

Full Length Research Paper

Influence of Islam on gender participation in sports among Muslim students in Kenyan universities

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There is a strong theological background supporting sports participation in Islam. Despite this background, there is still a gap between the theoretical teachings and actual participation in sports among Muslim students in the universities and the general Muslim community. The religious rationale for encouraging Muslims to participate in sports is based on the broad range of benefits accrued from such participation. The purpose of this study was to find out the level of participation and the influence of Islam on gender participation in sports among Muslim students in Kenyan public universities. The study was a survey. Factors under investigation were: gender as independent variables while level of participation and faith specific factors were the dependent variables. The target population was Muslim students from the public universities. A twelve item questionnaire was constructed on a five - point likert scale and then used to collect data. Stratified random sampling was used to get 252 subjects who filled questionnaires and returned. Statistical package for social sciences (SPSS) was used to analyze data. Descriptive statistics were used to show the level and the influence of Islam on students' participation in sports. One way ANOVA was used to determine gender difference. Results showed significance difference in gender participation levels. Three out of five general factors affecting Muslim student participation in sports showed significance difference; three out of seven of socio-economic factors tested showed significance difference while three out of the eleven faith-related factors affecting Muslim student participation in sports tested significant. Based on the results and findings of this study, recommendations were suggested to guide in policy formulation and further research.

Key words: Sports, Islam, participation.

INTRODUCTION

Islam means submission and peace (Quraisyh, 1987). This is submission to the will of Allah which harmonizes

one's attitudes and behaviour with the divine will. Life in Islam is based on two solid foundations, belief and action

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where belief without action is of no value and vice versa (Quraishy, 1987). The Holy Qur'an is the authoritative source of the teachings and practices of Islamic faith (Qur'an, 2:2).

Islamic teachings and practices aim at enhancing balanced well being of an individual. Sport is therefore encouraged in Islam to provoke sound thinking and revitalize the body as long as it does not involve sin or hamper other religious obligations (Abdulati, 1999). Conclusive studies have validated significant benefits of participating in physical activities (Haskell, 1984; Wood, 1987; Mc Ardle and Katch, 1991; Smikh and Gillian, 1987; Hawk, 1989, 1990; Smith and Gilligan, 1987; Morgan and Goldston, 1987).

Regarding the position of play in Islam, the holy Prophet Muhammad (PBUH) is reported to have said, "Entertain (yourselves) and play, for indeed I dislike harshness to be seen in your religion" (Suyuti, al-Jami). Islam favours good health, and accordingly healthy and fit Muslim is considered to be better than the weaker one. Regarding health and fitness, the Prophet (PBUH) is reported to have said:

"A strong believer is better and more beloved to Allah than the weak believer" (Sahih Muslim).

Islam recommends entertainment, relief and pleasure provided that it does not prevent prayer. The holy verse Enfal, 8/60 says "Against them make ready your strength to the utmost of your power". The Prophet interpreted the word "strength" in this verse as archery. There also exists consensus among the Muslim scholars regarding the benefits of participation in sports regarding the upkeep and development of health. The Holy Quran declares that "Do not forbid good things which Allah made lawful, and do not transgress that Allah has not transgressed" (Al-Maida: 87).

The prophet encouraged people to engage in such sports as riding, swimming and archery; these had particular use for military preparedness. He is said to have proposed that children of both sexes be taught swimming and archery (Karen et al., 2001). Swimming, shooting, archery, wrestling, horse racing, riding sports, foot racing and dancing with spears have been mentioned by names in the Qur'an and hadith. For instance Qur'an, 16:8 says, "And he created horses, mules and donkeys for you to ride and adornment".

It is reported that Prophet Muhammad (PBUH) said, "Practice archery and horse back riding," reported by Muslim. In separate hadith transmitted by Bukhari and Muslim it is reported that Umar said, "Teach your children swimming and archery and tell them to jump on horses." In a separate hadith transmitted by Bukhari and Muslim an occasion is reported where the Prophet Muhammad (Peace be upon him) himself raced with his wife Aishah. She narrates, "I raced with the prophet (SAW) and beat him in the race. Later, when I had put on some weight,

we raced and he won.

In a Hadith transmitted by Ahmad and Ibn Dawud, it is also reported that the prophet (PBUH) once wrestled with a man called Rukanah who was known for his strength and beat him. In a separate incidence, it is reported by Al Ash'ari that the Prophet of Allah said that a person, who comes to the mosque to offer prayers from a long distance gets highest reward (Abdulati, 1999). However, Islam has cautioned against excessiveness and sports that involve any form of gambling (Qur'an 2: 219, 5: 91-92). The Prophet (PBUH) was reported to have said:

"Fast for a few days and then break fasting, pray and sleep at night, for the body has a right on you," Narrated by Abdullah ibn Amr.

"O you who believe, truly intoxicants and gambling and divination by arrows are an abomination of Satan's doing; avoid them in order that you may be successful...will you not desist?" (Qur'an 2: 219, 5: 91-92).

Islam advocates in favour of good health and sound physique. Sayyiduna Zayd ibn Arqam (RA) narrates that the holy Prophet (PBUH) used to say (in prayer):

"I seek your protection from powerlessness (ajz), laziness (kasi), cowardice (jubn), miserliness (bukhl), and weakness (harem)." With reference to the protection and promotion of health the Prophet (PBUH) has further said: "Our bodies have rights upon us, our eyes have rights upon us, so give everyone his due right" Ibid, Hadith No. 186, 188, 193. At another occasion He (PBUH) has stated that, "Taking proper care of one's health is the right of the body" (Bukhari). About the health and fitness of the holy Prophet (PBUH) Tabrani and Tirmidhi report "His (PBUH) stomach and chest were in line." It reflects fit health and ideal posture of Him (PBUH).

The Prophet (PBUH) also advised that leisure activities can be enjoyed, provided that it is purposeful, and stressed the psychological benefits of sports, He said, "If one of you feels sad, wear his bow to disperse his sadness. He also expressed, "None of you should give up playing with his bow and arrows" (Muslim).

Despite a strong theological background supporting sports participation in Islam there is still a gap between the theological teachings and the participation levels in sports among Muslim students in Kenyan universities and the general Muslim community. The purpose of this study was to find out what characterises the low Muslim participation in sports and in which ways Islam as a religion, influences Muslim students (in Kenyan public universities) participation in sports.

Related studies

An ethnographic case study by Jane and Ken (2012) on a

group of Muslim schoolgirls at two schools in England examined the issues surrounding their religious and ethnic identity and whether these conflicts affected participation in school-based Physical Education. The social categories of ethnicity and religion play a key part in shaping the identity of Muslim schoolgirls. The girls perceived Physical Education as a subject, which allows for freedoms not found elsewhere in the curriculum and they recognize the importance of physical activity. The study confirms the findings of previous research, which found that issues of kit, fasting during Ramadan and extra-curricular activities posed problems for Muslim pupils; these are features, which are especially compounded when teachers are not aware of the issues. The findings also demonstrated the exclusionary nature of traditional physical education settings. The experiences of pupils were more reliant upon the quality of individual teachers.

Shima et al. (2003), investigated the factors that motivate women athletes to participate in sport in Palestine and the motivational climate created by coaches and parents. Additionally, participants' commitment to sport was investigated as well as the social constraints that Palestinian women athletes face. Participants (n=107) included women athletes who were members of the following sport federations: soccer, volleyball, basketball, table tennis, and track and field. The results indicated women athletes in Palestine reported more intrinsic motivation to play sport than extrinsic motivation. Also, motivational climate created by the coach was the only factor to predict women's motivation to play their sport. Finally, women athletes in Palestine are highly committed to their sport.

A study of Duvall et al. (2004), in Jordan found that young Muslim female students hold positive attitudes towards participation in Physical Education. They considered Physical Education as having great significance and value in increasing leadership proficiency. However, with regard to parental influence, it appeared that parents were less encouraging of their children taking up the option of Physical Education in further education, with girls getting fewer opportunities due to social constraints. This is interesting when compared to the views of young Muslim women in the UK, who seem to have negative views regarding Physical Education in schools.

A study in Norway by Walseth (2006), showed that Muslim women who identified themselves in terms of their ethnicity were not interested in participating in sport as it challenged the boundaries of femininity and cultural identity. Those who regarded religion as a source of identification, viewed physical activity positively as it was in line with Islam's stance on health. According to Duvall et al. (2004), Islam is often cited as the reason why women cannot participate in sport. This is primarily due to a lack of understanding and awareness of the religion. In fact, ensuring good health and fitness for men and women is given paramount importance in Islam. Islam

strongly promotes sport and physical activity within certain guidelines, as these are essential tools for sustaining healthy lives. Mixed groups poses major problems for many Muslim women as gyms, swimming pools and sport facilities are not segregated by gender. For some Muslim women, this is a violation of modesty; mixed venues, in effect, bar them from participating. The question of dress code has been an issue, as some schools have not catered for this essential need.

A research carried out in Birzeit University (Palestine) about gender differences in physical activities among two hundred (Male 100; Female 100) first year students. The results indicated that male perceptions about social experience were positive compared to those of females. 51% of males and 32% of females approved co-educational physical activities. The highest percentages of reasons given for disapproving were embarrassment and religious factors. 91% of males and 98% of females preferred wearing uniform during physical activities. 15% of males and 37% of females objected presence of audience during physical activities. The main reason for objection was embarrassment. 58% of males and 25% of females were willing to practice outside the university. 20% of males and 25% of females objected a trainer of opposite gender because of religious factors and embarrassment (Aminuddin and Omar-Fauzee, 2003).

A study was carried out by Carrolls (1993) on the impact of religion on sport participation in United Kingdom. The study involved two hundred participants (100 Muslims and 100 Hindus). The results showed that participation levels were inversely related to importance attached to their religious beliefs. The more important religion was for these females, the lower their sport participation. They argued that the environment in which they were to train would compromise their beliefs; however, they did not have a problem with the sport in question. Taylor and Toohey (1995), showed that Muslim women in Australia would like to participate in sporting activities but the limited numbers of existing facilities and programmes meeting their religious requirement were the limiting factor.

A survey was carried out by Kamal (2003) on perception of Malaysian college students about sport participation constraints. The responses were classified in the following categories; lack of information about existing facilities and activities; inconvenient facility location/venue and operating hours; facility too crowded and feeling awkward to participate in the sport. Others were faith specific factors like interference of annual athletic training calendar due to occurrence of Ramadhan every year and sport costumes in some specific sports that do not conform to Muslim dress code, while the rest were socio-cultural reasons like traditions and customs which limit particular gender to participate in sports. However, severity of each of the factors was not determined.

Khan et al. (2012)'s study on female students' opinion about women's participation in sports reveals that 88%

female respondents like sports while 82% like to participate in it. A major portion of the sampled population (94 %) consider sports as a positive activity that develops its participants physically, mentally, socially, emotionally and psychologically while 65% female respondents agreed that Islam encourages women to participate in sports for good health and fitness. 70% female respondents are of the opinion that Islam allows Muslim women to take part in sports after observing dress code while 91% said that participation of Muslim women in sports is seen as a challenge to the boundaries of their ethnic identities. It is the opinion of 91% female respondents that Muslim culture prohibits women from participating in sports while 91% said that cultural and ethnic factors determine their participation in sports. Majority of the female respondents said that spiritual and physical challenges constrain Muslim women to participate in sports while 88 % said that sport is not seen as a respectable activity for women in Islamic countries. Muslim women are constrained by their parents from participating in sports, according to the view point of 86 % female respondents; 86% said that Muslim women are constrained by their family and relative from participating in sports, while 85% said that Muslim women are constrained by society from participating in sports. All the respondents (100 %) agreed that Islam allows women to participate in sports after observing Islamic dress code.

Kay (2005), studied Muslim girls' responses to sport participation. Kay (2005), found that a key theme in examining sport was the cultural importance of family. In this family relationship, males are privileged and none of the family members are individuals but are all part of the collective. He found that Islam did not forbid girls to participate in sport, but set certain types of conditions that needed to conform to Islam such as circumstances regarding modesty. Gertrud (2008), reports that in a workshop in Oman (sponsored by the Sultan Quaboos university and supported by IAPESGW - International Association of Physical Education and Sport for Girls and Women) whose purpose was to identify means of improving the opportunities of Muslim women in and through sport and physical education was attended by practitioners from 14 countries across Europe, the Middle and Far East (Bahrain, Bosnia and Herzegovina, Denmark, Egypt, Iran, Iraq, Malaysia, Morocco, Oman, South Africa, Syria, Turkey, the United Arab Emirates and the United Kingdom). It took one week to come to a consensus and draft the following declaration "ACCEPT AND RESPECT":

1. Islam is an enabling religion that endorses women's participation in physical activity.
2. We affirm the importance of physical education and physical activity in the lives of all girls and boys, men and women.
3. We recommend that people working in the sport and education systems accept and respect the diverse ways in which Muslim women and girls practice their religion

and participate in sport and physical activity, for example, choices of activity, dress and gender grouping.

4. We urge international sport federations to show their commitment to inclusion by ensuring that their dress codes for competition embrace Islamic requirements, taking into account the principles of propriety, safety and integrity.

Muslim females usually participate in physical recreational activities less frequently than male counterparts (Attarzadeh and Sohrabi, 2007; Mozafari et al., 2010). They face religious and socio-cultural restrictions due to mixed gender sport, playing dress code, general trend of the masses towards female sport and limited resources are some of the basic constraints to women participation in sport (Dagkas et al., 2010). Muslim women face much more obstacles in their participation in sport as many believe that "sports are haram (forbidden)" (Klein, 2007).

Ali (2011), undertook a study to determine the influence of Islamic belief and socio-cultural variables on the participation of Muslim female university students in recreational physical exercise as a leisure time activity. A total of 400 students in an age range of 18 to 24, who study at different Departments of Mu la University, participated in the study on a voluntary basis. Through the findings of the study, it was concluded that socio-cultural variables are more active barriers, compared to the religious variables. Elements considered as a barrier to the participation are mostly related to the gender-based view of the Muslim community towards women.

METHODOLOGY

The study was a survey carried out in Kenya among Muslim students in public universities. The participants were 252 (153 males and 99 females) from six universities. Institutional distribution of the participants was Kenyatta University having 40.4%, Maseno had the least number of males (13.3%), Jomo Kenyatta University of Agriculture and Technology (10.5%), Egerton university (10.9%), Moi university (10%) and University of Nairobi (15%). In terms of year groups, 35.2% of the total number of respondents comprised of the first years, third years (25.9%), the second years ranked third (23.8% respondents) and fourth years (15%).

Factors under investigation were gender as independent variable while participation, level of performance and faith specific factors like mode of dress, fasting and prayer timing as dependent variables. Stratified random sampling was used where the universities represented the strata. A twelve (12) item questionnaire was constructed on a five - point likert scale and was used to collect data. For positive statement in the questionnaire the scale was: 5 strongly agree 4 agree 3 undecided 2 disagree 1 strongly disagree while for negative statements: 1 strongly agree 2 agree 3 undecided 4 disagree 5 strongly disagree. The questionnaire had closed ended questions. Split half method was used as a test its reliability. The results obtained from the reliability test gave a coefficient of 0.89 which was reliable enough for the study according to Gay (1987).

Data collected was coded and keyed in statistical package for social sciences (SPSS). Descriptive statistics were used to analyze the data where the modes and frequencies found were used to describe student's participation levels in sports. One-way ANOVA

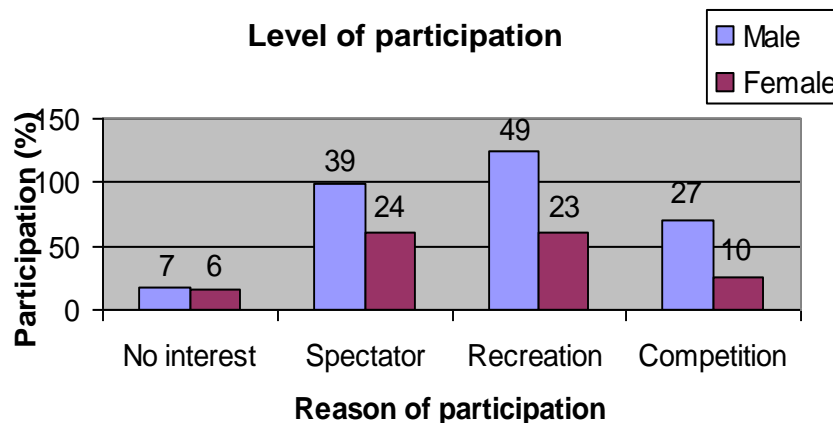


Figure 1. Muslim student levels of participation in sports.

was used at 0.05 level of significance to determine gender differences in sports participation, and also to establish relationships between independent variable (gender) with dependent variables (participation level and faith specific factors like dress code, prayer times and fasting).

RESULTS AND DISCUSSION

Level of participation in sports

Student participation in sport was at various levels. No participation which indicated lack of interest, as spectators, for recreation purposes or for competition. Out of the total number of respondents, 74.1% (48.8% of the males and 25.3% of the females) disagreed that they lacked interest in sports while 13.5% (7.1% of the males and 6.4% of the females) agreed that they lack interest in sports. 12.4% (4.8% of the males and 7.6% of the females) were undecided. Analysis of variance showed significant difference (.029) at p level set at 0.05. The null hypothesis (I have no interest in sport) was rejected in favour of the alternative. Lack of interest confirms Eke (1997) findings on attitude towards participation in sports. These results support findings of Carrolls (1993) and Mcgee (2011).

Some students agreed that they participated in sports only as spectators. This comprised 63.5% (39.3% of the males and 24.2% of the females) of the respondents, 34.1% (19% of the males and 15.1% of the females) disagreed and 2.4% (males only) were undecided. ANOVA showed no significant difference (.408). Null hypothesis (I participate in sport as a spectator) was accepted in favour of the alternative at p level set at 0.05. The findings are supported by Martha Saavedra (2006).

73.4% of the respondents (49.6% of the males and 23.8% of the females) agreed that they participate in sports for recreation purposes, 16.6% (6.7% of the males and 9.9% of the females) disagreed about the same while

10% (4.4% of the males and 5.6% of the females) were undecided. Analysis of variance showed significant difference (.000). The null hypothesis (I participate in sport for recreation) was rejected at p level set at 0.05. The findings are supported by Martha (2006).

38.0% (27.7% of the males and 10.3% of the females) of the respondents agreed they participate in competitive sports, 52% (25.4% of the males and 26.6% of the females) disagreed. 9.9% (7.6% of the males and 2.3% of the females) were however undecided. ANOVA showed significant difference (.000). The null hypothesis (I participate in sport for competition) was rejected at p level set at 0.05 (Figure 1).

Faith related factors affecting Muslim student participation in sports

These were factors with doctrinal implications and were bound to influence participation. 76.2% of the respondents (48.0% of the males and 28.2% of the females) knew participating in sports is in accordance to the teaching of the prophet. 9.5% of the respondents (3.2% of the males and 6.3% of the females) did not know while 14.3% (9.5% of the males and 4.8% of the females) were undecided. Analysis of variance showed significant difference (.027) hence null hypothesis (Participating in sports is Sunnah of the prophet) rejected at P level 0.05. The findings are supported by Karaman (1982) and De Knop et al. (1996).

It was observed that 59.1% of the respondents (35.7% of the males and 23.4% of the females) agreed that they did not participate in some sports because they are *haram* (forbidden). 19.4% of the respondents (10.7% of the males and 8.7% of the females) disagreed, while 21.5% (14.3% of the males and 7.2% of the females) were undecided. Gender differences did not show significant difference (.711). The null hypothesis (Some sports are forbidden) was accepted in favour of the

alternative with p level set at 0.05. However, what is not clear is whether the sport is unlawful in totality or just some aspects like the venue, costume or the nature of audience. These results confirm previous findings by Klein (2007).

Responses on how costuming in some sports conflict with Islamic dress code showed 74.6% of the respondents (41.7% of the males and 32.9% of the females) agreed that they never participated in sports. 9.5% of the respondents (7.1% of the males and 24. % of the females) disagreed, while 15.9% (11.9% of the males and 4.0% of the females) were undecided. The null hypothesis (Some sports costume (uniform) conflict with Muslim dress code) was rejected at p level set at 0.05 since analysis of variance showed significant difference (.012) (Dagkas et al., 2010; Gertrud, 2008; Duvall et al., (2004); Jane and Ken, 2012).

As concerns operational hours of the facilities and engagement in sporting activities, 48.8% of the respondents (32.1% of the males and 16.7% of the females) agreed that they do not participate in sports due to lack of time or operating times conflict with prayer times. 38.9% of the respondents (23.0% of the males and 15.9% of the females) disagreed, while 12.3% (5.6% of the males and 6.7% of the females) were undecided. Gender did not show significant difference (.280). The null hypothesis was (Operating times conflict with prayer times) accepted in favour of the alternative at p level 0.05 Goodale and Witt (1989) support these findings.

81.3% of the respondents (50.0% of the males and 31.3% of the females) agreed that sporting activities could be useful in raising money for charity. 8.8% of the respondents (5.6% of the males and 3.2% of the females) disagreed with the opinion, while 9.9% (5.1% of the males and 4.8% of the females) were undecided. The null hypothesis was accepted (Sports can be useful in raising money for charity) in favour of the alternative since analysis of variance showed no significant difference (.585) at p level 0.05.

Some respondents did not participate in sports due to the presence of audience of opposite gender. 52.0% of the respondents (27% of the males and 25% of the females) agreed that they do not participate in sports due to the presence of audience of opposite gender. 32.9% of the respondents (23.4% of the males and 9.5% of the females) disagreed. 15.1% (10.3% of the males and 4.8% of the females) were however undecided. The null hypothesis (I don't participate due to the presence of audience of opposite gender) was rejected at p level 0.05. This is because analysis of variance showed significant difference (.004). Due to safety concerns there are more restrictions on females than male counterparts. The findings are supported by Dagkas et al. (2010).

Out of the 252 respondents, 43.2% (27.7% of the males and 15.5% of the females) agreed that they do not participate in sports because some sports are held on Fridays (i.e. prayer days or times). 30.2% of the respondents (15.9% of the males and 14.3% of the

females) disagreed with the opinion, while 26.6% (17.1% of the males and 9.5% of the females) were undecided. The null hypothesis was (Some sports are held on Fridays (prayer days) accepted in favour of the alternative because analysis of variance showed no significant difference (.130) at p level 0.05. This confirms findings of Mcgee (2011).

Mondays and Thursdays are optional fasting days (among other prescribed days). For this reason, 52.4% of the respondents (33.7% of the males and 18.7% of the females) agreed that they do not participate in sports because some sports are held on these optional fasting days. 27.4% of the respondents (13.5% of the males and 13.9% of the females) disagreed with the opinion, while 20.2% (13.5% of the males and 6.7% of the females) were undecided. Analysis of variance showed no significant difference (.087) at P level 0.05. The null hypothesis (Some events held on (optional fasting days) was rejected, Jane and Ken (2012) support these findings.

Free mixing between genders is discouraged in Islam. Due to this, 66.7% of the respondents (38.1% of the males and 28.6% of the females) agreed that they do not participate in sports because both gender mix during training in sports facility. 24.6% of the respondents (16.3% of the males and 8.3% of the females) disagreed, while 8.7% (6.3% of the males and 2.4% of the females) were undecided. The null hypothesis was accepted in favour of the alternative. This is because gender differences did not show significant difference (.161). This can attribute to family members and peer who tend to place more restrictions on females than male counterparts. This was observed as a case limiting Muslim and Hindu students' participation in sports in the United Kingdom (Carrolls, 1993; Dagkas et al., 2010; Duvall et al., 2004).

Month of Ramadhan occurs every lunar year of Islamic calendar. The study revealed that during fasting, 60.0% of the respondents (38.5% of the males and 21.5% of the females) agreed that they do not participate in sports during the month of fasting. 25.0% of the respondents (14.3% of the males and 10.7% of the females) disagreed. 15.0% (7.9% of the males and 7.1% of the females) were undecided. Significant difference (.055) was shown among the groups and therefore the null hypothesis (Some events coincide with month of fasting) was accepted in favour of the alternative with p level set at 0.05. The findings are supported by Jane and Ken (2012) and Carroll and Hollinshead (1993).

Gender differences among the groups were not significant (.789). The null hypothesis (Sports can enhance brotherhood and peace) was accepted in favour of the alternative with p level set at 0.05 (Figure 2).

Conclusion

Faith related factors affected varyingly Muslim students

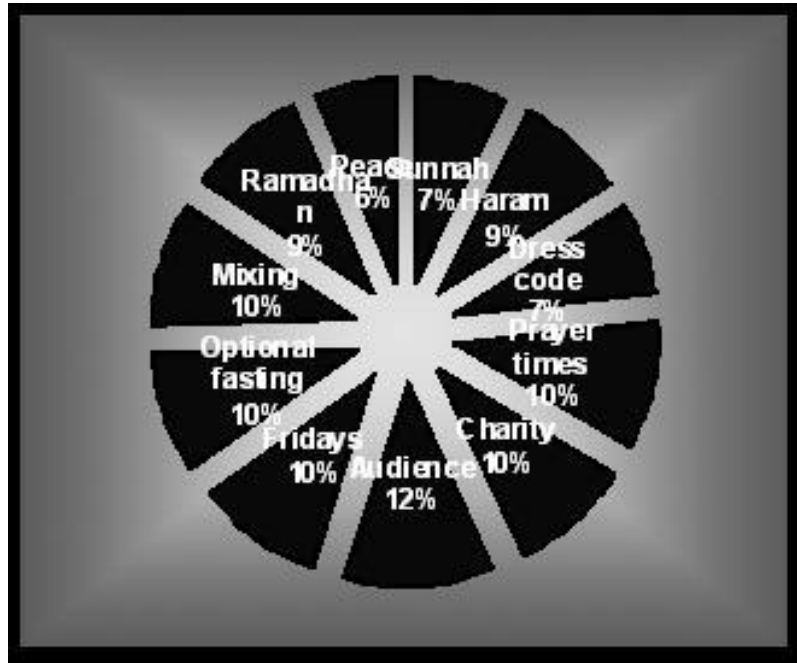


Figure 2. Faith factors affecting Muslim student participation in sports.

participation in sporting activities as spectators, for recreation and competitively, some did not participate due to lack of interest. This could have been as result of the attitude held by the participants based on their knowledge, beliefs or past socialization about sports and its significance.

Some students did not participate in sports due to incompatibility of their free time and facility scheduled times on campus. The universities sports officials can overcome this by providing enough information about existing facilities and programmes schedules especially during orientation to new students. Several ways could be used to publicize such information; they include establishing sport web pages on the university Internet, display media, bulletins boards, student newsletters and brochures. This would help utilize the available few facilities and programmes when student timings can permit them to do so out of class or prayer times.

In general, the subjects (both males and females) were uncomfortable with costumes in sports like swimming unless it was one gender using the facility at a time. This is because it conflicted with the dress code and free mixing requirement. Despite Muslim dress code giving men more opportunities from available options, proper scheduling where each gender can have provisions for using the facility can enhance more participation.

RECOMMENDATIONS

In light of the results study, the following recommendations are suggested.

1. The stakeholders need to come up with a framework that will harmonize sporting activities to meet faith requirements of participants. This will enable physical activities to be designed to fit various participants without infringement on their faith like the case of the declaration "ACCEPT AND RESPECT".

2. Coaches and other stakeholders in Institutions should expand awareness and education of the benefits (Physical, health, social and psychological) of engaging in sports. This will separate myths from facts about engaging in physical activities. This will help to change generalized misconceptions (by Muslim students) about participation in physical activities. This is because some of the reasons of non participation are based on sheer ignorance on the part of participants on the expected outcomes and the spiritual foundation of sports.

3. Institutions need to expand sports facilities and programmes to help reduce overcrowding in the available facilities. Expanded facilities and programmes will make scheduling easy hence attract, and encourage both males and females to participate in physical activities especially those opposed to mixing of gender. Such expansions should be based on need assessment to enhance utility.

4. Broader studies need to be conducted to identify factors affecting Muslim (and other denominations due to doctrinal difference) students participation in sports at other levels of learning in Kenyan institutions.

Conflicts of interest

The authors have not declared any conflict of interests.

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