlling expressions of violence, exploitation, and the abuse of power. It can also be used to increase access to sports participation among those who have lacked power through history. However, it is criticized for tending to understate the immediate personal consequences of oppressive power relations as well as not giving enough attention to the experiences of women and gender inequities that affect their lives.

We, therefore, opted to use the Conflict theory which is a critical theory as this gives due attention to the main concerns of this study; to explore the meaning and organizations of sports, and on sports as sites for cultural transformation. Sports activities are social constructions that change as power relations change and as narratives and discourses change. This allows us to explore the discourses and images people use to construct sports. In so doing, we are able to juxtapose the traditional cultural production while at the same time highlight the underlying dangers of commercialising sports as is apparent in modern times. We also see the ways people struggle over the organization and meanings of sports and whose voices and perspectives are

used in discourses about sports in society. It also enables us to investigate and make suggestions on how dominant discourses and power relations might be disrupted to promote progressive changes.

### **Traditional Sporting Activities among the Luhya**

There were diverse competitive sports and leisure activities practised among the Luhya. Chief among them was wrestling and dancing, but there were also cock and bull fighting, boat rowing races, tug of war, among others. Many of these are still practised today even in the face of globalisation with its attendant computer games and other 'idle' games played on electronic devices, yielding no physical health benefits (Khasandi-Telewa et al. 2012). We will discuss these activities in the next sub sections.

#### ***Wrestling***

In the traditional Luhya setting, participants are usually young lads from neighbouring villages or rival clans, who form rival teams to take part in the competition. They prepare for these all-important competitions by practising among themselves early, in time before the day of the competition. From each side, worthy opponents will be chosen to face the rivals, and these will be the naturally emerging winners in their own camp. Personal intragroup rivalries are cast aside as the whole village or clan rallies behind their chosen representatives.

On the competition day, the chosen wrestler is psychologically prepared for the match. A long strong sisal rope is tied loosely round the waist of the wrestler and is held by a group of his supporters. These and other cheerers psyche the competitors through song and dance. The wrestler himself also praises himself and tries to intimidate his opponent. For instance, one of the singers sang:

<i>Magina, unkonyanga,</i>	(Magina, you always look for me)
<i>Noloonde ena?</i>	(Where will you pass today?)
<i>Imbiakala ili khungira,</i>	(The python is on your pathway)
<i>Noolonde ena lelo?</i>	(Where will you pass today?)

Magina, his opponent may reply in a self-praise song declaring himself a lion or some other fierce wild animal. On arrival at the ring, the supporters loosen the rope, and the wrestler is free to take on his opponent.

The purpose of the rope is to allow the teammates to escort the wrestler up to the ring. It is also whispered that it is ostensibly to ensure the wrestler does not develop cold feet and take off to their sheer embarrassment. Thus, the rope is only released when the wrestler arrives in the ring and he throws it off as he springs towards his opponent. Crowds can gather freely unlike the modernized Western-influenced wrestling competitions where people must pay a fee to watch. At the flagging off by the referee, the wrestlers go for each other's legs, to knock them down. They struggle and demonstrate great skill in charging and dodging until one overpowers his opponent and throws him to the ground (licks him). Voila! He is then declared the winner and carried shoulder high to the loud applause and wild cheers of his supporters, praising their hero and mocking their rivals. It is worth noting that there is no second chance with a referee counting to ten ostensibly to gauge whether the fallen man will rise and try to reclaim his luck at possible victory. Neither does the victor continue crushing the opponent while he is down or jumps all over him as is seen on television in WWF Wrestling and other modernized versions of 'wrestling'. Similarly, the opponents are balanced professionally such that we do not have a

'Yokozuna' thumping some hapless wily fellow. Once you 'lick the soil' you have lost and you accept defeat graciously, hopefully, to live to fight another day.

At the end of the competition, the winner gets a lot of respect and heroic celebration. It is clear to all and sundry who the winner is as the opponent is seen getting a knockout. The winner's name is pronounced in public and he is honoured with the title of 'best wrestler' until the next competition.

### ***Tug-of-war***

Just like modern tug-of-war, this game involves two large teams trying to gauge which is the stronger of them. They draw a line which each competing party tries to pull the competition across while avoiding being pulled across. Loud and urgent cheers and encouragements are sung as the teams heave to and fro. Those perceived to be the strongest in the team are placed at the front, closest to the opponents while some heavy-weights are placed at the end of the rope to pull it with their sheer weight. Chanting and cheering encourage the competitors and if the rope starts moving in any one direction, the team starting to lose will quickly increase the tempo of their chants and try to ensure the rope is brought back and the team is firmly on its ground once again. Their tossing to and fro could take a few minutes, but soon one will give way and get pulled across. Immediately a foot of the other team crosses the drawn line, the other team is acclaimed as the automatic winner and ululations rend the air as the victors are praised and honoured.

Traditionally, preparation for this competition was done through regular practice before the day of the competition. The winners got a lot of respect from the public and organizers and heroic celebrations were held in respect of the winner. This is one game in particular that recognized well-nourished individuals. Here the bigger one was, the more useful he/she was to the team. Unlike many modern people that seem to think big body sizes are not very good, in the tug-of-war this was an opportunity to celebrate plus-sizes. It must be pointed out though, that these plus sized people could hardly be described as obese. The very nature of village life was so full of physically exerting activities that big frames were more due to muscle than any excess body fat. Besides, much of our challenges to health today caused by obesity and overweight are due to unhealthy processed foods, while village food is usually organic and prepared in healthy ways without hydrogenated fats.

Tug-of-war was also gender sensitive as both sexes could participate in their own competitions. Unlike wrestling which was a male sport and women's participation was largely to cheer and entertain, in the tug of war competition, all were free to enjoy participation.

In both the wrestling and tug-of-war, a shield called 'ingabo' in Luhya was given to the winner to protect them so that they could fight another day. The shield was a symbolic reward commensurate with the competition as well as being relevant to defence. There was no danger of the reward turning into a liability to the winner. It was not only very beautifully made and decorated to be attractive and appreciative of the effort made to win, but the winner was also well versed with its uses unlike some of the windfalls that befall our winners today, whereby one can be overwhelmed by the sudden millionaire status imposed on them by their winnings.

### ***Boat Racing***

Boat riding was an exciting sport for those living within the vicinity of 'einyanza' (Lake Victoria) in particular as it provided the venue for the competition. Boats are generally revered among fishing communities living around the lake, especially among the Banyala and Samia subgroups of the Luhya. For instance, whenever a new boat is purchased, it has to undergo some spiritual blessing and in fact a special party is hosted in honour of the new boat. Blessings are pronounced over it as sacrifices of thanksgiving are given to the spirits to bless the boat and its

users. For its maiden ride, a passenger boat does not charge its users fare. The boat takes them for a free ride some distance into the lake so that if it does not return it will be known to have been for no good as it was cursed. Thus, this free 'test-ride' prevented damage to its future passengers. Boats chosen for the competition are, thus, not brand-new ones but those that have already undergone the ritual cleansing and received blessings. In fact, they prefer well-used passenger boats that have proved to be of good and enduring quality for the races, as opposed to fishing boats.

In the present times, these boats are usually community-owned rather than entirely private. Fishermen group themselves into 'vyama' (cooperative societies) to buy and run these boats. The boats are serviced well and beautifully decorated in preparation for the competition. They are tied with banana leaves which signify peace in the community as well as with colourful, preferably red pieces of cloth to fly in the wind as they compete. These red clothes are also a warning to other boats that would approach the competition track to keep off (though competition day is announced well in advance and anyway all are excited about the competition and are either participants or supporters). The riders are also prepared by being kept in a secluded camp for psyching and spiritual preparation. They are not to come into sexual contact with their wives during this time of preparation that can last between two weeks and a month. Boats are classified according to size. Smaller boats ride for a shorter distance while bigger boats are selected to venture into the deeper waters. These then compete amidst wild cheers and the winning riders are highly honoured. For prizes, they receive another beautiful boat for their cooperative society, and also win the admiration of many a young girl who may even be willing to become an additional wife.

### ***Bullfighting and Cockfighting***

Traditionally, this was mainly done to show off one's skill in rearing and training the bull or the cock. The commonest subgroups still practising bullfighting are the central dialects of the Isukha and Idakho though it used to be practised all over Luhyaland. In preparation, the bull was well trained and well fed to become strong and develop endurance. On the eve of the competition, there was a feast in honour of the bull. The event was also carried out as a ritual which involved invoking of spirits. People spent the night feasting away and dancing as they drank traditional liquor and gave some to the bull. They also shared the 'omusala' (bhang) to drive the bull wild during the fight. Men did not sleep on that night but feasted the night away. Women and younger children slept for a few hours but woke up as early as 3:00 or 4:00 am in order not to miss out on the excitement. They were rejuvenated to continue singing and chanting to the bulls as they danced to the reverberating 'isikuti' drums.

In the real traditional competitions, the fighting was done as early as 6:00am before the sun became too hot, as is it is wont to in this equatorial region. The two groups comprising the bull, its proud owner and/or trainer and cheering escorts would approach each other while trying to outdo each other in shouts, ululations and song, praising their bull and urging him on. As they approached the ring, spectators started withdrawing to form a circle from a safe distance. Eventually there remained only the trainers and their bulls. Once the bulls entered the ring, they were so psyched up that they immediately charged at each other. The trainers knew how to run for their lives and take cover as they could easily be trampled on by the mad bulls. The bulls fought on, amid cheers of encouragement from their teams. The bull that appeared tired and started retreating was the loser and once the winner was acclaimed, jubilation rang out from the winning side. The winning trainer was carried shoulder high and cheered with song and dance and given a title until the next competition. The bull's owner was carried shoulder high

and rewarded with another younger bull to rear for future fights. It was illegal to slaughter the young bull. Cock fighting was also done, whereby a trainer prepared his choice cockerel for the fight by feeding it well and giving it practice. The cocks were then set against each other in the ring and cheering took place. The winner was given another cock for posterity.

Precautions were taken to protect the bulls from destroying each other and once there was an apparent winner, the competition was called off. In fact, the bulls also had their say, and if they were tired or overworked, they would refuse to fight. Preparations were important both physically and psychologically, and even spiritually. In a recent cultural festival, bulls were transported to a university in Kenya for their cultural week festivities. However, to the sheer horror of the organisers, the bulls 'went on strike' and would not fight! What the planners failed to realise is that the bulls must be made very comfortable. They need to be treated with a certain kind of decorum. If they are not in their usual ambience, then they must be taken to the venue at least either a week or four days in advance to enable them rest and acclimatise before they are expected to compete.

Bull fighting was a masculine activity. There was no 'cow-fighting' or 'hen-fighting' among the Luhya community. Aggressiveness was not considered a virtue among Luhya women and cows belonging to Luhya community were not encouraged to be aggressive. The cows were instead valued for their milk and nurtured to bring forth healthy calves prolifically.

Bull fighting has come under a lot of criticism by animal rights groups but that is where different cultures clash. One has to understand the whole dynamics of preparation and care required and that it is not just setting off of two bulls against each other for a fight. These are well respected and treated choice bulls. Notwithstanding, with pressure from these groups, the practise might eventually fade out. It is still a challenge though, that some things done in some cultures appear really weird to outsiders while insiders consider them as part of their lives. Whereas some obviously retrogressive and injurious cultural practices must be done away with as we advance, sometimes regulations and caution can be taken to preserve a culture while protecting the animals. After all, even human beings engage in wrestling and boxing, not to mention that animals are in the large slaughtered for some peoples' dinner. But that is a moot point for another day.

### **Dancing**

Traditionally dancing was not a competition *per se* but it was done in all sorts of ceremonies, and outstanding singers and dancers could be picked out for rewarding while the poor dancers were picked out for ridiculing. Dancing was done on all occasions including weddings, circumcision ceremonies, child naming ceremonies and celebrations for good harvest. Currently, though, dancing competitions are done as seen in interschool and colleges' music and drama festivals where children compete for awards in their dancing prowess.

An instrument called 'Litungu' would normally be played by a specialist and both the young and old would dance to the tune in a dance called 'Okhurema amabeka' (shaking shoulders). There were also numerous other musical instruments: 'Eshilili', a traditional violin and drums such as isikuti for the diverse Luhya subgroups. The outstanding dancer was declared by acclamation: voting by word of mouth. During the performance, the best soloists, players and dancers were given gifts, like 'Okhufua'. Such gifts included millet, maize, chicken and other foodstuffs. The winner was praised and invited for functions regularly. Female dancers were rewarded with 'Eshiboya'; that is, a dancing gear made of sisal and decorated with beads to further enhance their beauty and aid their dancing dexterity.

More beads and other trinkets and earrings were also given to the winners as well as a dancing skirt (eshiboya). They also used to do 'Okhusalaka' which is the tattooing and making of holes in the ears in which they would wear big earrings to embellish themselves. The best dancer won the village beauty, who was naturally proud to be identified with the heroes of the day. Songs were also composed in their praise. The dancer, in addition, received reverence from youngsters and great recognition accorded at all places of gatherings.

Other competitions also took place in the communities, for example, beer brewing though as with dancing, these were usually incorporated in other festivities. For instance, the women would each bring their pot of beer for the revellers to sample and enjoy. The liquor that attracted the most drinkers would be the first pot to be emptied, and its brewer would thus be declared the 'winner'. For the next festival, the brewer's expenses would be all paid for by the other brewers. This ensured high standards of traditional liquor for consumption, especially in festivities.

Children competed in their many games each with diverse rewards of their own. As in children's nature, this mostly involved being honoured as some sort of hero and being popular with many friends and admirers. For adults, children were recognized for their diligence; for instance, those with the cleanest courtyards, those that fetched water fastest from the rivers, and those that excelled in other chores would be praised among peers and others encouraged to emulate them. Thus, children would enjoy their work and it was hard to draw a line between work and leisure as they were made to enjoy communal tasks like going to collect firewood together as they naturally combined work with play.

### **Modern Kenyan Heroes and Heroines Cases**

Kenya has produced some of the most vibrant sportsmen in the world, especially in athletics. Their great achievements in international competitions often results in huge financial benefits, some of which have ended up messing their lives due to unpreparedness for the sudden riches. There are numerous cases we could cite but we will sample just a few here.

#### ***Self-destructing case 1: Samuel Wanjiru***

The untimely death of the internationally renowned Kenyan marathoner, Samuel Wanjiru shocked the nation and indeed the whole sporting world. Together with the Ethiopian Haile Gebre Selassie and Usain Bolt from Jamaica, his appearance fee irrespective of which position he would finish at a marathon was 25 million Kenya shillings (\$250,000). In the Chicago marathon, he earned US \$150,000 (KSh.150 million) as well as a bonus of US\$100,000 (Ksh.10 million). His pay in two hours was \$350,000 (Ksh.35 million). This went together with endorsements and grants from great sportswear like Nike. Then there are the numerous half marathon, ten kilometre road races that he took part in as he prepared for the big city marathon. Wanjiru represented the peak segment of the highest earners in athletics. In his life Wanjiru competed in seven marathon races, winning five of them. He won world major marathons twice in a row in 2009 and 2010 earning \$1 million (Ksh.100 million in current exchange rates).

Wanjiru's victories in the sport earned him great wealth but failure to handle this wealth resulted in wastage through alcohol, women and heavy careless spending. In the local town of Nyahururu, it was an open secret what arrogance he was capable of displaying. It is reported that he would walk along the streets where local women displayed tomatoes and other wares along the street to catch a busy pedestrian's eye for a quick sale. Wanjiru would trample on these wares and 'compensate' their sellers handsomely with up to Ksh 10,000 (\$100) for Ksh 100 (\$1) worth of tomatoes. It was a joke that women prayed for Wanjiru's visit so he could trample on their tomatoes and pay them such a handsome compensation!

Wanjiru was also very popular with women and in a single day could be seen with up to five different women. Indeed at his death, several women turned up claiming to be his wives and stringing offspring along.

### ***Self-destructing case 2: John Ngugi***

The well renowned Kenyan world champion John Ngugi is another unfortunate case of lack of personal and financial management. On achievement of success he took to eating 'nyama choma' (roast meat), drinking and indulging in women. His success brought him too much pride as he was hero worshipped at home, especially among those that benefited by getting free food and drink. This bred arrogance in him such that he failed to recognize the importance of an international anti-doping team sent to do a random test on him. He found it demeaning to be asked for his urine and sent the team packing. In the process, it was assumed he had declined to take the test for sinister reasons and was declared to have failed the drug test. A ban was slapped on him so he was unable to compete until it was over. Unfortunately, he continued with his extravagant and unhealthy life style. When the ban was lifted, he was too fat to compete and win races and has to work hard to make ends meet

### **Conclusion and Recommendations**

The study set out to investigate the nature and purpose of traditional sports and other leisure activities in Kenya with the aim of strengthening best practices, especially in rewards. It appears girls were considered part of a reward instead of being themselves empowered to compete. This is a pity but in many African societies, women were considered trophies for successful men. Fortunately, this trend is changing with women also being encouraged to get their own competitions and win their own trophies. Wrestling is now opening up for women and in fact one Kenyan woman boxer, Conjestina Achieng' has won world wide recognition for her boxing prowess though she is also in danger of going down the way many male stars have done.

Women's football has also picked up nowadays and can be considered more than the erstwhile poor imitation of men's football. Notwithstanding, the rewards given to women have tended to be smaller than those of men, leading to an outcry against obvious discrimination. For example, a Google search on Sportek reveals that the star Brazilian footballer, Neymar who recently transferred to Paris St. Germaine now earns over \$50,000,000 per year, which is around 1200 times more than one of the best female footballers called Marta who plays in the US and earns \$41,700 per year. These injustices are now being challenged and the prize money is being reviewed despite arguments that men's competitions are more intensive; for instance, tennis has more rounds for men than for the women. All in all, it would appear many heroes are not prepared for the extreme riches that come to them suddenly and these often lead to misfortunes.

Sports people in Kenya need to be trained on self and financial management as well as public relations and other life skills. Counselling should be adequate, systematic and highly individualized. The modern sports organizers and associations should learn from traditional practices. Rewards should be relevant and commensurate with life. The fact that weekly pay for some footballers in the world can pay several brain surgeons is absurd.

Tecla Lorupe who is a Kenyan is a good case in place where a successful athlete has participated in corporate responsibility to build peace in her local community. She has set up the Tecla Lorupe foundation that helps bring competitive sports for peace among warring pastoralist communities straddling the Kenya/Uganda/South Sudan borders. The hostile communities learn that one can compete and still be friends. She also rescues young Pokot girls caught up in retrogressive cultural practices like Female Genital Mutilation and forced early marriages and

instead sponsors and facilitates their education. If more of these athletes were well prepared, the millions they earn could be channelled to improve lives in their communities and among other needy children in these poor third world countries and even to improve sport further. Finally, we should not over-emphasise money in sports as it tends to lead to corruption and the danger of destruction comes in. Instead, creativity in leisure and rewards should be encouraged and there should be a way of enhancing improvisation skills for making rewards as the traditional 'tsingabo' (shields) and 'efiboya' (dancing skirts) were.

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