

**CONTRIBUTION OF GRASS ROOT ORGANIZATIONS TO COMMUNITY  
COHESION IN URBAN INFORMAL SETTLEMENTS:  
A CASE OF KIBRA, NAIROBI, KENYA**

**AGAYA CHRISTINE JUMA**

**MA Counselling Psychology – (Kenyatta University), B.Ed. Arts – (Moi  
University)**

**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES  
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD  
OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN PEACE AND  
CONFLICT STUDIES OF THE SCHOOL OF ARTS AND SOCIAL  
SCIENCES, DEPARTMENT OF POLITICAL SCIENCE AND PEACE  
STUDIES, KISII UNIVERSITY, KENYA**

**NOVEMBER 2022**

## DECLARATION

I declare that this thesis, which I submit for examination in consideration of the award of Doctor of Philosophy degree in Peace and Conflict Studies, is my original work and has not been presented for an award in any other university or institution other than Kisii University.

Christine Juma Agaya      Signature \_\_\_\_\_ Date \_\_\_\_\_  
DAS/60015/14

We confirm that the work in this thesis was done by the candidate under our supervision.

Dr. Godfrey Ungaya, PhD.      Signature \_\_\_\_\_ Date \_\_\_\_\_  
Lecturer  
Department of Political Science & Peace Studies  
Kisii University

Dr. Emily Okuto, PhD.      Signature \_\_\_\_\_ Date \_\_\_\_\_  
Senior Lecturer  
Department of Governance Peace & Security Studies  
Africa Nazarene University

## **PLAGIARISM DECLARATION**

### **DECLARATION BY STUDENT**

- i. I declare I have read and understood Kisii University Postgraduate Examination Rules and Regulations, and other documents concerning academic dishonesty.
- ii. I do understand that ignorance of these rules and regulations is not an excuse for a violation of the said rules.
- iii. If I have any questions or doubts, I realize that it is my responsibility to keep seeking an answer until I understand.
- iv. I understand I must do my own work.
- v. I also understand that if I commit any act of academic dishonesty like plagiarism, my thesis/project can be assigned a fail grade (“F”)
- vi. I further understand I may be suspended or expelled from the University for Academic Dishonesty.

Name: **AGAYA CHRISTINE JUMA**      Signature: .....

Registration No.: **DAS/60015/14**      Date: .....

### **DECLARATION BY SUPERVISORS**

- i. I/we declare that this thesis/project has been submitted to plagiarism detection service.
- ii. The thesis/project contains less than 20% of plagiarized work.
- iii. I/we hereby give consent for marking.

Dr. Godfrey Ungaya, PhD.      Signature \_\_\_\_\_ Date \_\_\_\_\_

Lecturer

Department of Political Science & Peace Studies

Kisii University

Dr. Emily Okuto, PhD.      Signature \_\_\_\_\_ Date \_\_\_\_\_

Senior Lecturer

Department of Governance Peace & Security Studies

Africa Nazarene University

## DECLARATION OF NUMBER OF WORDS

Thesis Title: **Contribution of Grass Root Organizations to Community Cohesion in Urban Informal Settlements: A Case Of Kibra, Nairobi, Kenya**

I confirm that the word length of:

- 1) The thesis, including footnotes, is ...**51656**...
- 2) The bibliography is ...**4279**... and, if applicable
- 3) The appendices are...**2357**...

I also declare that the electronic version is identical to the final, hard bound copy of the thesis and corresponds with those on which the examiners based their recommendation for the award of the degree.

NAME OF CANDIDATE: **AGAYA CHRISTINE JUMA**  
ADM NO: **DAS/60015/14**  
SCHOOL/FACULTY: **SCHOOL OF ARTS AND SOCIAL SCIENCES**  
DEPARTMENT: **POLITICAL SCIENCE AND PEACE STUDIES**

Signed: -----  
(Candidate)

Date: -----

We confirm that the thesis submitted by the above-named candidate complies with the relevant word length specified in the School of Postgraduate Studies and Commission of University Education regulations for the PhD Degree.

Dr. Godfrey Ungaya, PhD.    Signature \_\_\_\_\_ Date \_\_\_\_\_  
Lecturer  
Department of Political Science & Peace Studies  
Kisii University

Dr. Emily Okuto, PhD.        Signature \_\_\_\_\_ Date \_\_\_\_\_  
Senior Lecturer  
Department of Governance Peace & Security Studies  
Africa Nazarene University

## **COPYRIGHT**

All rights are reserved. No part of this work may be reproduced or utilized, in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage or retrieval system without prior written permission of the author or Kisii University.

**© 2022, Agaya Christine Juma**

## **DEDICATION**

I dedicate this thesis to my beloved husband George Juma and my children, Ernest, Lisa and Victor who are my rock and constant inspiration and have supported me throughout the study. I thank God for you; you are surely a good and perfect gift from the Lord.

## **ACKNOWLEDGEMENT**

I thank the Almighty God for giving me an opportunity and the capability to write this research thesis. I sincerely thank my supervisors, Dr. Godfrey Ungaya and Dr. Emily Okuto who have seen me through the entire journey of this research writing, for their guidance, valuable time and support. My heart felt gratitude also goes out to my lecturers Prof Kikaya, Prof Nyanhoga, Dr. Owino and Dr. Wangamati for useful knowledge and information that enabled me write this thesis. I extend my gratitude to Kisii University for providing a good environment for academic endeavour, the Kisii University library for providing the requisite and up to date information and to my colleagues at Kisii University for consultation and mutual encouragement. Finally, my sincere gratitude goes to my family for their moral, spiritual and financial support.

## TABLE OF CONTENTS

<b>DECLARATION.....</b>	<b>ii</b>
<b>PLAGIARISM DECLARATION.....</b>	<b>iii</b>
<b>DECLARATION OF NUMBER OF WORDS.....</b>	<b>iv</b>
<b>COPYRIGHT .....</b>	<b>v</b>
<b>DEDICATION.....</b>	<b>vi</b>
<b>ACKNOWLEDGEMENT.....</b>	<b>vii</b>
<b>TABLE OF CONTENTS .....</b>	<b>viii</b>
<b>LIST OF TABLES .....</b>	<b>xii</b>
<b>LIST OF FIGURES .....</b>	<b>xiii</b>
<b>ABBREVIATIONS AND ACRONYMS.....</b>	<b>xiv</b>
<b>ABSTRACT.....</b>	<b>xvi</b>
<b>CHAPTER ONE</b>	
<b>INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 Statement of the Problem.....	9
1.3 Objectives of the Study .....	10
1.3.1 Specific Objectives.....	11
1.4 Research Questions .....	11
1.5 Justification of the Study .....	11
1.5.1 Policy Justification .....	12
1.5.2 Academic Justification .....	12
1.6 Assumptions of the Study .....	13
1.7 Scope of the Study .....	14
1.8 Delimitations of the Study .....	15
1.9 Limitations of the Study.....	15
1.10 Conceptual Framework.....	16
1.11 Operationalization of Terms .....	18
<b>CHAPTER TWO</b>	
<b>LITERATURE REVIEW .....</b>	<b>20</b>
2.1 Introduction.....	20
2.2 Theoretical Framework.....	20
2.2.1 Intergroup Contact Theory .....	20



2.2.2 Functionalism Theory .....	25
2.2.3 Conflict Transformation Theory .....	29
<b>2.3 Empirical Review of Literature .....</b>	<b>34</b>
2.3.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Cohesion .....	34
2.3.2 Grassroot Organizations Strategies with Regard to Community cohesion in Informal Settlements .....	40
2.3.3 Nature and Extent of Collaboration between Government and Grassroot Organizations in the Enhancement of Community cohesion in Informal Settlement .....	54
2.3.4 Challenges and Opportunities for Grassroot Organizations towards Community cohesion in Informal Settlements .....	59
<b>2.4 Summary of Research Gaps.....</b>	<b>65</b>
<b>CHAPTER THREE</b>	
<b>RESEARCH METHODOLOGY .....</b>	<b>67</b>
3.1 Introduction.....	67
3.2 Research Design.....	67
3.3 Study Area .....	68
3.4 Target Population.....	70
3.5 Sampling Techniques and Sample Size .....	72
3.5.1 Sampling Techniques .....	72
3.5.2 Sample Size .....	74
3.6 Data Collection Procedure and Instruments .....	76
3.6.1 Questionnaire .....	77
3.6.2 Interviews .....	78
3.6.3 Focus Group Discussion .....	78
3.7 Pilot Study, Instrument Validity and Reliability.....	80
3.8 Data Analysis and Presentation .....	81
3.9 Ethical Considerations .....	82
<b>CHAPTER FOUR</b>	
<b>RESULTS AND DISCUSSION .....</b>	<b>85</b>
4.1 Introduction.....	85
4.2 Response Rate and Biodata.....	85
4.2.1 Response Rate .....	85

4.2.2 Bio-Data .....	86
4.2.2.1 Age Distribution of the Respondents.....	86
4.2.2.2 Highest Level of Education Attained .....	88
4.2.2.3 Gender of Respondents.....	89
4.2.2.4 Duration of residence in Kibra .....	91
<b>4.3 Presentation of Findings based on Objectives .....</b>	<b>92</b>
4.3.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Peace–Building and Cohesion .....	92
4.3.1.1 Duration of Operation in Kibra .....	92
4.3.1.2 Source of Membership.....	94
4.3.1.3 Membership Subscription Fee .....	95
4.3.1.4 Ethnic Inclusivity of GROs .....	96
4.3.1.5 Motive of Formation of GROs in Kibra Informal Settlement .....	97
4.3.1.6 Geographical Scope of GROs Operations in Kibra.....	98
4.3.1.7 Active Participation Pathways for Residents.....	100
4.3.2 The Strategies Employed by Grassroot Organizations and their Effectiveness in Enhancing Community cohesion in the in Informal Settlement .....	107
4.3.2.1 Strategies Used by Grassroot Organizations to Foster Peace and Cohesion .....	108
4.3.2.2 Observable Changes in Inter–group Cohesion since Formation of GROs .....	115
4.3.2.3 The Effectiveness of Grassroot Organizations in Fostering Community Cohesion in the Informal Settlement .....	120
4.3.3 Nature and Extent of Collaboration between Grassroot Organizations and Government Agencies in Community Peace–Building and Cohesion.....	128
4.3.3.1 Government Actors and their Partnership with the Grassroot Organizations in Kibra Informal Settlement .....	128
4.3.3.2 Existence of Formal Agreements on Cooperation between Grassroot Organizations and Government Actors .....	129
4.3.3.3 Supportive Efforts Made by Government Agencies to Grassroot Organizations.....	130
4.3.4 Challenges and Opportunities for Grassroot Organizations in View of Achieving Peace and Community Cohesion in Informal Settlements .....	135
4.3.4.1 Challenges facing Grassroot Organizations in Driving Community cohesion .....	135

4.3.4.2 Opportunities for Grassroot Organizations to Enhance their Effectiveness in Community cohesion in Kibra.....	152
--	-----

**CHAPTER FIVE**

<b>SUMMARY, CONCLUSIONS AND RECOMMENDATIONS .....</b>	<b>156</b>
---	------------

5.1 Introduction.....	156
-----------------------	-----

5.2 Summary of the Research Findings .....	156
--	-----

5.2.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Peace–Building and Cohesion .....	156
---	-----

5.2.2 Effectiveness of Strategies Employed by Grassroot Organizations in Community Peace–Building and Cohesion.....	157
---	-----

5.2.3 Partnership between Grassroot Organizations and Government Agencies Working Towards Peace and Cohesion in Kibra Informal Settlement .....	159
---	-----

5.2.4 The Challenges and Opportunities of the Efforts of Grassroot Organizations in Attainment of Community cohesion in Kibra Informal Urban Settlements .....	160
--	-----

5.3 Conclusion .....	<b>162</b>
----------------------	------------

5.4 Recommendations.....	<b>165</b>
--------------------------	------------

5.5 Suggestions for Future Research .....	<b>166</b>
---	------------

<b>REFERENCES.....</b>	<b>167</b>
------------------------	------------

<b>APPENDICES .....</b>	<b>188</b>
-------------------------	------------

Appendix A: Questionnaire for Heads of Households Who Are Also Grassroot Organizations Members .....	<b>188</b>
--	------------

Appendix B: Questionnaire for GRO non-member Heads of Households.....	<b>195</b>
---	------------

Appendix C: Focus Group Discussion Schedule for Grassroot Organizations Leaders .....	<b>200</b>
---	------------

Appendix D: Interview Schedule for Government Officials .....	<b>201</b>
---	------------

Appendix E: Krejcie & Morgan (1970) Sample Size Determination Table .....	<b>202</b>
---	------------

Appendix F: Authorization Letter from Kisii University .....	<b>203</b>
--	------------

Appendix G: Authorization Letter from NACOSTI.....	<b>204</b>
--	------------

Appendix H: Map of Kibra Informal Settlement.....	<b>206</b>
---	------------

Appendix I: Plagiarism Report .....	<b>207</b>
-------------------------------------	------------

## LIST OF TABLES

Table 3.1 Target Population.....	71
Table 3.2 Sample Size.....	74
Table 3.3: Reliability Test Results.....	81
Table 4.1: Age of Heads of Households who were Members of Grassroot Organizations .....	87
Table 4.2: Highest Level of Formal Education Attained by Heads of Households Members of Grassroot Organizations .....	88
Table 4.3: Gender Distribution of the Respondents who were members of Grassroot Organizations .....	90
Table 4.4: Duration of Residence in Kibra Informal Settlement .....	91
Table 4.5: Duration of Existence/Operation of the Grassroot Organizations.....	92
Table 4.6: Platforms used by Grassroot Organization to Convey Peace and Cohesion Messages .....	100
Table 4.7: Witnessing of Activities of Grassroot Organizations .....	104
Table 4.8: Invitation to Participate in Peace and Cohesion Activities.....	106
Table 4.9: Strategies Used by Grassroot Organizations to Anchor Peace and Cohesion Activities .....	108
Table 4.10: Observed Changes Attributable to Grassroot Organizations Activities .	115

## LIST OF FIGURES

Figure 1.1: Conceptual Framework .....	17
Figure 4.1: Reduction in Incidents of Intercommunal Violence.....	121
Figure 4.2: Sharing of Communal Social Amenities .....	122
Figure 4.3: Use of Common Language in Public Gatherings/Spaces.....	124
Figure 4.4: Joint Communal Security Initiatives .....	125
Figure 4.5: Increased Inter–communal Marriages .....	127
7Figure 4.6: Negative Ethnicity as a Barrier Undermining to Fostering Inter– communal.....	135
Figure 4.7: Inadequate Government Support Impeding Inter–communal Cohesion.	137
Figure 4.8: Volatile Political Environment as an Obstacle to Fostering Inter– Communal Cohesion.....	139
Figure 4.9: Insensitivity to Cultural Diversity .....	140
Figure 4.10.: Effect of Failure to Address Historical Injustices Community Cohesion .....	142
Figure 4.11: Corruption among Some Actors.....	144
Figure 4.12: Poor Communal Participation Arising from Competing Interests with Economic Activities.....	146
Figure 4.13: Financial Incentives Expectations .....	147
Figure 4.14: Poor Allocation of Resources Due to Poor Prioritization .....	148
Figure 4.15: Lack of Political Goodwill .....	150

## **ABBREVIATIONS AND ACRONYMS**

<b>ADR</b>	:	Alternative Dispute Resolution
<b>AIDS</b>	:	Acquired Immune Deficiency Syndrome
<b>ARLO</b>	:	Acholi Religious Leaders Organization
<b>AVRP</b>	:	Armed Violence Reduction and Prevention
<b>CBO</b>	:	Community based organization
<b>CBCP</b>	:	Community-based crime prevention
<b>CCPA</b>	:	Cross Cultures Project Association
<b>CDDR</b>	:	Directed Development and Reconstruction
<b>CLES</b>	:	Centre for Local Economic Strategies
<b>CRC</b>	:	Community Relations Council
<b>CSO</b>	:	Civil society organization
<b>CVR</b>	:	Community Violence Reduction
<b>DDR</b>	:	Disarmament, Demobilization and Reintegration
<b>DPAC</b>	:	District Peace Advisory Council
<b>DSC</b>	:	District steering committee
<b>EU</b>	:	European Union
<b>FBO</b>	:	Faith Based Organizations
<b>FGD</b>	:	Focus Group Discussions
<b>GFA</b>	:	Good Friday Agreement
<b>GRO</b>	:	Grassroot Organizations
<b>IRCU</b>	:	Interreligious Council of Uganda
<b>GA</b>	:	Grassroot Associations
<b>GUUM</b>	:	Gatwekera Umoja USAFI Maendeleo
<b>GV</b>	:	Grassroot Volunteering

<b>HIV</b>	:	Human Immune–deficiency Virus
<b>KENGO</b>	:	Kenya Networks of Grassroot Organizations
<b>KWPF</b>	:	Kibra Women for Peace and Fairness
<b>MINUSTAH</b>	:	United Nations Stabilization Mission in Haiti,
<b>NACOSTI</b>	:	National Commission for Science, Technology and Innovation
<b>NCIC</b>	:	National Cohesion and Integration Commission
<b>NGO</b>	:	Non–Governmental Organization
<b>NSDF</b>	:	National Slum Dwellers Federation
<b>NSCPCM</b>	:	National Steering Committee on Peacebuilding and Conflict Management
<b>NURC</b>	:	The National Unity and Reconciliation Commission
<b>OECD</b>	:	Organization for Economic Cooperation and Development
<b>OFFS</b>	:	Open Fun Football Schools
<b>PEV</b>	:	Post-Election Violence
<b>SMS</b>	:	Short Message Service
<b>SPSS</b>	:	Statistical Package for Social Sciences
<b>TOT</b>	:	Trainer of Trainers
<b>TLPF</b>	:	Tegla Loroupe Peace Foundation
<b>UAGs</b>	:	Urban Armed Groups
<b>UJCC</b>	:	Uganda Joint Christian Council
<b>UK</b>	:	United Kingdom
<b>UMMK</b>	:	Ushirika wa Maisha na Maendeleo Kianda
<b>UN</b>	:	United Nations
<b>USA</b>	:	Unite States of America

## ABSTRACT

There has been a proliferation of grassroots organizations in informal settlements as mechanisms of dealing with various socio-economic challenges, among them inter-community cohesion. However, not much is known about their contribution to community cohesion and especially in Kibra informal settlement in Kenya. This study sought to examine the nature of grassroots organizations that predisposes them as viable platforms for community cohesion, the efficacy of the strategies these organizations employ in anchoring community cohesion, the nature and extent of collaboration between grassroots organizations and government agencies in community cohesion and the challenges undermining the organizations' efforts in attainment of community cohesion in Kibra informal settlement. The research used intergroup contact, functionalism and conflict transformation theories to explain the relationship between grassroots organizations and community cohesion. The study was built on a descriptive research design and targeted respondents drawn from 13 grassroots organizations and state agencies based in Kibra informal settlement. A sample size of 384 was obtained from the target population using Krejcie and Morgan's formula. The researcher used stratified, simple random and purposive sampling techniques. Data was collected using key informant interviews, Focus Group Discussions and a questionnaire, whose reliability was ascertained using Cronbach's test-retest method. The findings of the study show that grassroots organizations networks that deal with community cohesion in Kibra informal settlement significantly helped to reduce violence and create a sense of stability. The key strategies used to entrench intercommunity cohesion and which were found to be effective were sports and art, cultural exchanges and collective intergroup programmes such as environmental protection. The key indicators of effectiveness was detribalization of welfare groups and all-inclusive self-help groups. Despite the achievements observed, grassroots organizations were found to lack a proper framework of engagement with the government, especially in terms of policies and programs that support community cohesion. The study suggests that the achievement of community cohesion in Kibra informal settlement requires sustainable government support. The study therefore recommends development of a policy framework of engagement to align the strategies used by grassroots organizations with the strategic peace and social cohesion mechanisms established by state agencies. This will enable attainment of locally owned cohesion that is sustainable. It is anticipated that the study findings may benefit policy makers and practitioners in the area of peace and social cohesion, besides providing a reference base for future studies.



# **CHAPTER ONE**

## **INTRODUCTION**

This chapter reviews the background of the study, statement of the problem research objectives, justification of the study, assumptions of the study, scope of the study, limitations and delimitations of the study and operationalizations of terms.

### **1.1 Background of the Study**

Grassroot organizations have proliferated in the urban informal settlements especially in large cities of less developed countries of Africa, Latin America and Asia (UN-Habitat, 2016). Urban informal settlement also have inflow of people from different regions driven to relocate in the cities due to the promise of economic opportunities (Tatu & Neema 2016; Satterthwaite & Mitlin, 2014). The World Economic Forum (2017) report states that migration into urban areas and modernization of society severs the traditional ties with the kinsmen distancing migrants spatially and relationally from the kin group. Urbanization results into a mass of a people with differences in terms of ethnicity, race and culture competing for limited resources consequently leading to Conglomeration

According to Gunglay (2015) informal settlements, face overcrowding and high competition for limited resources which results into both collusion and conflict among actors with different social, political, and economic motivations. All forms of aggression carried out against other groups is because of the perception that the groups are different in terms of culture, ethnicity or religious belief and that they threaten the interests of the aggressor. This therefore disrupts the social network and relationship in ways that creates mistrust and hinder effective collective action. These dimensions coupled with the pressure of urban living have pushed the populations in the urban informal settlements to form support networks based on family, wider kinship and

unrelated co-residents to address their plight as well as their own needs at the neighbourhood level (Mitlin, Patel & Satterthwaite, 2011).

Longley (2020) describes grassroots organizations as efforts undertaken by groups of individuals in a given geographic area to harness support at local level and create political, economic and social changes locally, regionally or nationally. According to Bhatkal and Lucci (2015) the inability of local and national governments to adequately provide infrastructures in form of housing, water, sanitation, energy, transportation, food or waste collection services has led to the increase in the formation of grassroots organizations in form of support network groups that play different roles depending on the situation and the needs.

The origin of grassroots organizations can be traced back to the early 20th century in the United Kingdom and the United States of America (US). Siddiqui (1997) asserts that the first grassroots organizations such as the London Society of Organizing Charitable Relief and Reprising Mendicity were initiated in England to overcome the problem of poverty, provide service to the needy and to help individuals improve their social adjustment. When the colonialist moved to America, they brought with them the idea of grassroots organizations which led to the foundation of the first U.S. Charity Organization Society (COS) in 1877 in Buffalo whose main concern was to supply adequate personal services to families and individuals in need and to address the problems in social welfare and bridging the class differences in rapidly industrializing cities of USA (Radu, Radisic, Suci, Tuna, Steiner, Fedorko & Cerry, 2012). From then on, grassroots movements addressing socio-economic problems in poor neighborhoods have been commonplace in the United States.

In Kenya, the concept of grassroots organizations is attributed to the calls for self help organizations after independence in the spirit of *harambee*, loosely translated to

mean pulling together (CBO Kenya Consortium, 2005). The developmental marginalization in most parts of the country informed the founding government to root for a community based and community driven approach to bridge the gaps. The government was convinced that the local communities had the necessary human and material resources as well as skill sets to engage in productive development programs that could alleviate their challenges.

Yenerall (2017) posits that grassroot organizations use collective bottom-up, rather than top-down decision making and action to influence change in the society. They in effect encourage members to responsibility and action in resolving the issues that exist in their communities. Longley (2020) avers that, the power of grassroot movements lies in their ability to capitalize on the effort of ordinary people who have a shared interest in a given issue, rather than money. The mass movements they create help draw attention of policy makers to take action and support them, else their authority to govern is put to question.

Some of the common names used to refer to grassroot organizations include; grassroot volunteering (GV), grassroot associations (GA), community-based organization (CBO), residents' organization, self-help groups among others (Martinez, 2008). In the context of this research, these support networks are referred to as grassroot organizations. The study conceptualizes grassroot organizations as basic autonomous non-profit support networks formed, owned and led by local people in the urban informal settlements and where the organization members design the approach while outsiders may assist with resources.

Varied literature on grassroot organizations in urban informal settlements have focused on the relationship between organizations and Community-Driven Disaster Intervention (Rayos, 2010) poverty eradication (Mitlin, 2011), infrastructural

development (Kei, 2016) and among others. There is very little or no study carried out on the role these grassroots organizations on the reinforcement of community cohesion in the urban informal settlements. This study focused on the role of grassroots organizations in the enhancement of community cohesion in Kibra informal settlement in Nairobi city. According to World Vision International (2016) the urban poor, often migrants living in the informal settlement need to develop networks in the city to compensate for the damage of the intergenerational links support and trust that was severed with the migration into urban areas.

Community cohesion is the harmony that develops among people who live in a similar environment or share similar work and it is based on the principle of trust and respect for diversity. Paffenholtz and Spurk (2003) argue that the calls for peace and community cohesion in the contemporary world have moved from the Western top-down approach to local approach in form of grassroots organizations. Thiessen, Byrne, Skarlato and Tennent (2010) agrees that initiatives at grassroots level are better able to tackle communal problems, to provide shared support and to work together to create a society where people of diverse ethnicity, culture and religious backgrounds can live in harmony. Radu *et al* (2012) affirms that grassroots organizations can be the building blocks in constructing a cohesive community because they are community-centred and bottom linked initiatives by the locals. Moolaert (2010), also agree that the local initiatives are vital in initiating and implementing social changes such as urban community cohesion. Schmitt (2016), and Netabay (2007), emphasize that efforts initiated by local stakeholders through grassroots organizations often work more directly and effectively in building harmony in the community. The central theme and point of convergence emerging from among the scholars is that communities can live together

in harmony and that community cohesion can be built in plural societies through grassroots support network activities.

The Cantle report (2018) contend that in order to overcome the separations brought about by community conflict and unrest based on racism and negative ethnicity, great emphasis should be on community because it help to develop shared values across race and ethnic groups and to overcome the separations ushered in by community conflict and unrest. The same report also underscores the need for greater community involvement in the development of cohesion especially in disadvantaged urban settlement in order to create stronger sense of community and ownership of the peace and cohesion. Schiefer and van der Noll (2017) argue that cohesion is a vital social quality of societies, because it leads to the development of togetherness and team spirit that involves individuals, groups and societal institutions. It allows for development of good social relationship among people, helps them to feel connected to the society and to develop positive orientation towards a common good. Scholars like Putnam (2001) and Friedkin (2004) have argued that cohesion is an essential ingredient in conflict reduction because it facilitates harmonization and collaboration for mutual communal benefit and trust. It provides the foundation for communities to be able to act together to address violence conflicts and disorder. Forest and Kearns (2000), underpin the development of cohesion to reflect the use of common norms values and common interest. Cohesion bonds society by promoting harmony a sense of community and a degree of commitment to a common good.

Organization for Economic Cooperation and Development (OECD) members integrated policies on Community Cohesion in the late 1990's to manage migration and multiculturalism (Green et al, 2011). In countries like the UK the concept of community cohesion emerged as a way of unifying segregated communities, building mutual trust,

respect and creating an understanding between diverse groups by breaking down stereotypes and misconceptions about the other (Cantle Report, 2012). The call on community cohesion has been influential in shaping the United Kingdom policy since the 2001 disturbances in Burnley, Oldham and Bradford. The UK central government and the local authorities advanced policies and programs reflecting the key community cohesion themes and encouraged the participation of the local organizations from the community and voluntary sector, the faith sectors, trade unions and the business community (Beider, 2011). For example, the East Lancashire Together (ELT) is an amalgamation of voluntary organizations, local authorities and other public bodies committed to enhancing respect and understanding between diverse communities. According to the UK Local Government Association (LGA) report (2004) community cohesion need to be enhanced locally through strong community network and participation to nurture sense of belonging and to tackle fractures which may lead to conflict and disharmony.

According to Satterthwaite (2014) there has been a growing network of grassroots organizations in the urban informal settlements that have made major progresses in improving the wellbeing of the dwellers in such settlements. Cox, Orsborn and Sisk (2014) argue that it is the mistrust in government institutions as well as inter-personal mistrust prompted countries to make explicit efforts to reinforce cohesion in the region through grassroots organizations. In Colombia for example Peace Community of San José de Apartadó and the Colombian NGO Corporación Descontaminá are among the many grassroots organizations that have advocated for nonviolence and community cohesion. Vasquez-Leon, Burke and Finan (2017) assert that these grassroots organizations have developed saving and credit cooperative based on principles of trust and solidarity which has played a critical role building community

cohesion. A study carried out by Patel and Arputham (2007) showed that grassroots organization in Dharavi informal settlement in Mumbai, India such as Mahila Milan (a federation of women's savings groups) have promoted peace and community cohesion through sanitation and development community toilet program. The active participation of residents and their grassroots organizations enabled the residents in the informal settlement to form cohesive communities. Similarly, the housing program in Baan Mankong informal settlement in Bangkok, Thailand has been linked to community cohesion because community members and their grassroots organizations have a greater sense of ownership of the program which in turn created sense of belonging to the community (Bhatkal & Lucci, 2015).

Grassroot organizations have been formed in urban informal settlements in Africa help to reduce violence, reconcile communities, decrease community tensions and empower local actors to become peace builders (Van Tongeren, 2013a). Studies such as the one carried out by Barolsky (2016) in South Africa show that informal settlements tend to be characterized by dense networks of grassroots organizations of people with common objectives, ranging from credit unions, taxi associations to vigilante groups have helped achieve the group's objectives. By bringing people from common professional backgrounds or neighbourhoods together, grassroots organizations are able to foster cooperation and collaboration, two important values for peace and cohesion to subsist.

In Liberia, Douglas (2014) documents the peace huts which were begun by women and girls at the grassroots level to build communal peace and cohesion and went on to receive recognition by the United Nations. The peace huts provided safe spaces where women mediated and resolved disputes within the community. Other than dispute resolution, the community-based peace huts also provided platforms for women

to openly discuss issues relating to inequalities and jointly make decisions relating to peace and security in their localities. Originally started by women, peace huts have grown to include men and the concerted effort has played a major role in the drive towards community cohesion in the country due to the spread of the concept throughout the country.

Jendia (2020) assesses and documents the role of women in peace and cohesion in Uganda within the context of United Nations Resolution 1325. Organized into grassroots networks, the women were found to engage in activities such as community mobilization for social programmes like cross-cultural marriages and burial ceremonies, activities which foster social support and minimize interethnic tensions. Other activities such as the management of water resources and contribution of monies for self-help were also found to contribute to Peacebuilding. Micro activities such as peace songs suggesting the challenges to peace they faced and the solutions that could work highlighted the potency of grassroots organizations in coming up with solutions to challenges they face in the community and hence sustainable peace and cohesion.

Kenya has had a number of grassroots organizations that implement community targeted peace and cohesion especially in the urban informal settlements. According to UNDP (2011) report, most of these grassroots organizations work under umbrella network organizations such as Community Peace, Recovery and Reconciliation (CPRR), peace net and bring together grassroots organizations, faith-based organizations, women's organizations, and youth groups, among others. A report by Kenya Tuna Uwezo (KTU, 2016) revealed that the informal settlements of Nairobi Kenya, are extremely vulnerable to political and ethnic manipulation and religious differences that are exacerbated by lack of access to basic services, cramped living conditions, unemployment and crime. This has eroded trust and solidarity and led



fragmentation of communities living in the informal settlements. Kenya Tuna Uwezo (meaning “We have the power”) is a grassroot organization created by USAID in partnership with Global Communities to create peace and reconciliation in the urban informal settlements of Nairobi such as of Dandora, Kangemi, Kiambiu, Kibra, Korogocho, Majengo, Makuru, Mathare, and in Eastleigh.

Informal settlements in Kenya’s capital city of Nairobi such as Kibra have been exceptionally vulnerable to violence due to Ethnic and religious differences and due to political affiliations. A lot of the existing literature on Kibra informal settlement has focused on causes of conflict in Kibra Informal settlement (Musembi, 2013) and found that cause of conflict in the informal settlement is due to a myriad problems much of which is perpetuated by what the colonialists established. Mutisya and Yarime (2011) researched on grassroot dynamics of Kibra informal settlement focusing on problems at grassroot level and its remedies. Elfversson and Hoglund (2017) research on land conflict in Kibra informal settlement and uncovered how the land issue have over time been intertwined with ethnic identity, citizenship and political discourse.

## **1.2 Statement of the Problem**

Grassroot organizations always existed in Kenya, with their initial objective being the economic empowerment of the targeted groups. In the period following the 2007/2008 post-election violence (PEV), grassroot organizations were retooled with the objectives of fostering community cohesion. Various socio-economic and political reforms were instituted across the country to prevent future conflicts from turning violent. The reforms were geared towards supporting societal transformation and making governance much more accountable and equitable across the country. Instructively, the institutional interventions designed to foster community cohesion have not been effective in attaining their mandate (UNDP, 2016) as evidenced by the

recurrence of violent conflicts, albeit on a smaller scale compared to the 2007/8 PEV. This scenario has contributed to the mushrooming of grassroots organizations especially in the informal settlements such as Kibra, working on cultivating community cohesion. However, there is a paucity of research on the retooled mandate of grassroots organizations in community cohesion, despite concurrence that sustainable community cohesion is only achievable if it emerges from within the community (Nganje, 2020, Odendaal, 2013; Nilsson, 2012).

While Nilsson (2012) argues that grassroots driven peace processes make use of local knowledge and resources and are inclusive. However, the study does not provide any information on the nature of grassroots organizations that predisposes them to sustainable peacebuilding, the strategies those organizations use and their efficacy. Moreover, though the study roots for a hybrid system that brings together the grassroots organization and the actors at the national level, it does not offer suggestions on the areas of collaboration and how that can be executed. Similarly, Nganje (2020) and Odendaal's (2013) roots for the local turn in community cohesion, they do not suggest any areas of collaboration between the grassroots organizations and other actors for greater impact. Other drivers of community cohesion such as 'trust' finds expression in Odendaal's work, but the study fails to describe how that can be achieved and the attendant challenges. It is these knowledge gaps relating to the nature of grassroots organizations, the efficacy of the strategies they use, the place of partnerships with other actors as well as the challenges thereon that this study sought to fill.

### **1.3 Objectives of the Study**

The general objective of the study was to assess the contribution of grassroots organizations in fostering development of community cohesion in Kibra informal urban settlements in Kenya.

### **1.3.1 Specific Objectives**

- i) To examine the nature of grassroots organizations that predisposes them as viable platforms for community cohesion in Kibra informal urban settlements.
- ii) To assess the effectiveness of the strategies employed by grassroots organizations in anchoring community cohesion in Kibra informal urban settlements.
- iii) To evaluate the nature and extent of collaboration between grassroots organizations and government agencies in community cohesion in Kibra informal urban settlements.
- iv) To analyse challenges and opportunities that grassroots organizations must contend with in their effort towards fostering community cohesion in Kibra informal urban settlements.

### **1.4 Research Questions**

- i) What is the nature of grassroots organizations that predisposes them as viable platforms for community cohesion in Kibra informal urban settlements?
- ii) How effective are the strategies employed by grassroots organizations in community cohesion in Kibra informal urban settlements?
- iii) In what ways do grassroots organizations and government agencies' partner in community cohesion in Kibra informal urban settlements?
- iv) What are the challenges and opportunities in the efforts of grassroots organizations in attainment of community cohesion in Kibra informal urban settlements?

### **1.5 Justification of the Study**

The future of national cohesion in Kenya is dependent on the contribution of every Kenyan in adhering to national values. The outcome of this research might therefore enhance the need for public sensitization and awareness about the role of promoting community cohesion so that ordinary citizens and groups constituting the

country's population do not view the government and other institutions as the only agents of cohesion building process. The use of grassroot organizations can inform the rebuilding of social trust and restoration of peaceful communal coexistence.

### **1.5.1 Policy Justification**

The findings of the study may be useful to policy makers and implementers in community cohesion among other various stakeholders in community development such as the Government of Kenya especially the National Cohesion and Integration Commission that is charged with fostering national cohesion and integration. Since the research looked at the role that these grassroot organizations plays in enhancing community cohesion at local level, it will help to shed light on how the grassroot organizations can be harnessed to create community cohesion starting at the local level. The variety of strategies used by GROs that the study explored can be considered as springboards from which they can be enhanced or transformed to realize peace and cohesion in the informal settlements.

The study findings may further benefit those organizations and institutions that actively engage in community participatory activities like NGOs, Community based organizations (CBO) faith-based organizations among others to include community cohesion in their objectives in order to enhance community well-being and development.

### **1.5.2 Academic Justification**

A review of the extant literature revealed that the majority of research done on grassroot organizations had mainly been based on poverty mitigation and development for example D'Cruz and Satterthwaite (2006) among others and very little on the role of grassroot organizations in the creation of community cohesion. This research is therefore anticipated to be valuable to the academia and researchers as it serve as a data

bank for further research on the value of grassroots organizations in enhancing community cohesion and how the government could harness the local organizations to drive the agenda of community cohesion.

### **1.6 Assumptions of the Study**

The general assumption of the study was that the participants would answer both the questionnaires and interview questions honestly and without a deliberate attempt to mislead the researcher. According to Chandler and Paolacci (2017), studies have shown that in the absence of an excessive incentive, participants answer questions honestly even if the information to be disclosed is sensitive.

It was assumed that the leaders of grassroots organizations and the government agents in building cohesion have engaged themselves and have a close relationship with grassroots organizations in the informal settlement and therefore had in-depth knowledge of their activities.

The researcher assumed that there are a number of grassroots organizations operating in Kibra informal settlement working towards a peaceful and cohesive community through various activities.

The grassroots organizations' activities facilitated relationship building for community cohesion. There was contact between members of grassroots organizations through common participation in communal activities that helped to minimize prejudice and stereotypes and enhance community cohesion. The community cohesion initiative may include the local peace committees composed of community members who volunteer their time to ensure relationship building for community cohesion. Pettigrew and Tropp (2006) conceded that contact under optimal conditions is inclined to decrease prejudice between majority and minority group members.

The research assumed that the government of Kenya collaborates with grassroots organizations in their effort towards community cohesion in Kibra informal settlement. According to UNDP (2015) report, governments are mandated to negotiate peace initiatives that address the basics of post conflict recovery needs of communities. These initiatives include improving resource accessibility, peace education training as well as enhancing the quality of life. These projects help to alleviate the root causes of tensions to allow for a durable peace and non-violent coexistence.

### **1.7 Scope of the Study**

According to Yin (2014), the scope of a study defines the boundaries of the study in terms of geographical coverage, content and the methodology used. This study focused on grassroots organizations that specifically dealt with community cohesion in three locations of Kibra sub-county namely Sarang'ombe, Kibra and Laini Saba locations. These locations were chosen because they make up the Kibra informal settlement. The study was especially concerned with factors that render grassroots organizations as viable platforms for building community cohesion, the strategies they use, the kind of cooperation they get from the government and the challenges they faced.

From a methodological point of view, the study was mapped on a descriptive survey design that enabled the researcher collect information from the respondents in their natural environments, hence observe and corroborate some of the responses that she was obtaining. The target population was intentionally selected to ensure information richness and a possible collaboration in the post research period especially on the need for a policy and a framework that would help transform the barriers to effective contribution of grassroots organizations to intercommunity cohesion.

## **1.8 Delimitations of the Study**

Since it was not possible to survey all the grassroots organizations in Kibra sub location, this research focused in terms of content on thirteen grassroots organizations that were actively involved in the enhancement of community cohesion in the three locations that make up Kibra informal settlement.

Information was collected from randomly sampled household members of the three locations because they are the direct beneficiaries of community cohesion build by the grassroots organizations. Information was also collected from purposefully sampled key informants who were national government agencies and the leaders of the thirteen-grassroot organizations because of their presumed in-depth knowledge on community cohesion in Kibra informal settlement.

## **1.9 Limitations of the Study**

Limitations are potential constraints in the study that are out of the researcher's control (Sesay, 2012). The study anticipated and actually faced a couple of limitations as discussed hereunder. First this study had limited sample of respondents from a relatively small and homogeneous geographical area. The absence of representation from grassroots organizations in other urban informal settlement makes generalizability difficult because the study area might have characteristics that are only unique to the geographical area.

It was also very difficult to have access to every locality of Kibra for respondents to complete the questionnaire for the study. The poor infrastructure as well as security concerns was brought to the attention of the researcher by the county administrators at the point of seeking approval for the study. The researcher overcame this challenge by engaging residents who understand the area's terrain and who had been trained to work as research assistants.

The organizations' confidentiality policy in some cases restricted the respondents from releasing what they termed as confidential information. To surmount this hurdle, the researcher presented the introduction letters obtained from the Nairobi County administration and NACOSTI to the respondents to avoid suspicion. The researcher also asked the respondents not to include their names as they answered the questions.

### **1.10 Conceptual Framework**

The study sought to examine the contribution of grassroots organization on community cohesion in Kibra informal settlement, Nairobi. To achieve this objective, the study borrowed important concepts derived from the theories explored in this research. The research questions indicated to a possible relationship between the work of grassroots organizations which the study present as the independent variable and the building and sustaining of community cohesion, the dependent variable as shown in Figure 1.1.

The study posits that the independent variables influence the dependent variable. From Figure 1.1, grassroots organizations are the independent variable while community cohesion is the dependent variable. The interaction of intervening variables such as constitutional demands and statutory provisions in relation to the work of grassroots organizations contribute to the building and sustenance of community cohesion. When conflicts emerge, they do not have to be violent because alternative approaches to managing them such as mediation can be pursued to obtain win-win outcomes. What needed to be established are the factors that will pull people towards or away from dialogue. Support for grassroots organizations as well as the inclusion of everyone will lead to the building of a more stable, peaceful and cohesive society.



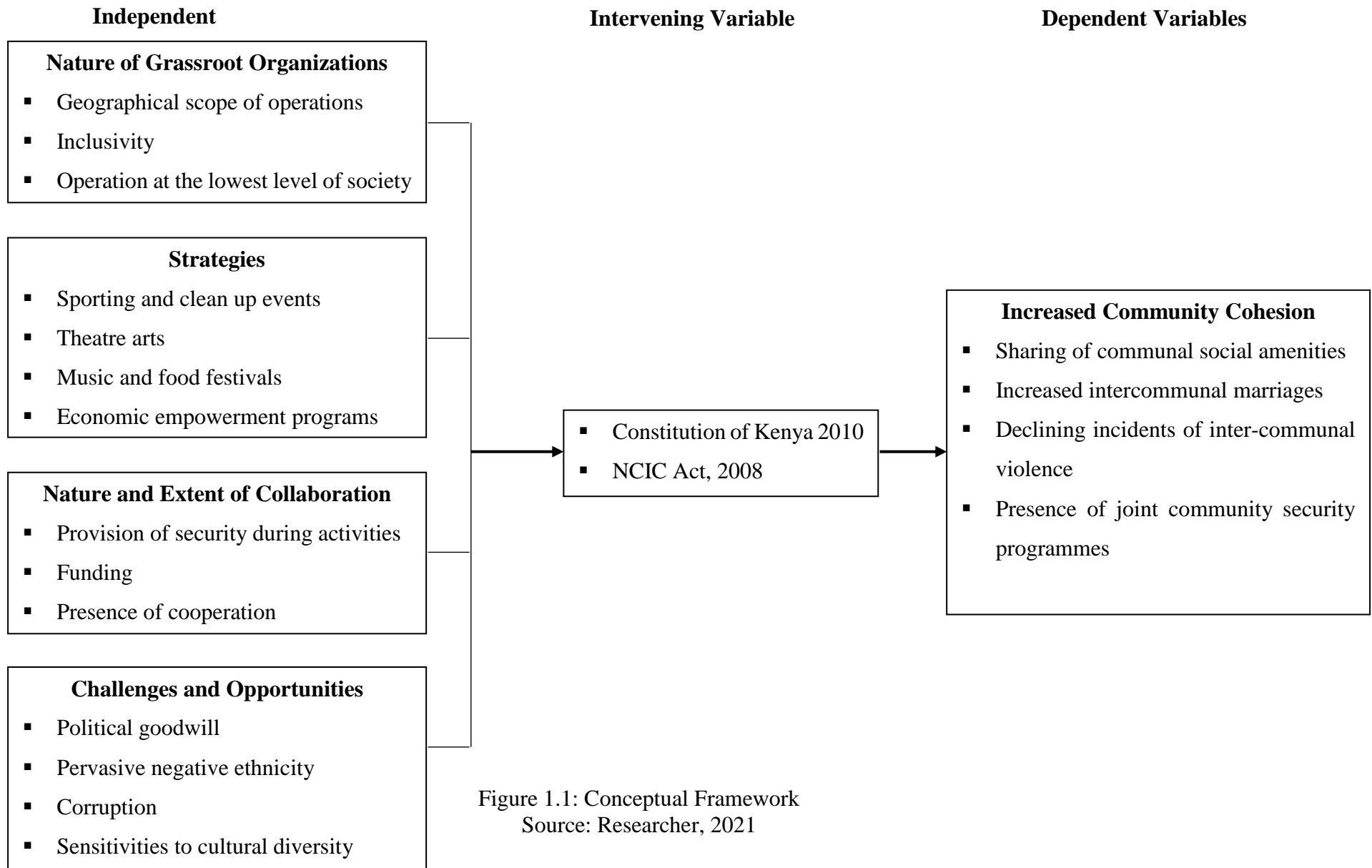


Figure 1.1: Conceptual Framework  
Source: Researcher, 2021

## 1.11 Operationalization of Terms

**Cohesion:** A state of being or sticking together or having a close relationship

**Community:** A group of people living in a known geographical region or having a particular characteristic in common.

**Community capital:** These are links, shared values and understandings in society that enable individuals and groups to trust each other and so work together.

**Community cohesion:** This research defines Community cohesion as a bond that holds a group together, even if individuals within the group have different backgrounds or circumstances. This bond can be seen through members' common values and behaviours, facing shared challenges, and that they have sense of community.

**Community participation:** Some form of involvement of local people in programs and improvements in matters directly affecting them in order to promote sense of ownership and control among the people.

**External environment:** Major factors and forces outside the Grassroot organizations that have the potential to significantly affect their performance in the development of Community cohesion.

**Grassroot organizations:** Grassroot organizations refer to community organizing, locally based voluntary membership Non-Governmental Organizations (NGOs) whose main goal is empowerment, community and economic and environmental development.

**Informal settlements:** These are unplanned and overcrowded urban settlements area inhabited mostly by people of low income and where housing units has been constructed on land, to which the occupants have no legal claim.

**Mainstream media:** this concept has been used in this study to mean media plat forms such as radio, Television and the the print media with a national circulation, speificaly the Nation newspaper and The Standard

**Peace:** This is a state of harmony and tranquillity when there are no conflict or war going on

**Sense of community:** This is a shared feeling of belonging that members have about the community they live in. It is a shared faith that members' needs will be met through their commitment to be together.

**Solidarity:** a feeling of unity between people who have the same interests, and goals.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter gives a review of selected theories and empirical studies that have previously been carried out by researchers on grassroots organization with focus on community cohesion in the urban informal settlement cohesion. The research presents empirical literature review arranged thematically according to the objectives of study. It looks at the nature of grassroots organizations, strategies for community cohesion, challenges and potential for community cohesion and the collaboration between the governments and grassroots organizations in enhancing community cohesion in the urban informal settlements.

#### **2.2 Theoretical Framework**

The key theories used in this study are intergroup contact theory by Gordon Allport (1954), functionalism theory by Émile Durkheim (1858–1917) and conflict transformation by Paul Lederach. Each theoretical approach stresses a different set of factors in explaining community behaviour and the process of community cohesion. These theories contribute to the study by offering different insights and perspectives on the way grassroots organizations came into being, how their activities have contributed to change and developing of peace and cohesion in the community.

##### **2.2.1 Intergroup Contact Theory**

The development of intergroup contact theory is attributed to Gordon W. Allport in 1954. According to Pettigrew and Tropp, (2006), Allport reviewed multiple studies of various scholars such as sociologist Lett (1945), Robin William (1947) who were of the opinion that contact between members of different groups could help to reduce prejudice and improve social relations. The theory was advanced at a time when

Jim Crow laws were in place to support racial segregation in American society. The intergroup contact theory was therefore used to express how desegregation could decrease the racial prejudice of blacks by whites. In his intergroup contact theory, Allport proposed four optimal conditions for contact to reduce prejudice (Allport, 1954).

Equal status is the first essential factor for intergroup contact because it fosters harmonious relationships. Cohesion succeeds when the interaction of different communities is guided by the principle of equality so that members become full partners and participants in the development of a cohesive society. Pettigrew and Tropp (2011) assert that equal status can be achieved in-group contact situation if the members are given opportunity to participate in activities, make decision, offer opinion and have access to available resources. Equal status creates a sense of belonging and eventually community cohesion. Pretty, Bishop, Fisher and Sonn (2006) argue that one of the major components of sense of belonging is influence. Individual with a sense of belonging can be able to influence decision-making and action of a group if granted reasonable level of freedom of expression. Similarly, equal status in a varied social group is paramount in generating a positive attitude between and in building social cohesion (Vollhardt, Migacheva & Tropp, 2009).

The second principle emphasizes on the active attainment of common objectives that encompasses intergroup cooperation without competition. A group member should have superordinate objectives that require full cooperation of other members of the group. According to Pettigrew and Tropp (2011), members of a group must work together on a common task and goal by pooling their efforts and resources. Jones, Bunds, Carlton, Edwards and Michael (2016) give an example of interracial teams striving to win. Less integrated communities should have common activities such as

cleaning up common areas, collaborating on community or attending residential parties to facilitate contact.

The third principle refers to intergroup cooperation. Groups need to work together in pursuit of common goals. Stangor (2000) argues that intergroup collaboration promotes intergroup acceptance and helps members to perceive themselves as one group therefore decreasing the cognitive salience of intergroup boundary. Frequent and close contact allows for the development of meaningful relationships between members of the different groups. It improves attitudinal and behavioural change hence a reduction in stereotype and prejudice. Putnam (2002) also contends that engagement and participation in joint activities such as cultural events especially between adversary groups is a way of bonding.

Finally, Allport (1954) proposes an explicit and unambiguous support for intergroup contact by institutional authority, law or customs. According to Pettigrew and Tropp, (2011) the support nurtures social norms of and acceptance of cultural diversity and how members of different group interact with one another. As elaborated by (Ibid), studies conducted from interracial schools showed that there was a tendency for children from different races to get along better and seek more interaction with one another if the authority value positive intergroup relations. According to Stephan and Stephan (1996), prejudice and conflict are intractable characteristic of the contemporary society and peaceful coexistence between groups do not come naturally but it requires assistance in terms of program that encourage contact in to help reduce conflict and prejudices. This theory therefore asserts that there is need for groups to experience contact with one another to establish mutual appreciation and ease intergroup tension.

Since Allport first formulated his intergroup contact theory, a large number of studies have validated the significance of contact in reducing prejudice. A longitudinal

study conducted by Sidanius, Van Laar, Levin and Sinclair (2004) on the effect of contact among groups with data from 2000 undergraduate students showed a reduction in interethnic prejudice when students were randomly assigned roommates from different ethnic groups. Binder, et al. (2009) observed a similar trend in a multinational six months longitudinal study of secondary students in Germany, Belgium and England. Both studies demonstrate that greater contact leads to reduction in prejudice. According to Pettigrew and Tropp (2006), the theories basic argument is that contact reduces prejudice because it enhances knowledge about the other groups hence members are able to see the similarity in diversity, it reduces anxiety about group contact and increases empathy, which in turn improve intergroup attitude.

The inter-group contact theory by Allport (1954) corresponds to situations in contemporary urban areas. According to Hewstone (2009), the ever-increasing migration and consequently the development of a more ethnically and culturally diverse societies minimize the reduction of ethnic prejudice and intergroup conflict. Grassroot organizations have emerged in the urban areas especially in the informal settlement as support network groups to join forces to tackle and improve on some urban problems which jeopardize cohesion and to a certain degree the safety and security brought about by diversity. The grassroot organizations help to broaden the network of collaboration and enable members to work together to pursue shared goals. In situation where membership to the grassroot organizations are from diverse origin in terms of race, religion, ethnicity, language and culture the interaction increases the rate of knowledge transfer, create a stronger interpersonal relationship and weaves social fabric among members of grassroot organizations. Likewise social learning theories stress that the more time people spend interacting, the greater likelihood they will converge on shared goals (Pettigrew & Tropp, 2006). Hewstone (2009) also state that contact between

members from a diverse society provides a means to overcome intergroup tensions and conflict.

However, Everett (2013) is of the view that not all-intergroup contact reduces prejudice. Some situations engender enhanced prejudice such as negative intergroup contact. Negative contact typically involves situations where the participants feel threatened and do not choose to have the contact. These situations frequently occur in work environments where intergroup competition exists as well as in situations involving intergroup conflict. Turner, Crisp and Lambert (2007) also assert that intergroup contact may be limited in a highly segregated setting where there is an embedded history of conflict and discrimination. Wickes, Zahnow, White and Mazerolle (2014) similar says that ethnic diversity erodes trust and thus diverse communities have less community cohesion than homogenous community.

Dixon, Durkheim and Tredoux (2007) appear to have a different perspective when they assert that positive contact may have the unintended effect of misleading members of disadvantaged groups into believing inequality will be addressed, thus leaving the status differentials intact. Their study conducted in South Africa established that the more contact black people had with the whites, the less they supported policies aimed at reducing racial inequalities. Notably, Dixon et al (2007) argue that while contact has been important in addressing the building of a tolerant society, the existing literature has an unfortunate absence of work on how intergroup contact can affect societal change. Changes in out-group attitudes from contact do not necessarily accompany changes in the ideological beliefs that sustain group inequality.

Moreover, Letki (2004) argues that the more diverse an area is in racial terms, the less likely its residents are to feel that they trust each other. Therefore, communities with high level of cultural diversity have lower level of interpersonal trust and formal



and informal network. This challenges earlier claims that contact create bonding that can lead to community cohesion. Another concern with contact theory is that while contact has shown to be effective for more prejudiced individuals, there can be problems with getting a more prejudiced individual into the contact situation in the first place.

Hewston (2009) reiterates that the act of participation in activities itself will not lead to social cohesion but rather the way in which these activities are practiced. In his study of the effect of contact-based approach in challenging attitude, he suggested five conditions that must be present for contact to be successful. He argues that membership to an organization must be on equal terms and equality widely perceived and accepted as a social norm, there is no stereotypes, where participants get to familiarize with each other and where inter-group co-operation is necessary in order to contribute towards social cohesion.

A critical review of this theory demonstrates its utility in exploring the nature of grassroots organizations that inclines them towards building peace and cohesion, the strategies they use and the challenges that beset their efforts. However, the intergroup contact theory may not adequately explain the nature of collaboration between grassroots organizations and government agencies in advancing the development of community cohesion hence the need to integrate the functionalism theory to anchor this study.

### **2.2.2 Functionalism Theory**

Functionalism is a social science theory based on the works of Augustus Comte, Herbert Spencer, Talcott Parsons, Robert Merton and Emile Durkheim among others. The theory gained prominence in in the 19<sup>th</sup> century with the work of a French sociologist, Emile Durkheim (1858 – 1917). Functionalism theory postulates that the society is a system of interrelated parts that work collectively in harmony to sustain a

state of stability and social balance (Delaney, 2015). Durkheim's understanding of cohesion was founded on the fact that institutions can create bonds of solidarity and that the contemporary societies could maintain stability and social integration through mutual responsibility and participation. Functionalism theory is motivated by the idea that there is an agreement on the shared value and norms of the society and that societal institution can be united to create harmony and cohesion. A change in one part of the society therefore precipitate a change in the other parts of the society as they are seen to be coherent, bounded and functions like organism with their various parts (Ferrante , 2007).

Functionalism interprets each part of the society and how it contributes to the stability of the whole society. According to this theory, a peaceful society or world can be created through gradual and pragmatic cooperation with one another in various activities. Satterthwaite *et al* (2011) assert that functional cooperation start from low–key joint programs such as economic and social organizations and through functional interdependence, the system builds up solid foundation for close association. Friesen (2010) emphasised that members of a society work together towards a common goal such as security and wellbeing and agree upon solution to problems through collective dialogue and consensus.

According to Durkheim, today's industrialized society is held together by 'organic solidarity', a form of cohesion that arises when people hold varying values and beliefs and engage in varying types of work but are interdependent. These values and beliefs create a sense of belonging and a feeling of moral responsibility hence common participation in social organizations (Andersen & Taylor, 2008). Individuals therefore align with these organizations to develop a sense of common purpose, which provide solidarity.

American sociologist Robert Merton's (1910-2003) argued that social phenomena have both latent (that are not obvious or openly acknowledged) and manifest function (that are obvious and open) (Dillon 2014). Grassroot organizations may have the objective of community well-being as a manifest function but through member's participation in social activities, they serve the latent function of bringing people of diverse interests and viewpoints to work together. Grassroot organizations are social structures that perform the basic functions in the society and are accepted as the essential elements in the society. They are known to have multiple functions such as public safety, crime and drugs; environmental and public health issues such as toxic collection to reduce pollution; community reinvestment, economic development, job training of youth, education, and recreation (Abegunde, 2009) and all these meet the need of the society. Odendaal (2012), recaps that any plan such as cohesion policy developed at the national level can be reinforced at community-level by grassroot organizations.

According to Bercovitch *et al* (2009), functionalism theory is based on the hope that if more common tasks are delegated to specific functional organizations, then it can eventually create community integration. Ziring *et al* (2005), assert that neo-functionalism also believed the objective of functionalism towards global peace and integration can be achieved through functional cooperation by the work of organizations including those at community level. Their argument is that cooperation creates incentives to cooperate in other similar and/or related areas. This leads to an increase in interaction between actors and the creation of a spill over effect. Spill over refers to the mechanism by which integration in one area creates the conditions and incentives for integration in another related area. Similar logic can be applied to grassroot organizations found within communities where membership in an

organization leads to an increase in interaction between actors. Consequently actors begin to cooperate across different organizations eventually leading to communal cohesion. According to Mohanan (1992) mono-functional organization in one field will help in proliferations of collaboration in other fields. Therefore, grassroots organizations that focus on creation of consensus, order, community stability and shared public values can create cohesion at grassroots level, which can eventually culminate to national cohesion.

Chrysochoou *et al* (2003) assert that group involvement in peaceful problem solving schemes supported by necessary technical experts emanates as the real option for national cohesion. Kubasu (2008), also reiterates that grassroots approach to address micro level conflict will influence broader regional and national dynamics structures of peace-building and national cohesion.

However, critics have accused functionalism of portraying harmony and equilibrium as a usual state of human affairs and focus little on conflict. The theory emphasises too much on the constructive functions that institutions perform, disregarding the negative ways in which institutions and socialization can have on certain members of the society. According to Turner (2013), conflict theories attempt to refute the functionalist approach, which considers that societies and organizations function so that each individual and group plays a specific role, like organs in the body. It claims that society is in a state of perpetual conflict due to competition for limited resources. It holds that social order is maintained by domination and power, rather than consensus and conformity. A further criticism is that societies are characterized by higher degree of autonomy and parts of a system do not necessarily have reciprocal effect upon one another, instead these parts compete against each other to better themselves (Smith, 2010).

The utility of this theory in light of the objectives of study is that it helps highlight the fact that processes of building community cohesion inevitably bring together various actors with different competencies necessary for overall success. State agencies enjoy certain leverages that grassroots organizations may not have and the vice versa. Thus, the theory helps highlight the fact that each of the actors can play a distinct but complementary role in the peacebuilding and social cohesion processes. The theory anchors objectives two and three on the nature of grassroots organizations that inclines them towards peacebuilding and the collaboration between those organizations and state agencies. Despite this theory contributing to the study objectives as explained, just like the intergroup contact theory, it falls short on explaining the place of grassroots organizations in transforming conflicts so that they do not recur. It is for this reason that the conflict transformation theory was used to plug this knowledge gap.

### **2.2.3 Conflict Transformation Theory**

Conflict transformation theory is associated with scholars such as Johan Galtung and John Paul Lederach. The theory emphasizes on resolving latent conditions that create conflict by changing the relational, structural, and cultural aspects of conflict. According to Shailor (2015), the theory developed from the social, political, and cultural struggles of the later 20th century when cold war facilitated animosities and conflict that had been hushed among ethnic groups by superpower control. According to Miall (2004) varied conflict interventions such as conflict resolution and conflict management had been used to resolve the protracted ethnic conflict at different geographical locations in vain. Conflict transformation theory was given prominence by Paul Lederach whose approach to conflict resolution entailed the promotion of conditions that create accommodating relationship. Conflict Transformation theory involves transforming interests, relationships and discourses that support conflict. It

calls for constructive changes in the personal, structural, relational and cultural aspects of conflict over the short, medium and long terms.

Personal transformation involves a change in individual perception about community cohesion. According to Hutchison and Bleiker (2008) the emotional realities that persist after the end of conflict interferes with healing and forgiveness and hinders sustainable peace and reconciliation. The community eventually develop deep feeling of anger, fear and negative stereotypes, which affects the way in which communities interact with one another. External intervention such as group therapy are significant in personal pursuance of self-awareness growth, and commitment to change which may occur through the recognition of fear, anger, grief, and bitterness. Through grassroots organizations interventions, group members who are affected by conflict can be attended to through group counselling to help them acknowledge their emotions and to develop reconciliatory attitude. This has the potential to help them reconfigure their perception and attitude towards their aggressors and towards community cohesion. This view is lend credence by Silove (2007) who argues that community-based forms of healing offer the support required for individual members to form healthy biases. Grassroot organizations can therefore help to reinforce already existing and accepted methods of healing and social support that will eventually allow for peaceful coexistence and cohesion. This study takes the view that grassroots organizations can be ideal mechanisms through which individuals are exposed to one another hence change their perception and attitude towards each other and by so doing, the personal dimension of transformation occurs.

Relation building is an integral part of community cohesion improvement because it lessens the effect of war-related aggression through the restoration and transformation of dented relationships (Lederach, 1997). According to Haider (2009),

reconciliation trust rebuilding interpersonal relationship and cohesion are frequently cited in literature as characteristic of grassroots organizations. This is because they foster contact between community in a positive and controlled environment so that they can engage in reconciliation. Grassroot organizations are formed on the understanding that working together on projects or goals requires cooperation hence the development of relationships among the cooperating parties. The ensuing relationship facilitates changes in individual participants by providing higher levels of psychological empowerment, self-efficacy and collective efficacy, and a sense of community as espoused by Ohmer (2007). These transformations are important because they give the groups the capacity to make changes. Participation in grassroots organizations also broadens the participants' networks of interpersonal relations by facilitating interactions with people they would not encounter or engage in ordinary circumstances (Christen, 2010). By forming connections with others, participants in grassroots organizing gain an understanding of how they and others fit into and interact with various social systems. The contact leads to successful trust building between key individual who can in turn influence the process of peace-building and cohesion (Kubasu, 2008). Lederach (1997) argues, that peace can only be sustainable if there is contextualized participation by those who have been most affected by the conflict.

Structural transformation entails changes in economic social and institutional relations to meet the human basic needs and people's participation in decisions that affects them. According to Botes (2003) societies are transformed when important social and political changes are made to correct inequities and injustice and to provide all groups with their basic human needs. This entails the restructuring social economic, political, military, and cultural institutions, as well as a redistribution of power from high-power groups to low power groups. Grassroot organizations can use collective

action at the local level to effect change at the local, regional, national, or international level. A research carried out by Mitlin and Patel (2005) showed that grassroots organizations such as National Slum Dwellers Federation and Mahila Milan (a federation of women's savings groups) have structurally transformed the lives of the poor people in the informal settlements in India by providing quality habitats and other basic services like toilets, electricity and clean water. The Association of Community Organizations for Reform Now (ACORN) in USA also advocated for neighbourhood safety, proper health care and affordable housing for low- and moderate-income families through demonstration, negotiation, lobbying, and voter participation (Atlas, 2010).

According to (Miall, 2004), comprehensive, community transformation approach entails an inclusion of multi-track interventions that embrace grassroots peace-building constituencies and the creation of alliances across the parties at the civil society level (where it exists), and with any groups able to bring about change. Paffenholz and Spurk (2006) also argue that a core element of Lederach's community transformation process incorporates three tracks of actors. The top leaders (what Lederach refers to as track I) comprise of the policy makers, politicians, military people, diplomats. It represents the fewest actors in the transformation. The middle level (Track II) these are usually respected figures in the society for example businessmen, educationist, religious leaders, NGOs, humanitarian and relief organisations and the media. These actors generally have connections to people in both the top and the grassroots levels. This level requires more resolution-oriented approaches like problem-solving seminars or workshops and peace commissions.

The base level (track III) represents grassroots workers like members of indigenous NGOs, psychologists working with trauma victims. According to



Paffenholz and Spurk (2006), transformation at grassroots level represents the majority of the population and can be reached by a wide range of participants through grassroots initiative peace building approaches, such as community dialogues, local projects, trauma counselling and peace commissions. This indicates that it is critical to include the population at grassroots level in the design, planning, and implementation of any community cohesion initiatives. Since they are greatest casualties of the impact of conflict, any initiatives targeting grassroots communities should aim to overcome deep-seated hostilities, hatred and mistrust and change perceptions, attitudes, motivations, and behavior, which produce personal healing and inner changes (Katrien, 2010). The basis of community cohesion enhancement from the grassroots level is that the interaction between people will help to rebuild relationships and multiply the chance that cooperation will take hold and spread. This idea is also supported by Kubasu (2008), who reiterates that grassroots approaches to community cohesion are the best way to handle problems because it emphasises on the participation and empowerment of people within a local setting. This therefore builds community cohesion by increasing public participation, empowering local actors and fostering community ownership.

According to Miall (2004), the theory of conflict transformation encompasses change in relationships, interest and discourses that are very vital for community cohesion. Ownership of the community cohesion processes by GROs ensure sustainability even after the external actors pull out their support. The rationale behind community cohesion at grassroots level through grassroots organizations is that several small interactions between people will help to rebuild relationships with increased chances of the cooperation holding and spreading to the entire country.

Okombo and Sana (2010) argue that the perceptions of disparities among ethnic communities have led to mistrust and suspicion which hinder community cohesion among the residents of Kibra informal settlement. The anger and bitterness that remains long after the conflict can be dealt with through reconciliation at grassroots level. Additionally, there is need for structural transformation in terms of basic services such as sanitation, waste collection, water, street lighting, pavements and roads for emergency access. McCandles and Rogan (2013) argue that provision of basic services to vulnerable communities like those in the informal settlement is a prerequisite to the development of community cohesion. The findings of the study demonstrate that grassroots organizations have not effectively transformed the conflict drivers in Kibra informal settlement largely because of lack of a consistent and structured framework of collaborating and cooperating with the government. Though the strategies used by the grassroots organizations are plausible, it is the lack of a strong cooperation from the government that makes the attainment of peaceful and cohesive communities difficult.

## **2.3 Empirical Review of Literature**

This section of the study reviews literature by various scholars on the role of grassroots organizations as platforms for community cohesion. The review is organized in terms of the objectives anchoring the study.

### **2.3.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Cohesion**

Grassroot organizations have various characteristics that inclines them as suitable promoters of community cohesion in urban informal settlements. A study carried out by Thomas and Thomas (2002) on grassroots based rehabilitation in Vietnam showed that most of them are characterised by geographical location. They emerge in specific locations and represent residents who live in a particular area such as

neighbourhoods, workplaces, suburbs, towns, districts and regions, states and countries and even globally. Grassroot organizations are therefore built on people's commitment to their own territory and as a response to people's needs. Ferguson (2008) asserts that location of grassroot organizations in a geographical area helps integrate populations that differ in terms of ethnicity, income level and other social economic and social demographic characteristics. It builds upon people's commitment to their own territory. This can result into the development of place identity and place attachment. Community cohesion is associated with "people's sense of community, their sense of belonging to a neighbourhood, caring about the people who live there, and believing that people who live there care about them" (Portney & Berry 2001). But Marquise *et al* (2012) argue that in the contemporary society the rise of online world has created grassroot organization that are not characterized by geographical location but are affiliated through loyalty and interest.

GROs are voluntary in nature. They are formed with no coercion from either the state or any other sector of the society. They are run by and for group members who work in the organization because of their belief in certain basic principles. According to Stukas *et al* (2014) voluntary activity may be motivated by commitment to an abstract ideal like a sense of duty, moral obligation compassion for those in need or it may be motivated by commitment to community or an opportunity to make a contribution to the community. Rochesteret *et al* (2010) argue that volunteerism is crucial in developing and strengthening local capacity and collective spirit crucial for community cohesion. According to the UN (2016) report, voluntarism is associated with values such as unity, mutuality, trust, belonging and empowerment which helps to develop and reinforce social networks that is crucial for community cohesion and peace. A research carried by Australian Bureau of Statistics (ABS) 2000) on young volunteers

concluded that voluntarism created positive change of attitude of the participants towards those different to them and led to the development of social networks and cohesion. Similarly, a study carried out by Mitlin (2016) in Karachi informal settlement in Pakistan showed that the success of the Orangi Pilot Project was mainly because the residents volunteered to work to break the social and cultural barriers about health and sanitation and in the physical construction of the sewers. Voluntarism is a vital in any approach aimed at aimed at reducing social exclusion and discrimination. The voluntary nature of Grassroot Organizations therefore predisposes them as viable platforms for community cohesion.

Citizen participation is a crucial characteristic of grassroot organization. Contact theory indicates that public participation activities such as those organized by grassroot organizations provides opportunities for interactions between individuals and groups, This helps to promote community cohesion by reducing negative stereotypes and make people aware of what they have in common. According to Claridge, (2004) shared events such as community festivals, sports events and cultural festival among others provide opportunities for local citizen to be involved and have a say in the set-up of their community. A research carried out by Horn *et al.* (2020) showed that organizations in low-income settlements have widely encouraged citizen participation in the development projects taking place at community level such as community-wide service provisioning, settlement upgrading or re-blocking to create accesses. This strengthens collective action, inclusion, besides building sustainable relationships among the low-income groups in the informal settlements (Satterthwaite and Mitlin, 2014). Informal settlements such as Baan Maakong in Thailand, Dharavi in Mumbai and Dzivarasekwa in Harare have witnessed participation of citizens in slum upgrading project through federations of slum dwellers in conjunction with grassroot

organizations found in these informal settlements. According to Cantle (2012) participation in the community activities is crucial in the sustainability of community cohesion in ethnically diverse communities. Krishna (2002) argues that participation especially at community level is significant predictor of an aptitude for cooperation.

A report by Global Communities (2013) indicates that participation of everybody including segments of society that are overlooked for example the youth is important as they are often used as perpetrators of violence. Putnam (2002) also argues that cohesion relies on participation on group activities because it creates solid networks of engagement, builds a capacity for trust, mutuality and co-operation among members of a community. The primary resource of grassroots organizations is their human capital and strong social network, bonds and interaction, which are mostly consolidated through participation of members in community activities. Davies (2012) also asserts that participation can build community cohesion because engagement activities bring people together, strengthen and extend their social networks, foster trust and shared values and thereby enable further collective or community action. Better performing and more viable grassroots organizations have better competency to reach out and engage with other grassroots organization. Such effort has the potential to bridge division rooted in political and social cultural identity and to strengthen both vertical and interaction horizontal crucial for community cohesion. When grassroots organization expand their coalition outward through partnership and strategic alliance it can help to fulfil agenda of national peace and cohesion, what Lederach calls ‘a starting point for world peace’.

Grassroot organizations are also characterized by being people-focused. A research carried out by staple (2004) indicated that grassroots organizations develop their power from the people, thus their approaches seek to engage local people to

resolve common problems, and gain a better measure of control over the circumstances of their lives. A defining characteristic is that most of the work is done not only for the people involved but also by them, with little or no paid staff, often without much specialized expertise, and usually without big budgets or other large resource reservoirs. They provide the mechanism for individuals to discover and bring forth their individual gifts to their community. According USAID (2011), to generate peace and cohesion at community level, it would be better to apply people to people approach. People to people approach entails bringing together conflicting groups to interact purposefully through projects. The aim is to create opportunities for a series of interactions between conflicting groups and to address divisions within a community based on ethnicity or religion. Projects in this arena address the prejudice and stereotypes that reinforces differences between groups and hinders the development of relationships. Shared goals provide tangible incentives to help reinforce the need to coexist non-violently (Church & Rogers, 2006).

According to Smith (2000) grassroots organization, have their own characteristic structure and systems that underscores social interaction, friendship, social support and which are vital for community cohesion. One of the principles of conflict transformation theory states that the creation of a cohesive community entails changing structures of violence to structures of peace where all groups have more equal control over resources required to fulfil elementary needs (Lederach, 1997). Some grassroots organizations, are characterized by a sense of spirituality, skilful confrontation of the enemy, and appropriate leadership styles which help to produce effective but nonviolent structural change (Christie, Wagner & Winter, 2001). According to Teixeira, Koufteros and Peng (2012) the way responsibility and power are allocated inside an organization and the way work procedures are carried out by organizational members helps in the

development of structural peace and cohesion. Structural peace results into intergroup relations and transforms unjust social systems into more peaceful structures.

Smith (2000), gives an overview of research on grassroot organizations and their distinctive nature as much more informally organized with their own distinctive structure and characteristics such as less bureaucracy, more internal democracy, member benefit goals and more often supra–locally linked structure that enhance peaceful coexistence. In most grassroot organizations, collectivism is promoted as an ideal form of organizational structure where leadership was a temporary role assumed by each member through rotation of chair or facilitator position (Smith, 2000). Adler and Kwon (2002), assert that hierarchy is an important dimension of structure which influences social cohesion. Both horizontal and vertical hierarchies are important. Horizontal hierarchies are more conducive for the development of trust cooperation and social support. It has the capacity to bridge different groups together and nurture cooperation between groups. Vertical hierarchy is important for their power influence. They can be used for production of resources such as funding, technical assistance administrative support and contact with influential community leaders. The nature of the group leader is associated with varying degrees of cohesiveness.

Letki (2004) emphasises that informal structure as characteristic of grassroot organization helps in gathering or socializing of members or neighbour's as members of the same community. The informal structure in grassroot organization allows for permeable membership boundary which in turn makes it all inclusive. It promotes open communication, interest in others' problems or points of view, stimulates mutual care, trust and understanding (Misztal, 2000). Through informal structures individuals form their social networks freely, without being restricted by organizational rules. Grassroot organizations may also be characterized by membership that may not be defined

explicitly but work with a clear sense of who “belongs” and with the understanding that the group is a vehicle for the collective action of the members. This creates a strongly developed sense of ownership of the organization by the members. The finding of a research study carried out by Barman and Vadrevu (2016) on Indian Sundarbans suggests that individuals by virtue of their membership in various social groups like self-help groups, occupational or religious groups and other social organizations have the capacity to command scarce resources and mobilizing communities towards collective action. It also creates a sense of team spirit, and the willingness of its members to coordinate their efforts. They engage in sustained exchange of resources in pursuit of common goals.

According to Donatella and Diana (2006), grassroots organizations have dense informal network that form innumerable instances in which collective action take place and is coordinated mostly within the boundary of organizations. Grassroot organizations are also characterized by autonomy from other organizations. Autonomy allows for greater membership and leadership participation. They are therefore able to react to local crisis, opportunities and challenges in general.

### **2.3.2 Grassroot Organizations Strategies with Regard to Community cohesion in Informal Settlements**

There is no single strategy that suites peace and cohesion building in any community because of differences in situation. Intercommunity cohesion requires sustainable engagement of different strategies and at all levels of society depending on a wide range of conditions and the perception of this condition among the actors (Diken & Laustaen, 2009, Lederach & Mansfield, 2020). According to Cantle (2018) a sustainable peace and intercommunity cohesion strategy should bridge the societal polarizing lines such as ethnicity, race, class and religion. A number of strategies have



been used in various. Cantle(ibid) and Laderch (1997) advocates for economic prosperity, good governance, pursuit of human right, security, Education and training programs on conflict transformation and community initiatives that helps build local relationships.

GROs use various strategies to build peace and intercommunity cohesion entirely depending on the needs of the communities or a reaction to specific events. Some grassroots organizations use various capacity building strategies to enhance peaceful coexistence among community members. Capacity building of communities means empowering communities in all spheres of life to enable them have control over various aspects of their lives (Connolly and York, 2002). Many grassroots organizations in the informal settlements use capacity building in form of economic empowerment such as poverty reduction to build peace and cohesion. For example some informal-settlement communities have formed savings groups within the local communities. In Kathmandu informal settlement in Nepal, post conflict peace and cohesion projects integrates the women's savings and credit cooperatives (SACCO) because they are prevalent and attract large number of members and therefore provide good stage for locally based peace and cohesion effort (Ramnarain, 2015). Women engagement in various income-generating activities such as Microfinance and Water Supply and Sanitation Project have been very effective in bringing together diverse members of the community hence augmenting on the government effort at integration and cohesion. Apart from economic empowerment of women, the grassroots organizations also carry out activities such as roundtable peace talks, radio/TV talk shows, mediation and negotiation for peace, Street Dramas, peace rallies, peace training and production and dissemination of publications on the effect of conflict (Mawby, & Applebaum, 2018; ADB, 2013).

In India the community groups and leaders who live in informal settlements founded a national organization called the National Slum Dwellers Federation (NSDF), created in the mid-1970s. The NSDF mobilizes the urban poor to come together, articulate their concerns and find solutions to the problems they face. The aim of the federation is to address poverty through health, education and recreational activities and to strengthened community capacities, especially those of women, to fight demolition. They also tackle housing and infrastructure issues for the urban poor. NSDF organizes and mobilizes the urban poor to articulate their concerns and find solutions to the problems they face while Mahila Milan supports and trains women's collective efforts to administer and manage their community's resources. These initiatives and strategies are geared towards strengthening bonds between communities in the informal settlement through building their financial, capacities. (Mitlin, Patel & Satterthwaite, 2011).The participation of members of the informal settlements in community driven development processes builds group identity and social solidarity resulting in community cohesion.

Training of women and youth to empower them as agents of community cohesion in the informal settlements is also a strategy used by grassroot organization (Algar-Faria, 2014). Members of grassroot organizations are educated on skills such as dispute management, positive interaction through dialogue, how to identify causes of overt and latent violence and how to respond and adapt them in their particular context. All this strategies are done through workshops, participation network or intergroup or interethnic exchange visit. In Kibra informal settlement in Nairobi, organizations such as Shalom Center for Conflict Resolution and Reconciliation train various groups on different aspect of conflict such as conflict mapping, conflict resolution, managing identity-based and natural resource-based conflicts; reconciliation and transforming the

community for peace and cohesion (Erot, 2015). According to Maiese (2005), capacity building training assist participants to improve on communication, negotiation as well as problem solving skill that is important for peace building. Kamenshikov (2005) highlights on the activities undertaken by grassroot organization in response to violent conflict in the northern Caucasus in Russia. They work with the local Chechen community in the restoration of conflict devastated villages by organizing joint workshops of representatives of various ethnic communities. The problem-solving workshops, usually convened by third parties, bring representatives of conflicting groups together to seek solutions to shared difficulties. Workshop employed techniques like sensitivity training on the notion that this would advance communication and shared understanding between community members. The objectives of the workshop include: attitude change, the generation of innovative solutions, and improvement of intergroup relationships.

GROs have also harnessed the use of art in community integration and cohesion. Shank and Lisa (2008) allude to the use of a variety of the arts, such as music, paintings, theatre dances, and storytelling as a strategies for community cohesion. This is because such activities offer an opportunity for members of the community a get together, and participate in cultural or arts based creative activity. The gatherings helped to developed mutual learning between diverse generations of residents in the community thus enriching and affirming a sense of identity and cohesion. Research carried out by Ramsden, Milling, Phillimore, McCabe, Fyfe and Simpson (2011) reveals the development of voluntary amateur art groups for the low-income communities in England. These amateur theatre groups staged plays, drama workshops, training, and the development of group work skills. This provided the community with a more artistic means of expression and developed a strong sense of community. Participation in

grassroot community art activities created an opportunity for meaningful social connection and cohesion and generation of economic income from membership subscriptions advertisements service and provision. According to Alcaraz (2018) El Valle informal settlement in Venezuela, is divided in terms of economic status, political beliefs and cultural diversity but these sentiments are diffused during creative art activities. The public arts offer the community by inspiring personal development and expression through street art, graffiti, poetry, circus arts, video and radio production, music dance, and theatre and provides a substitute to violence.

A research carried out by Tahir (2015) and Silverman (2015) both showed that grassroot art were used in post-conflict areas in Pakistan. Traditional and modern forms of arts such as drama, painting, Music and films among others were used to raise awareness and inspiring hope, rebuild trust and empathy and promoting tolerance in communities devastated by conflict. Grassroot art based peace and cohesion building have also been used by some countries in Africa. A research carried out in Rwanda by Mtukwa (2016) showed that grassroot art made use of theatre, music, dance and poetry to re-build their communities after the genocide. Grassroot art organizations such as Umuhanzi w'u Grassroot Theatre and Reconciliation Association and Abiyunze United theatre use drama and role-playing to depict connections between perpetrators and victims of the genocide and to develop a change of the community attitude towards conflict integration. Smith & Webb (2011) assert that participation in art activities help to reintegrate people into their community and contribute towards coexistence and reconciliation. Similarly, Lederach (2005) observed that greater concentration of arts and art related organizations lead to higher participation of community members which improves the quality of life and the development of cohesion.

GROs have also harnessed the local sports as a strategy for peace and cohesion. According to Lindsey (2013) sports are commonly believed to create positive cohesive roles because divided communities are brought together through a shared sporting interest. Grassroot sport organization such as local community based sport clubs provide an opportunity for members of the community to participate and engage in a wider social network because they meet regularly to play, facilitate and watch sports. Lindsey and O’Gorman (2015) argue that sports as an art is advocated for as a tool to address cultural violence, engender reconciliation and aid rehabilitation primarily by building social networks and educating participants. A Participatory action research carried out by Fletcher and Meir (2017) showed that sports has been used in the United Kingdom to help develop interactions and understanding between people from diverse backgrounds. Cities in the Northern England such as Bradford, Oldham and Burnleys had suffered racialized tension between white majority and the minority ethnic communities which had culminated into a series of widespread riots and racial disturbances (Hassan & Mitra, 2015). The research data was collected from participant of low social economic background in the ethnically segregated borough of Northwest England. The research concluded that the most effective way to build cohesion in a diverse background through sports is to allow ownership and participation of the community. The London local government has taken up the potential for promoting community cohesion through sport.

According to the mayor of London report (2018) community sport is advocated for and used as a strategy to improve social integration through new program sport unites. Community sport organizations such as Hounslow Sports Clubs and Osterley Sports Network have been used to bring the segregated communities together through the promotion of specific values discipline and hard work. According to report by

Streetgames (2019), Newham, the sixth most deprived district in England use sports activities to bring together youths from different communities and to enable them to forging strong, new friendships and creating a sense of pride and belonging within their communities. The aim is to use sport programs to assist migrant settlement and to increase community cohesion. Krasniqi and Krasniqi (2018) carried out a study on the role of sports particularly Open Fun Football Schools (OFFS) in promoting coexistence in Kosovo. The research revealed that a Danish organization known as Cross Cultures Project Association (CCPA) uses grassroot sports as a strategy for community cohesion and post conflict reconciliation. Kosovo had suffered conflict between Catholic Croats, Orthodox Serbs, and Muslim Bosniaks after the breakup of the former communist Yugoslavia that resulted in the breakup of the ethnic communities. Findings showed that OFFSs played a vital role by bridging the difference in the diverse ethnic backgrounds in Kosovo. This lead to social inclusion of Albanians and Serbs, and other communities and changed their initial attitudes toward one another. The OFFS works under a simple slogan of bringing people together and has the ability to engage a wide scope of relevant stakeholders like school children, the youth and adults across different ethnic and social divides to interact and build relationships through a shared love for football. This has helped generate social cohesion, strengthen relations between people and build community platforms for dialogue (Woodhouse, 2009).

Countries emerging from conflict like Liberia have also used football at the grassroot level to bring communities together for peace and reconciliation. A research carried out by Collison (2013) revealed that WestPoint the largest informal settlement in Monrovia have grassroot organized football games between community members to help bring youth together. Liberia has entire generation of children and young people who had either actively participated in the war or had experienced war or and therefore

missed out in education and acquisition of other skills. Grassroot football help to bring young people together reconciles communities and promotes community cohesion. A study by Cardenas (2013) showed that Sport for Development and Peace (SDP) Initiative for Sierra Leonean have also used grassroots soccer as a way to integrate conflicting communities. Grassroot sports groups such as Sport for Peace for Youth and Play31 (which got its name from the 31st article of the Convention on the Rights of the Child) have used football to address and stop violence between youths faced with religious and ethnic conflict and to facilitate community football tournaments focusing on reconciliation.

Some grassroots organizations have adapted security as a strategy to sustainable community cohesion. As stated by Ayobami et al (2017) the failure of many governments to deliver suitable security for their citizens has led to the adoption of community-based crime preventions where citizens have had to make their own provisions to guarantee their right to freedom and personal security. These strategies entail communities coming together to gather resources to combat local crimes. According to Mitlin, Patel and Satterthwaite (2001), the reluctance of the government to go into informal settlement and to act on complaints led to the formation of community policing in Pune and Mumbai informal settlement in India. A research carried by Shah (2014) revealed that Community organizations such as Slum Dwellers Federation and Mahila Milan provide police services in the form of ‘police *panchayats*’ to maintain law and order and resolve clashes before they heighten into violence or other crimes. In Mumbai the *panchayats* are staffed and run by voluntary community workers from the informal settlement. The community workers are drawn from the community irrespective of the caste. The Neighbourhood Watch Association (NWA) is a grassroots movement in UK aimed at making the communities safer and friendlier right

across England and Wales. A research carried by Guido (2016) in the UK revealed that NWA were formed by neighbourhood residents to maintain an informal watch over each other's property. The goal of this grassroots initiative was to increase sense of security in the residential areas and bring neighbours together by carrying out training of citizens on rules and regulation of security, publish printouts and develop cooperation with the police and the state in order to create strong, friendly, cohesive communities. Similarly, grassroots organizations have been used to enhance security in low-income areas of the United States.

A research carried out by Sakala, Harvell and Thomson (2018) revealed that grassroots organization such as South Bronx Community Connections in the city of New York have projects aimed at helping troubled youth in the community. The grassroots organizations try to change the youth's behaviour through life skill training and provide psychological services such as counselling. This has greatly reduced violence and youth recidivism to crime and enhanced the local capacity. Reliance on neighbourhood residents for support and mobilization of resources has greatly increased community participation and solidarity. Grassroots organization security are still used in Africa because of ineffective security. A study carried out by Ayobami Ojebuyi, Onyeche and Oladapo (2016) on the effectiveness of community-based crime prevention (CBCP) in Ibadan, Nigeria showed that the shortage of proper security in the country has forced the governments to seek non-state security interventions in form of CBCP especially in the informal settlements. The prevalent grassroots organization security are in form of Residential associations, community associations, or sometimes, property owners' associations. The community safety, low level of crime and peaceful coexistence is attributed to these CBCPs. The grassroots organization initiative generate a significant safe space to help communities identify and resolve problems, protect themselves from



violence and injustice and to promote community cohesion. Communities with security responsibility act cohesively therefore develop strong social network vital for peace building and community cohesion (Sampson, 2004). Sharkey, Torrats-Espinosa, and Takyar (2017) argue that urban areas with community organizations that aim at crime reduction and increased community well-being experienced greater reductions in violence strengthen community cohesion.

Grassroot organizations have also played a crucial role in disarmament, demobilization and reintegration (DDR) programs. Kaplan and Nussio (2018) carried out a survey of former combatants in Colombia and the reliability of grassroots organization strategies in reintegrate ex-combatants into the community. The Colombian Agency for Reintegration (ACR) and with the help of grassroots integration strategy have demobilized ex-combatants from both right-wing paramilitary groups and left-wing guerrillas. The implementation of Grassroot interventions was envisioned to increase the level of confidence between communities and ex combatants through strategies such as dialogue, community project or cultural events. According to Derks, Rouw, and Briscoe (2011) and Kaplan and Nussio (2018) grassroots organizations such as The Peasant Workers Association of the Carare (ATCC) establish dialogued with armed groups to offer security assurances through a community-based monitoring system to ensure the safety of the ex-combatants. The indigenous populations also employ communitarian-healing process to re-join ex-combatants, usually guerrilla members, with their families and communities. A research carried out by Schubert (2017) revealed that Informal settlement in the Port of Prince in Haiti have resorted to the use of more community-focused armed violence reduction and prevention (AVRP) program instead of the DDR programs. According to a report by MINUSTAH (2007) the AVRP design interventions such as cash-for-work schemes and provision

alternative means of income more suitable for Haiti's urban-armed groups. The outcome has been the fostering of trust through community participation hence reduction of the need of armaments and strengthening of community cohesion.

GROs in form of Community-Driven Development (CDD) programs have been used to support post conflict societies. According to Boonyabanha (2005), there has been an increase in community level organizations within the informal settlements forming into citywide federations and national and international community groups for example Asian Coalition for Housing Rights (ACHR), Muhila Millan in India and The national federation of slum dwellers international. These organizations use community level saving to enhance community driven development in the urban informal settlements. Through the bonds that arise from shared management of finances, Community members develop trust for one another hence the development of peace and community cohesion.

A case study carried out in Thailand by Bhatkal and Lucci (2015) indicate that a network of grassroot organizations are involved in in the development and upgrading of Baan Mankong informal settlement in Thailand. The grassroot organization, being key actor in the development process, are responsible for finding land, negotiating tenure arrangements with landowners, designing housing projects, and implementing them. This has created a greater sense of ownership peace and community cohesion. An impact evaluation research carried out by Esenaliev *et al* (2018) that examined the magnitude CDD interventions on reinforcement of community cohesion revealed that CDD led to cooperation and built social networks among socially and ethnically diverse communities. The survey finding concluded that Project such as infrastructure, schools, hospitals, nutrition programs and business development provided basic services that eased the tensions within local communities and strengthened positive relationships.

Fearon et al. (2009) randomized field experiment to evaluate the impact of a CDD project in northern Liberia revealed that community participation in the CDD projects led to increased cohesion and promotion of social reconciliation among the communities that were initially at war with each other. Similarly the Building Bridges to Peace program in Uganda initiated economic projects such as building of dams for increased community water accessibility , joint farming on land that was formerly inaccessible due to insecurity, and the joint rehabilitation of local marketplaces with the aim of building trust and economic contact between different ethnic groups with a history of violence. (Mercy Corps report 2016). Bayne and Vaux (2013) also argue that some community-driven development initiative are initiated mainly to support relationship building, trust and cooperation amongst populations. For example in the aftermath of the Rwandan genocide, Oxfam supported a community-based development program in collaboration with local authorities and grassroot communities to aid in reconciliation. Community development project which also aim at poverty reduction are effective in building peace and cohesion within and outside the community because collaborative work enhances contact between people resulting in reduced tensions and creation of peace and sense of security (Taniguchi, 2012).

Walton (2010) also argues that providing job opportunity decreases strains and frustrations that stems from unemployment, advances people's economic condition, and allows for opportunity to interact, all of which promotes stability and community cohesion. Some grassroot organizations advance collaborative activities as a strategy to create peace and cohesion in the community. These activities include water projects, road construction or any other income generation project that employ people from all identity groups to reduce channels of conflict (Kubasu, 2008). Blum and Grangaard (2018) argue that such concerted projects helps to nurture positive attitudes among the

antagonistic groups. Once they start working together, participants gradually move beyond anger bitterness, and resentment.

According to Putnam (2002) and Haider (2009) grassroots organizations also provide social services to resolve collective action problems when formal institutions are lacking. Raman (2012) carried out a case study of Orangi, a low-income settlement in the outcast of Karachi in Pakistan. Divided political loyalties emanating from varied ethnicities in Orangi made it the epicentre of ethnic and political violence. A grassroots organization project, Orangi Pilot Project (OPP), was aimed at building the environment and developing community cohesion in the process. The inclusion and participation of the citizens in building and financing of sewer lines created partnership and fostered good social networks and community cohesion in a volatile area. The research finding showed that the OPP has played a crucial role in bridging ethnic and political groups, and increasing interethnic engagement. Allowing citizen ownership of the service helped to reduce tension, built horizontal social cohesion and helped citizens to focus on reconstruction rather revenge (Ibid). Similarly, in a study conducted in Dhaka the capital city of Bangladesh by Arias-Granada, Haque, Joseph and Yanez-Pagans (2018) cited that there is a growing number of grassroots organizations that work hand in hand with NGO to provide services such as water, sanitation and education. This has not only provided health benefits but have also created a sense of citizenship and community cohesion in low-income areas of Gaza.

According to Haider (2009) the assumption behind community-led projects for cohesion is that participation in common projects, such as service delivery, livelihood and community development projects facilitates interaction among formerly divided communities, change their perceptions of the other and dispel negative myths. Grassroot organizations in the urban informal settlements have formed syndicates of

waste pickers or recyclers because of the failure of Conventional waste management system in unplanned urban areas (Okot-Okumu, 2012). A study carried out by Satterthwaite *et al.*, (2011) revealed that Zabaleen community-based recycling system, a grassroots organization in Cairo offer services such of garbage collection to generate income for the youth and the women. By doing so, they make a significant contribution towards creation of employment and income among the urban poor. The organization also train members on skills for recovery and recycling, such as turning office paper into handmade craft paper and cards and rags into hand-loomed rugs, bags, and quilts, to generate income and support community health clinics and literacy and training programs. According to Pargal, Gilligan and Mainul (2000) repeated interaction by economic actors through collective action such as garbage collection helps in development of horizontal networks that strengthen trust and community cohesion.

Haider (2009) argues that provision of services such as environmental management, health, infrastructure, education, livelihoods and employment generation through the formation of grassroots organizations fosters peace and cohesion across divides, and forms a foundation for peace restoration and reconciliatory processes. Grassroot organizations have also adopted community health work as a strategy for peace and community cohesion. This is because health care is one of the principal means by which members of a society express their commitment to each other's welfare, promote feelings of security and of belonging to a broad, inclusive group that respects people and meets their common needs (MacQueen, & Santa Barbara, 2000). In Kenya, for example community primary health workers and volunteers in Mathare Informal settlement in Nairobi support peace-building efforts in communities where they work with the understanding that a healthy coexistence is determined by peace and cohesion (Njiru, 2019). As emphasized by Lederach (1997) Progress towards more

peaceful and cohesive relationships in a community requires multitrack actions at several levels, which may also include community primary health workers and volunteers. The World Health Organization (WHO) underscore health as a bridge for peace policy framework on the understanding that health care providers play a crucial role in the preservation and promotion of peace (Garber, 2002). According to the UN report (2011) service delivery that is done at grassroot, level is valuable especially for a country that is emerging from conflict because it creates an entry point for other functions such as protection and social cohesion and helps the war-affected population and to support reconstruction of the state and society.

Strategies used by grassroot organizations in enhancing community cohesion in the urban informal settlement have shown that reinforcement of community cohesion can be done with greater participation of community members. Strategies such as sports and community driven development play a great role in creating contact between members of grassroot organization. According to Pettigrew and Tropp (2006) contact reduces prejudice and stereotype that characterises urban informal settlement due to immigration people of diverse origin.

### **2.3.3 Nature and Extent of Collaboration between Government and Grassroot Organizations in the Enhancement of Community cohesion in Informal Settlement**

The theoretical framework of conflict transformation suggested by Lederach (1997) gives an understanding of the role played by both the government and the grassroot organizations in the enhancement of community cohesion. The theory supports coordinated activities at multiple levels in the society, all contributing towards building sustainable peace and eventually a cohesive society. Government policy and civil society involvement in strengthening community cohesion is fundamental especially in countries that have recurrent conflict and mistrust due to multicultural

identity. Assefa (2004) states that grassroots and community cohesion initiative on their own cannot add up to create a more peaceful world unless reinforced at the national and global levels.

Miall (2004) and Aiken (2019) argue that a comprehensive, eclectic approach to community cohesion should embrace interventions of all peace constituencies such as business groups, the media and the military to bring about change. From the foregoing, Miall (2004) and Assefa (2004) are clearly advocates of a collaborative process that brings together all stakeholders in order to enhance the acceptance and ownership of the peace-building process. The state needs to put in place structural capacities such as the facilities, resources, and relationships deep-seated within society in order to inspire community cohesion (Letki, 2008).

According to Herrle, et al., (2016) a number of new partnership between state and grassroots organizations have emerged in informal urban areas where the living condition is hazardous and the government system cannot cope with polarization of the dwellers. Many governments now work in collaboration with local grassroots organizations to encourage cooperate responsibility and to strengthen social and economic wellbeing of the communities (UN, 2004). Mcfarlane (2011) argues that the government of UK has worked in partnership with voluntary and community sector through the Community Relations Council (CRC) to aid grassroots organizations to prepare grounds for peace agreement and to reconcile and transform the relationship of the Protestant/Unionist and Catholic/Nationalist communities in Belfast.

Many grassroots organizations receive government incentives like the special funds to help coordinate the initiative to promote community cohesion and reduce barriers between diverse communities. In addition. The Race Relations (Amendment) Act 2000 approved the grassroots organizations' the responsibility to tackle

discrimination, promote equal opportunities and sanction good relationships between people of divergent racial groups (The house of common report, 2004). A research study by Laurence and Heath (2008), showed that the UK government also launched Commission on Integration and Cohesion (CIC) in 2006 to grassroot communities in the development of a cohesive and resilient community and to create strong and positive relationships between people from different backgrounds in the workplace, in schools and within neighbourhoods. According to Fitzduff (2002), Northern Ireland's peace and cohesion initiatives can be credited to its exclusive partnership between the government and grassroot organizations peace initiative.

The Government of Columbia is cognizant of the prospective power of grassroot initiatives at the community level aimed at building a new social relations based on solidarity cooperation and reciprocity (Desiree, 2012). The government has therefore collaborated with the local voices through an alliance between state and the local grassroot organizations in their peace development initiatives called the Reconciliation and Development Program (REDES). This is a 'hybrid' approach to sustainable peace and cohesion that had been destroyed by over five decades of violent conflict in the country. According to the UNDP (2015) report the government supports the grassroot organizations peace initiatives by providing opportunities for decision making, deepen democracy, promote dialogue, strengthen networks, support social cohesion and also provide funding through government initiated small grants, bureaucratic power. This has therefore allowed both the state and the grassroot level to fill gaps of participatory peace and cohesion initiatives. The partnership has also allowed for the exchange of experiences, knowledge and practices, and are crucial for creating opportunity for dialogue between government and grassroot organization.



South Africa has had a historical background of divisions and inequalities produced by the exclusivist, oppressive and exploitative social systems of colonialism and apartheid. To build a cohesive society in which all members live in peace and prosper together, the government department responsible for drafting the social cohesion strategy hosted a social cohesion summit and adopted social cohesion and nation building strategy (Department of Arts and Culture, DAC, 2012). The strategy is oriented towards the South Africa's social ideas and cultures and their dynamic interaction with other cultures. This is embedded in the context of Ubuntu where all human societies, at both local - community level and larger intercommunity - and national - life level, require sets of shared values, norms, visions and goals to secure cooperation and foster bonds of belonging. The precise purpose of the social cohesion and nation building strategy is to move away from the ethnic and racial divisions that have been created in South Africa. To counter this, government, public and private institutions along with the citizens of this diverse society have been working together to build an all-inclusive, just and cohesive society.

Rwanda has experienced sustained waves of ethnic violence since 1959, with a peak in the intensity of killings in 1994. The devastating genocide against the Tutsi in 1994 made Rwanda to deliberately set out on a path to build a society that is socially cohesive aimed not just to overcome sectarian divides but for economic, political and social transformation (Musoni, 2007). Rwanda's government has had one of its main policy objectives to be the creation of a stable, cohesive society. Within this context, the government has enacted various laws, policies and programs that aim to create a cohesive society. This effort has been created largely within the framework of Rwanda's culture and values to ensure their effectiveness. Rwanda tries to build cooperation between antagonist grassroots organization activities such as "Umuganda",

or community service where people work together in community development like road repair, cleaning (Corry, 2012). This improves contact between different communities, breeds familiarity and reduce ethnic prejudices, mistrust and stereotype thereby enhancing peace and cohesion throughout the country. The government of Rwanda also established the national unity and reconciliation commission (NURC) in 1999 to help establish partnership with grassroots organizations such as faith based organizations the youth and the women groups and create forums for reconciliation.

Kenya has various peace sectors committed to conflict prevention, community peace–building and national cohesion. The effort to include many stakeholders in peace and cohesion building stemmed out of the realization that sustainable peace required commitment from every member of the community including the government (Ernstorfer, 2018). The government of Kenya established the National Policy on Peace–building and Conflict Management in 2012 to give guidelines for coordinated peace and conflict management. The main objective was to promote and establish an institutional framework for peace–building and conflict management that fosters strong collaborative partnerships between the government, grassroots organizations and , the private sector, the civil society, development partners, grassroots communities, and regional organizations for sustainable peace, conflict transformation, and national development (National Policy on Peace–building and Conflict Management, 2011).

The Kenyan government also established the National Steering Committee on Peace–building and Conflict Management in 2001. Its main mandate was to facilitate coordinate and harmonize conflict management initiatives in the country. The NSC is assisted by various peace committees, which are representative institutions at various administrative level (Ernstorfer, 2018). Various stakeholders are brought together to work on peace and security using both traditional conflict resolution mechanism

involving grassroots organizations such as women groups, religious leaders on one hand and the government formal mechanism police and adjudication on the other hand.

Governments in partnership with grassroots organizations can facilitate relationship building for community cohesion. Mok and Ku (2010) assert that besides top-down social policies initiated by governments, bottom-up effort initiated by local stakeholders like residents grassroots organizations and NGOs often work more effectively and directly in building a more harmonious community. Grassroot organizations provide a more meaningful positive and engaging interaction among the members, generate a sense community commonality and positive relationship and effectively manage events that threaten peace and cohesion. The government should create an enabling approach by looking at the positive aspects of grassroots organizations and how the organizations can be enhanced in order to developing trust and respect among the parties. The role of the government is very important in strengthening grassroots peace and cohesion reforms. The governments support provide legitimacy to grassroots organizations' initiatives.

#### **2.3.4 Challenges and Opportunities for Grassroot Organizations towards Community cohesion in Informal Settlements**

Grassroot organizations are beset by many challenges, most of which undermine their effectiveness in the various programs that they set out to achieve. These challenges range from lack of political goodwill to resource inadequacy and poor community buy in. According to Satterthwaite *et al*, (2011) grassroots organizations in informal settlements experience slow process of partnership and support from the government that take a long time to come due to government bureaucracies or if it comes it proves to be less than what was promised or sometime the support to the grassroots organizations face unexpected blockages. A research carried out by

Deshpande, Michael and Bhaskara (2018) in Bengaluru informal settlement in India revealed that it is the government's apathy and disregard of the activities of grassroots organizations together with their restriction control, regulations that hinder the achievement of community cohesion in the informal settlement. The grassroots organizations in the informal settlement need to draw the support for community cohesion initiatives from other sources such as NGOs and civil societies that can not only improve peace and cohesion through certain interventions but can also act as intermediaries between grassroots organizations in informal settlements and the governing agencies.

Another prevalent challenge to sustenance of grassroots organizations initiatives to foster community cohesion in the informal settlement is limited access to financial resources. A study by Cawood (2021) in Dhaka revealed that grassroots organizations in the informal settlements depend on the membership contribution of the locals who generally have low income, which may not be enough to sustain the organizations. Building a cohesive community require sustainability and long term initiatives and funding yet many funders favour short term programs. Lack of funds hinder the effectiveness of these grassroots organizations to travel and reach out to communities to enhance peace and cohesion, hold public forums where actors can meet and share ideas and galvanize the support of young people. Most of the grassroots organizations have no office space, a further constraint to organizational capacity to bring the communities together. According to Barker *et al.* (2004), grassroots organization in informal settlements rely on donor funding which creates a significant risk to the identity, autonomy and mission of grassroots organizations. Howell and Pearce (2001) also assert that donor priorities regulate and restrict the activities of grassroots organizations to

make sure that they are aligned with their interests and not necessarily those of the community.

Dependence on grants and donations inhibit the autonomy of grassroots organizations to select activities to undertake and to choose the most effective intervention strategies to achieve their goals. This is because the funders have their own predefined areas and types of activities that they are prepared to support, but which may not necessarily correspond with the needs of local actors and beneficiaries (Nyirabikali, 2016). The activities of grassroots organizations in fostering community cohesion are also at a threat of programme discontinuity once donor-funds run out. Insufficiency of financial resources engenders a feeling of hopelessness among members of grassroots organizations and renders them impotent in successfully carrying out their activities and achieving their objectives (Batti, 2014). According Satterthwaite et al, (2011) and D'cruz and Mitlin (Undated) grassroots organizations in the informal settlements have joined together to form international network of national urban poor Federations in countries like Asia: Cambodia, India, Nepal, the Philippines, Sri Lanka; Africa: Kenya, Namibia, South Africa, Uganda and Zimbabwe. These groups of the urban poor use their savings as funding for their activities hence minimizing donor dependency.

Grassroot organizations especially those in the informal settlements highly depend on voluntariness of the members, which may be lacking. Grassroot organizations have a diverse workforce of volunteers. According to Butcher (2017), volunteerism is a constraint to grassroots organizations because most volunteers are motivated by money rather than an altruistic sense to help. A research carried out by Karimanzira (2018) in Zimbabwe show that a lack of commitment by the volunteers is because the local residents have no formal employment and they must balance the time they spend volunteering with the time they need to spend on domestic chores to fend

for themselves and their families. The question of maintaining their motivation levels cannot be taken for granted particularly when the grassroots organizations offers no guarantee for financial reward. In addition, organization members dedicate much of their time to earning a living, so they have less time for voluntary grassroots organization activities. Most grassroots organizations may therefore focus on short term issues rather than long term issues like community cohesion due to lack of dedicated participant.

Grassroot organizations face challenges in their formation stage. One of the major challenges is the opposition of local communities to new ideas of community cohesion, especially those that challenge traditional methods. A project research carried in India and Europe by Galvanek (2013) revealed that communities in certain cases do not accept certain aspects of a project initiative especially if the initiative is designed according to the foreign approach. Such opposition may be powerful and vocal enough to hinder, impede or ultimately derail a peace and cohesion initiative. The resistance can include non-participation, or cooperating with some aspects of an initiative, while subverting or ignoring others. The resistance can be due to Due to cultural differences in the community lack of understanding by the public or a blind faith on the part of the grassroots organization that they are doing what is best for the community. Bertotti *et al* (2016) also argue that public cynicism and distrust of the community cohesion activities may also arise from a feeling that participation is not worth the effort or generally lack of time to participate in such activities due to the fact that residents in the informal settlement are poor and need to fend for sustenance. Grassroot organizations should provide flexible opportunities for participation in community cohesion activities that are not dependent on time and place, can help increase participation levels.in addition, creating public awareness about the activities on community cohesion can reduce levels of distrust.

Lack of collaboration and complementarity among grassroots organizations is a barrier to their effort to establish a peaceful and a cohesive community. A research carried out by Nyirabikali (2016) in Mali showed that most organizations engage in activities that are similar to those of their sister organizations. This results in competition where there should be complementarity and increased influence. Connolly and Powers (2018) also observed that there is inadequate coordination among grassroots organizations conducting activities in the same thematic areas and targeting related groups.

A variety of grassroots organizations should be an asset in meeting citizens' needs and making societal development, but the lack of collaboration and complementarity limits their effectiveness. Negative competition for resources also undermines the reputation and the effectiveness of grassroots organization activities at community level. According to Radu and Radisc (2012) most grassroots organizations do not adopt an integrated approach and work separately, a fact that leads to ineffective utilization of existing resources, overlaps and/or gaps in providing services and lack common consensus on a shared agenda and steps to take to try and build a constituency of peace and cohesion. This leads to a great deal of suspicion, secrecy and lack of transparency among organizations. Many of these organizations large and small, intercede at community level without any community charting and implement developments without due regard to ongoing community initiatives. If members of the community are unable to work together, they face difficulties in participating in programs for community cohesion. A research carried by Barinaga (2018) revealed that Grassroot organizations in the informal settlements have formed Hybrid organizations to achieve social change. This involve building collaborations, and developing social

networks to re-framing problems anew, as well as organizing spontaneous collective action for rapid responses.

Grassroot organizations have a deficiency in communication and consultation within and among themselves. A research carried out by Schuler (2008) showed that there is lack of communication infrastructure needed to support and sustain the social networks in grassroot organizations such as clubs, associations or groups. Most of the grassroot organizations aim at building an all-inclusive society but some grassroot organizations experience challenges in communicating with the public about their activities due to unclear mode of communication. They therefore face stigmatization because of lack of understanding by the public that hinder them from effectively organize, plan and enact their cohesion-oriented activities (Radu *et al*, 2012). Communication is also bared by class differences in the informal settlements. A research carried out by Madon and Sahay (2002) in Bangalore informal settlement in India showed that communities have variances terms of class caste, language and religion that create social barriers and the diversity not conducive communication and cohesion. According to Shailashree (2019) grassroot organizations can make the use of social media, advertisements, and website to encourage members of the public participate in community cohesion initiatives.

Poverty, low state capacity and relatively low levels of aspiration among lower-income groups found in the urban informal settlements hinders grassroot organizations formed in such setting to embody their interests and help them address their multiple needs. A study carried out by Mitlin (2011) revealed that Poverty and rising social disparities aggravate tensions and increase potential for the escalation of conflict, as people compete over resources and opportunities. A case study carried out in South Africa by Khambule and Siswana (2017) also revealed that inequality in economic



opportunities leads to a reduction in interpersonal trust between groups that undermines grassroots organizations effort to promote community cohesion.

## **2.4 Summary of Research Gaps**

The studies reviewed in this chapter have demonstrated that grassroots organizations are not necessarily a new concept in informal settlements. However, the context in which the grassroots organizations have been studied has been one of development and poverty alleviation. Little effort has gone into examining the place of grassroots organizations in driving community cohesion. Specifically, there is little evidence on the nature of grassroots organizations that render them as viable platforms for community cohesion. This largely stems from their one-sided examination as economic drivers rather than their multiple roles as agents of transformation through those very economic activities. Moreover, the effectiveness of the strategies used by these organizations in championing the cause for community cohesion remains under-researched, probably because most were not specifically designed for cohesion work, meaning that activities allied to peace have been after thoughts or additions to the core reason for the formation of the organizations except in the case of the Peace Huts of Liberia (Douglas, 2014).

In addition, while scholars such as Njanga (2020) and Odendaal (2013) are in agreement on the potential of grassroots organizations in building and promoting sustainable community cohesion, the point on the need to work with other actors. Their studies however fall short on what areas of collaboration exist between grassroots organizations and ‘these’ other actors they root for. This is in addition to other dynamics of collaboration and the challenges bedevilling the grassroots organization. These are important gaps that this study sought to fill and by so doing generate more knowledge

that could help in the retooling or improvement of grassroots organizations to transform their potential into performance aimed at building sustainable community cohesion.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter describes the research procedures that were used to carry out the study. These includes the research design, target population and sample selection. Data collection instruments that were used and an explanation of how the instruments were checked for both reliability and validity are given. Data collection procedures, data analysis techniques and ethical considerations are also discussed.

#### **3.2 Research Design**

Research design is a logical task undertaken to ensure that the evidence collected enables us to get answers to questions or to test theories as unambiguously as possible (Gorard, 2013). This study was anchored on the descriptive research design. The study used a descriptive research design because it enabled the researcher analyze the facts relating to the study variables, thus deepening an understanding of the research problem. The design further allows the researcher to identify and document the different characteristics of a phenomenon observed or as practiced by the respondents in their usual environment (Schmidt & Brown, 2012). In this design, the study adopted both quantitative and qualitative approaches for purposes of analytical triangulation. The qualitative approaches were used to gain an understanding of underlying reasons, opinions, and motivations for the formation of grassroot organizations in community cohesion. Qualitative approaches employed in the study were key informant in–depth interviews and Focus Group Discussions (FGDs). On the other hand, the quantitative approach was used to generate numerical data that was transformed into usable statistics for purpose of analysis.

### 3.3 Study Area

The study was carried out in Kibra informal settlement in Nairobi County, Kenya. The informal settlement which spans across three locations namely Kibra, Sarang'ombe and Laini Saba is administratively part of the larger Kibra Sub-County. It is one of the largest clusters of informal settlements in Kenya and is also considered to be the largest informal settlement area in Africa (Mutisya & Yarime, 2011; Bodewes, 2005). The settlement is situated five kilometres from the Nairobi Central Business District. According to (KNBS, 2019) census report, the settlement is home to almost one million people.

Kibra owes its existence to the forces of colonialism. It was first established as a temporary home for male African immigrant workers and a settlement for Nubian soldiers of the demobilized army of British East Africa (the Kings African Rifles) and their families at the end of the First World War in 1918 (Bodewes, 2005). This location was chosen to enable the soldiers reach the town centre and render their services. As the Sudanese soldiers became older, they established permanent settlement in the area which they called 'Kibra' meaning Forest. The colonial government's residential permit allowed them to stay there rent free as a form of unofficial pension for serving in the British military. In 1928 the British army transferred the administration of Kibra to Nairobi municipal council and the Nubians were declared tenants of the crown meaning the commissioner of land could terminate the tenancy any time. It also meant that the structures had to be temporary because the governments retained the right to demolish any structure and use the land for any purpose (Mutisya & Yarime, 2011).

After Kenya became independent in 1963, the settlements in Kibra were declared informal by the government. The declaration of the new independent state affected Kibra on the basis of land tenure, rendering it an unauthorized settlement.

Despite this, people continued to live there, and by the early 1970s, land lords were renting out their properties in Kibra to significantly greater numbers of tenants than were permitted by law. The tenants, who were poor, could not afford to rent legal housing elsewhere, finding the rates offered in Kibra to be comparatively affordable. The population in Kibra still increased over time despite its unauthorized nature (Ekdale, 2011). The independence government tried to reclaim Kibra land by putting up private housing estates at Jamhuri, Olympic, Otiende and Fort Jesus. However, plans to develop Kibra were never fully implemented. Rural urban migration led to an influx of people resulting to the mushrooming of temporary structures that would form the basis for the future informal settlement of Kibra (Bodewes, 2005).

Kibra informal settlement is a highly diverse community composed of mixed ethnic groups from nearly all ethnic communities in Kenya. The multi-ethnic nature coupled with the tribalism of Kenyan politics has led Kibra to be the site of recurrent ethnic conflicts throughout its history. Conflicts between Nubian landlords and tenants from other ethnic communities have frequently arisen from time to time especially around election period. For example, in 1995 and 2001, there was politically-related conflict between Luo ‘tenants’ and Nubian ‘landlords (Elfverson & Hoglund, 2017). In 2007 and 2008 post-election violence, Kibra experienced the worst conflict that culminated into many deaths and injuries. The conflict largely fell along ethnic and political lines’ intensifying the already existing hostilities between various communities (Ekdale, 2011).

Research carried out by Hernández (2012) established that as early as 1995 numerous international and national NGO were in existence in Kibra. Many of these international and national NGOs have undergone what Hearn (2007), terms as “Africanization process of NGOs”, a process meant to put their operations in the hands

of the indigenous people. Some of the people living in Kibra have further established their own organizations which are now referred to as grassroots or community-based organizations.

According to the 2018 July returns at the sub county social office, there are 137 registered grassroots organizations, which can be categorized as self-help groups and community-based groups. The self-help groups are mainly involved in income generation and economic empowerment of members whereas community-based organizations are concerned with community welfare. Of the 137 registered grassroots organizations in Kibra, 47 were listed by the sub county social office as engaging in peace and social cohesion work even though they also doubled up in other activities such as economic empowerment. This study engaged the leaders of these organizations that have been actively involved in peace and social cohesion work as described by the NCIC and the National Steering Committee on Peace-building and Conflict Management (NSCPCM) department in the office of the president. Among the organizations engaged were Kibra Women for Peace, Amani Kibra, Carolina for Kibra, Usalama Bridge initiative, Undugu family for Kibra, Kibra Hamlets, Pillars of Kibra and Kibra Youth for Peace among others.

### **3.4 Target Population**

Target population refers to the potential respondents in a population who bear the characteristics that the researcher seeks to engage in the research process (Cooper and Schindler, 2008); Kothari, (2004). The target population for this study comprised: household heads (44067), members of grassroots organizations engaging in peace and community cohesion (568); national government administrators, specifically the chiefs (3) and sub-chiefs (5) and the Deputy County Commissioner (1); officials of National Cohesion and Integration Commission (5) and the National Steering Committee on

Peace–building and Conflict Management (NSCPCM) through the Sub-County Peace Committee in Kibra (5). According to the 2019 census results, the number of households in the participating sub locations that make up Kibra informal settlement namely; Kibra, Lindi, Makina, Olympic and Gatwekera was 44,067 (KNBS, 2019). The informal part of Kibra sub–county was chosen because of the intensity of violent conflicts that have been witnessed there in the past and the presence of grassroots organizations dealing with peace and social cohesion as well as other programs supportive of peace. The total target population for the study was 44,654 and the distribution is depicted below in Table 3.1.

Table 3.1 Target Population

<b>Agency/Representative</b>		<b>Frequency</b>
National government officials	Office of the Deputy County Commissioner	1
	Office of the Chief	3
	Office of the Sub-chief	5
	Office of the Director of National Cohesion and Integration Commission	5
	Kibra Sub-County Peace Committee Office	5
Sub Total		19
<b>Location</b>	<b>Grassroot Organizations involved with peace and cohesion</b>	<b>Membership</b>
Kibra	Mazingira Women Group	66
	Pillars of Kibra	57
	Kibra Joy Initiative	25
	Kibra Women for Peace	43
	Amani Kibra	27
Sarang’ombe	Kibra Hamlets	50
	Kibra Zulu Youth Group	38
	Kibra Creative Arts	52
	Gatwekera Umoja Usafi	34
	Mandeleo	
Laini Saba	Mashimoni Youth Group	44
	Undugu Family Group	56
	Kibra Community Youth Programme	43

Sub Total	Ghetto Light	33
		568
<b>Location</b>	<b>Sub location</b>	<b>No. of House Holds</b>
Kibra	Kibra	5426
Sarang'ombe	Olympic	9545
	Gatwekera	11795
Laini Saba	Makina	4779
	Lindi	12522
Sub Total		44067
<b>Total</b>		<b>44,654</b>

Source: Returns at the Sub County Social Office (2018) and KNBS (2019)

### 3.5 Sampling Techniques and Sample Size

The study employed multistage sampling techniques to ensure that a representative sample was obtained.

#### 3.5.1 Sampling Techniques

This study adopted stratified random sampling to select three locations that make up Kibra informal settlement with each location being treated as a stratum. The locations were Kibra, Sarang'ombe and Laini Saba. These locations were further divided into their respective sub locations namely: Lindi, Gatwekera, Makina, Olympic and Kibra. These areas were purposively chosen for study because they had experienced recurrent violence and witnessed proliferation of grassroot organizations working on community cohesion. The stratification of the respondents in terms of locations and sub-locations was intended to ensure homogeneity in the sample. The assumption informing this perspective was that respondents drawn from the same locality were familiar with each other and there was a chance they had shared experiences crucial in the triangulation of the information sought. This technique was further chosen to ensure that respondents with the requisite information and from whom the study could benefit in terms of the data sought were not left out (Cresswell & Plano-Clark, 2011).



The stratification was intended to ensure that the study captured data from people and groups directly involved in or benefitting from peace and cohesion work. This sampling technique further made it possible to have an all-inclusive sample out of which data can be obtained and the resulting findings authoritatively used to generalize on the target population (Mugenda & Mugenda, 2003). Apart from the study areas and the groups, the study used purposive sampling to obtain the key informants for the interviews and the participants for the FGDs. Each of the 13 participating grassroots organizations produced three leaders for the FGDs namely the chairperson, secretary and the treasurer. These leaders were selected on the basis that by virtue of their positions, they had in-depth information on various aspects of their respective organizations such as membership and activities. It was assumed that they kept abreast with what the organization was involved in in light of peace and cohesion work and the organizations or institutions the organization was partnering with. Where any of the three leaders was not available to join the discussions, a member was recommended by the other two to participate. The interviewees were purposively chosen among the national government officials in the study area and other line agencies not necessarily having a fulltime presence in Kibra but who received reports on peace and cohesion work from the national government officials at the grassroots. Given their relatively small numbers and their critical role in coordinating government activities, this cadre of the respondents were perceived as having a lot of information that was needed in the study. Snowball sampling was also used, in two instances, to obtain key interviewees who had not been earlier selected but who turned out to be crucial in filling in data gaps that the KIIs could not.

Simple random sampling was used to select heads of households on whom 338 questionnaires were administered. This technique was preferred for this particular

stratum of the sample because it afforded all the households in the study area an equal opportunity to participate (Singleton & Straits, 2010). This was intended to ensure inclusivity in the overall sample, commensurate to the relative population strength of the participating sub locations.

### 3.5.2 Sample Size

It was prudent to use an optimal sample size that was representative of the targeted population. For the purpose of this study, Cochran’s formula below, which is considered appropriate in situations with large populations such as the one for this study, was used to arrive at the sample size for this study.

$$n = \frac{Z^2 pq}{e^2}$$

Where;

n is the sample size

Z, which is equal to 1.96, is the standard normal deviation at a confidence level of 95%

e which is equal to 0.05, is the desired level of precision (i.e. the margin of error),

p which is equal to 0.5, is the (estimated) proportion of the population which has the attribute in question,

q is 1 – p

Using Cochran’s formula and with a confidence level of 95% and a margin error of 5%. The corresponding sample for the population of 45259 was found to be 384 (as calculated below) and was consequently adopted as the total sample size.

$$\frac{1.96^2(0.5)(0.5)}{0.05^2}$$

$$\frac{0.9604}{0.0025} = 384$$

Table 3.2 Sample Size

<b>National Government Agencies/Representatives</b>			
<b>Agency/Representative</b>		<b>Frequency</b>	<b>Sample Size</b>
National government officials	Office of the Deputy County Commissioner	1	1
	Office of the Chief	3	1
	Office of the Sub-chief	5	3
	Office of the head of directorate of National Cohesion and Integration at the NCIC head office	5	1
	Kibra Sub-County Peace Committee Office	5	1
	Sub total	19	7
	<b>Grassroot Organizations per the Participating Locations</b>		
<b>Sub-Location</b>	<b>Active Grassroot Organizations</b>	<b>Membership</b>	
Kibra	Mazingira Women Group	66	3
	Pillars of Kibra	57	3
	Kibra Joy Initiative	25	3
	Kibra Women for Peace	43	3
	Amani Kibra	27	3
Sarang'ombe	Kibra Hamlets	50	3
	Kibra Zulu Youth Group	38	3
	Kibra Creative Arts	52	3
	Gatwekera Umoja Usafi Mandeleo	34	3
Laini Saba	Mashimoni Youth Group	44	3
	Undugu Family Group	56	3
	Kibra Community Youth Programme	43	3
	Ghetto Light	33	3
	Sub Total	568	39
<b>Household Heads as Per Participating Sub-Locations</b>			
<b>Location</b>	<b>Sub location</b>	<b>No. of House Holds</b>	<b>Proportion of Households (%)</b>
Kibra	Kibra	5426	12
	Lindi	12522	28
	Makina	4779	11
Sarang'ombe	Olympic	9545	22
Laini Saba	Laini Saba	11795	27
<b>Total</b>		<b>44067</b>	<b>100</b>
			<b>384</b>

Source: Researcher, 2018

The sample size was distributed across the various strata comprising the sample on the basis of the method of data collection. Seven key informants comprising officials drawn from among the national government agencies or offices in the study area and their distribution was as follows: one deputy county commissioner, one chief, three sub

chiefs, the sub county peace committee chairperson, the head of the directorate of national cohesion and integration at NCIC headquarters were interviewed as key informants. The number of members drawn from among the grassroots organizations involved in community cohesion in the study area comprised three FGDs were 39, one from each of the three locations comprising the informal settlement. Two FGDs had twelve members each and the third FGD had fifteen members. Questionnaires were administered to the remaining 338 respondents who were drawn from members of the heads of the households' stratum. To optimize information richness, the household heads were subdivided into two strata; those that did not belong to any grassroots organization and those that were members of a grassroots organization, with each subgroup being allocated 169 questionnaires. For households that did not belong to any grassroots organization, the questionnaire distribution was based on the relative strength of the sub location while for those that belonged to grassroots, the questionnaire allocation was based on the relative membership of the 13 participating organizations. The purpose of getting respondents from among the heads of households who did not belong to any grassroots organization was to help get information from the perspective of the consumers of community cohesion initiatives being offered by the grassroots organizations.

### **3.6 Data Collection Procedure and Instruments**

Using correct data collection tools is one of the cornerstones of a research study (Lynch, 2014). The data collection tools adopted by a researcher depends on a number of factors, among them the research design adopted, the kind of information being sought, characteristics of the respondents among others. This study made use of questionnaires, interviews and Focus Group Discussions. Each of these tools and their justification for use is explained hereunder.

### **3.6.1 Questionnaire**

A questionnaire is a set of questions designed to generate the data necessary to accomplish the objectives of the research project (McDaniel & Gates, 2001). The questionnaires can either be open-ended or closed ended. This study used questionnaires containing both open and closed-ended questions so as to be able to capture more information. The closed questions which were presented in the form of a Likert scale with five options from which a respondent was to pick the one that represented their perception in light of the statement at hand. The open ended questions on the other hand were aimed at enabling the respondents' to voice their opinions or suggestions on the specific aspects of the study where they were invited by the researcher to share those views. Cooper and Schindler (2003) recommend the use of questionnaire in descriptive studies because the researcher can contact participants who might otherwise be inaccessible. The use of questionnaires was deemed appropriate for this study because they are flexible and provide a wide range of respondents.

The respondents were randomly selected from among the heads of households, but carefully to ensure that the right number was administered in each sub location as allocated in Table 3.2. To enhance the rate of return of the questionnaires, the researcher hired and trained five research assistants to help with distribution of the questionnaires. The assistants were trained so as to help respondents who had queries regarding the questions. A total of 338 questionnaires were used to obtain information from the heads of households, with 169 of them doubling up as heads of households and members of a grassroots organization.

The questionnaire tool comprised of two sets; one for the households who were not members of any grassroots organization and the other one for heads of households who were members of grassroots organization. This was intended to obtain perspectives

from the grassroots organizations members and the non-members. The questionnaires were designed in such a manner that the one for heads of households who were also members of grassroots organizations had contingency questions which could not be easily answered by them. During the analysis stage, the two sets of questionnaires were integrated so as to ensure complementarity and triangulation of data especially on the general questions.

### **3.6.2 Interviews**

Interview is a data collection method that entails the researcher engaging with the respondent (interviewee) in a verbalized conversation either in a face-to-face setting or through the aid of a medium such as a telephone (Henderson, 2009). The choice of a respondent to be engaged in an interview is based on the researcher's judgement as to the persons likely to be holding the kind of information the study seeks or referral by another interviewee through the snowball sampling procedure.

In this study, interviews were conducted with key informants sampled purposively on the understanding that they had detailed information on the various variables under study. Interviewees were sampled from national government officials as delineated in Table 3.2. These interviews were conducted through face-to-face interview sessions during which the researcher was able to observe the body language of the interviewees and hence probe or adjust the line of interviews besides getting an opportunity to ask for clarifications from the interviewees. This method was particularly useful in obtaining information regarding the nature and extent of collaboration between the grassroots organizations and the government agencies.

### **3.6.3 Focus Group Discussion**

Focus Group Discussions (FGDs) entail the assembling together of a given number of respondents, usually 7-15 respondents and engaging them in oral discussions

on various indicators that anchor the study variables (Withey & Ashford, 2001; Henderson, 2009). The role of the researcher is one of facilitating the discussions among the group members so as to focus the responses to be consistent with the research questions. This tool was especially used for respondents drawn from among the grassroots organizations. The FGDs helped in understanding people's perspectives regarding grassroots organizations, the impact of these grassroots organizations on community cohesion in the informal settlement and the challenges encountered by the members. A total of three FGDs were conducted, one in each of the participating locations. Every FGD comprised of 12-15 members drawn from different grassroots organizations in the same location. To ensure homogeneity in the groups, participants were grouped according to locations and they comprised of three officials from each of the participating grassroots organizations. The respondents were chosen on the assumption that they were familiar and had better and deeper understanding of group activities on community cohesion. Their participation was also imperative in this study since they enabled the research to compare the outcome of the discussions with the responses given in the questionnaires by individual members of the community and those from the interviews.

Secondary information was mainly collected from previous studies including journal articles, working papers, books, government reports such as the census and the internet. Secondary information was used to back up primary data besides helping in the researcher to gain insight on the key ideas on indicators on community cohesion, techniques of peace-building used in various area and procedures of conduction the research.

### **3.7 Pilot Study, Instrument Validity and Reliability**

Mugenda and Mugenda (2003), posits that 1–10% of the sample size is subjected to pilot study to test research protocols, data collection instruments, sample recruitment strategies, and other research techniques. It is also intended to help the researcher become familiar with the research procedures in preparation for the full study, (Hassan, Schattner & Mazza, 2006). Kothari (2007) goes further to explain that pilot test is necessary for testing the reliability of the instruments and the validity of the study. Precise application of correct tools and tests is essential for accurate interpretation of results and findings of any research study (Lynch, 2014). Pilot testing was undertaken targeting 10 members of four grassroots organizations, 27 heads of households and three national government officials in Mathare informal settlement in Nairobi which has characteristics similar to those of Kibra. Thus, the total number of respondents for the pilot study was 40. This was done in an effort to help with the validation process of the research tools prior to conducting the actual study.

Validity is the degree to which results obtained from the analysis of the data represents the phenomenon under study (Mugenda & Mugenda, 2003). It is the extent to which instruments measure what they intend to measure in terms of content and external validity. In order to determine the validity of the instruments before administration the researcher presented them to the supervisor for analysis and critique. The research instruments were subjected to peer and expert review who also gave feedback regarding the content. Recommendations from the professionals and the supervisor were included in reviewing the research instruments.

Reliability refers to the degree to which the data collected from an instrument is a consistent measure (Kothari, 2007). It measures consistency, precision, repeatability, and trustworthiness of a research and it indicates that the researched score



of a measure reflects the true score of that measure. Mohajan (2017) defines reliability as the extent to which a questionnaire, test, observation or any measurement procedure produces the same results on repeated trials; it is the stability or consistency of scores over time or across respondents. The reliability test results were as shown in Table 3.3.

Table 3.3: Reliability Test Results

<b>Independent Variable</b>	<b>Cronbach alpha</b>
Nature of grassroot organizations predisposing them to community cohesion	.891
Strategies used by grassroot organizations to foster community cohesion	.912
Collaboration between grassroot organizations & government agencies in enhancing community cohesion	.865
Challenges & opportunities of grassroot organizations in building community cohesion	.921

Source: (Researcher, 2018)

The scores were obtained using Cronbach’s test-retest method and they serve to provide important information on the adequacy of the data collection instruments. The reliability test results, all of which were more than 0.8 as shown in Table 3.3 led to the conclusion that the research tool was very good as suggested by Madan and Kensinger (2017) and hence the tool was used for data collection.

### **3.8 Data Analysis and Presentation**

Data analysis is the process of analysing all the information and evaluating the relevant information that can be helpful in better decision-making (Sivia & Skilling, 2006). Sharma (2018) reiterates that data analysis changes raw data into information and knowledge that helps the researcher to explore the relationship between variables. The aim of data analysis is to bring order, structure and meaning to the mass of information collected. Data analysis involves tabulation or presentation of data with the purpose of suggesting conclusions and supporting the research questions. It can be done in different ways and has many connotations, depending on the field and subject of research (Creswell, 2009). The analysis of data was done using the descriptive

approach. On receipt of the collected data by use of questionnaires, interviews and focus group discussions, the data was checked for errors in responses, omissions, exaggerations and biases. The qualitative data obtained from the interviews, FGDs and open-ended questions in the questionnaire was cleaned and coded based on themes emerging from the findings. The cleaning and coding was done through identification of similar phrases, themes and relationships between themes, noting similarities and differences between population sub-groups such as men and women, members of grassroot organization and those that were not. The idea was to generalize by identifying consistent patterns across or within sub-groups. This would then be followed by critical review and revision of generalizations, paying particular attention to contradictory evidence and outliers. The cleaning and verification of qualitative data in this study is consistent with Mugenda and Mugenda (2003), who state that content analysis involves logical grouping of data with similar messages. Data was then scrutinized in relation to the objectives of the study. Verbatim was used where appropriate to enhance discussion of findings and bring the voice of the respondents into the discussion.

Quantitative data emanating from the questionnaires, was keyed into the statistical package for social science (SPSS) Version 25. The findings were then tabulated or graphed to allow for a visual presentation of the outcome. The data was analysed by use of descriptive statistics such as percentages and frequency counts to highlight the findings, which were discussed alongside the extant literature to enable further amplification of the findings.

### **3.9 Ethical Considerations**

Ethical consideration denotes what the researchers must do or not do and how they will go about conducting the research. There are certain procedures, which are

ethical in social research that ought to be adhered to due to the fact that data is collected from human participants. According to Mugenda and Mugenda (2003) certain moral considerations have to be put into account when dealing with fellow human beings. Fleming and Zegwaard (2018) asserts that conducting research and particularly the qualitative type of research requires reflection on ethical considerations. The purpose of ethical considerations is to minimise harm to all participants. This study thus ensured that all cited works were referenced accordingly.

Before the actual data collection in the field, the researcher sought and obtained permission from Kisii University which was presented to the National Commission for Science, Technology and Innovation (NACOSTI) to authorize commencement of data collection. It is these documents (see appendices E and F) that were presented to the national government authorities in Kibra Sub-County to allow and support with data collection. Additionally, the research followed all the procedures and research conduct and rules given by Kisii University. Informed consent was also sought from the study participant before commencement of the interviews of FGDs. The researcher explained to the respondents the purpose of the study and invited them to participate if they were comfortable. Participation in the research was voluntary and through informed consent and all the participants had a right to pull out from the study at any stage if they wish to do so. The researcher provided adequate information and assurances about taking part in the research to allow for informed consent about participation.

To foster confidentiality of the data obtained through questionnaires, respondents were requested not to include their names or personal details that could lead to their identification. The researcher ensured that names or even positions of interviewees which could lead to their identification was concealed in her notes. Codes were used during reporting of interview and FGD verbatim in an effort to further

conceal respondents' identities Kimmel, Smith and Klein (2010) emphasizes the importance of sensitivity in conducting the research. The researcher checked on the use of offensive, discriminatory, or other unacceptable language in the formulation of questionnaire, interview schedule and the FGD guides. The final research output was subjected to the Turn-it-in software to mitigate against plagiarism.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Introduction**

This chapter presents the findings of the study and discusses them within the context of the relevant literature. The purpose of the study was to explore the role of grassroots organizations in the promotion of peace and community cohesion in Kibra informal settlement in Nairobi County. The presentation and discussion is guided by the objectives of study namely; to establish the nature of grassroots organizations that predisposes them as platforms for peace-building and community cohesion, the strategies used by grassroots organizations in peace-building and community cohesion in Kibra informal settlement, the nature and extent of the partnership that exist between grassroots organizations and government agencies in peace-building and community cohesion and the barriers faced by grassroots organizations in their efforts towards peace-building and community cohesion in Kibra informal settlements.

#### **4.2 Response Rate and Biodata**

##### **4.2.1 Response Rate**

The researcher used 338 questionnaires to collect data from the field. These questionnaires were divided into two sets such that half (169) were administered to heads of households who were not members of the grassroots organizations while the other half was administered to heads of households who also doubled up as members of grassroots organizations. The data collection process was very successful as demonstrated by the fact that the researcher received back most of the issued questionnaires from the field. Out of the 338 questionnaires that were issued, 318 (160 from heads of households doubling up as grassroots organizations members and 158 from ordinary heads of households not affiliated to any grassroots organization), which represents 94% response rate. The questionnaires were fully and appropriately

answered by the respondents hence used in data analysis. Fincham (2008) advances that a response rate of at least 60% is sufficient to allow a researcher to proceed with data analysis. Consequently, given that the response rate from the data collection process was beyond the level advanced by Fincham, the researcher used the collected data to carry out analyses of the different research questions. The data from the two questionnaire sets was integrated during analysis in order to exhaustively respond to the research questions from both perspectives. The interviews and FGDs registered 100% turn out, largely because of the effort the researcher put in to organize the meetings and sent reminders to the participants in good time before the meetings.

#### **4.2.2 Bio-Data**

The respondents' biodata was analysed in terms of their age, levels of education, gender, duration of stay in the research area, their affiliation to grassroots organizations, their position within the grassroots organizations and the duration of their membership to the grassroots organization. The study points out at the onset that the biodata from both sets of the questionnaires was integrated to facilitate analysis and differentiation only made where there was need for comparison. Each of these elements are presented and discussed hereunder.

##### **4.2.2.1 Age Distribution of the Respondents**

The respondents of the questionnaires were asked to indicate their ages based on the scale provided in the questionnaire and the findings were as presented in Table 4.1. The study points out that the age of heads of households who did not belong to any grassroots organization was not analysed because they were used as a control group and would not add any value to this item in the research.

Table 4.1: Age of Heads of Households who were Members of Grassroot Organizations

<b>Age bracket</b>	<b>Frequency</b>	<b>Percentage</b>
21 – 30 years	8	5%
31 – 40 years	37	23%
41 – 50 years	61	38%
51 years and above	54	34%
<b>Total</b>	<b>160</b>	<b>100%</b>

Source: Field data, 2018

Table 4.1 indicates that 38% of the respondents are aged between 41 to 50 years, 34% were over 51 years while those aged 31 to 40 years and 21 to 30 years were 23% and 5% respectively. The findings suggest that the younger generation between 20 to 40 years are not as keen as the over 40 year's generation in engaging in community cohesion and peace programs. These findings are corroborated by Epure and Mihaes (2014) who in their study established that young people are not interested in community processes, as they perceive them as time wasting and led by their elders who have fixed mind-sets and long held prejudices. The study argues that this age group does not have many commitments in terms of family or dependants who are adversely affected by conflicts and thus their motivation for cohesion programs is low compared to those over 40 years who have families and dependants and hence the duty of care which partly consists of peace-building. The study emphasizes that the low numbers of youth involved in grassroots organizations does not necessarily imply that there are a few young people in the area. The reverse is true with the difference being that the young people are not interested in community cohesion and peace programs which are largely volunteer activities in their orientation. These young people need to feed themselves and where applicable their families too. Further, the findings could have been influenced by the fact that the persons on whom the questionnaires were administered were heads of households and in cases where there were adult youths living with their parents, the parents responded as the heads of households. The findings of the study suggest the need to change strategy and approach in designing and implementing

community cohesion programmes so that they become attractive to youthful sections of the population. The invisibility shown by the youth in engaging in grassroots organizations activities was explained by a female a respondent in FGD 2 :

Most of the activities of grassroots organization are voluntary and there is monetary gain attached to them. So convincing the youth participate is hard, unless such youths are idle and have been unable to find an income generating activity. In such cases they join the grassroots organizations to while away time and will abandon immediately an opportunity to eke a living came through for them. (Female participant in FGD 2 held in Lindi on 5/10/2018)

#### 4.2.2.2 Highest Level of Education Attained

The following Table 4.2 is a summary of findings on this question:

Table 4.2: Highest Level of Formal Education Attained by Heads of Households Members of Grassroot Organizations

	<b>Frequency</b>	<b>Percentage</b>
None	14	9%
Primary school	75	47%
Secondary school	56	35%
College	10	6%
University	5	3%
<b>Total</b>	<b>160</b>	<b>100%</b>

Source: *Field data, 2018*

From the findings of the study as demonstrated in Table 4.2, majority of the respondents (47%) attained a primary level of education while 35% of the respondents were found to have attained a secondary school level of education. Approximately 6% and 3% were college and university graduates respectively. The remaining 9% of the respondents were found not to have any formal education.

Chepkuto, Ombongi & Kipsang (2014) argue that education plays an important role in promoting equality and fostering social solidarity because it helps in acquisition values, the knowledge and the development of the attitudes, skills, and behaviours that creates cohesion. Besides, it influences individual economic capacity and potential sources of livelihoods. This argument is in line with that of Putnam (2006), who asserts



that more educated individuals are likely to be more trusting in others and institutions, join more associations to be more politically engaged and show more level of tolerance. Therefore, it would be expected that the level of education of those participating in the promotion of peace and cohesion at grassroots level is higher. The people with good education are less likely to be easily influenced into violence, and would rather be more engaged in peace and cohesion processes.

The majority of the participants who are also members of GROs striving for community cohesion in the study area had attained either a primary or a secondary school education as the highest level of education as indicated by the findings (a combined 82%). The finding does not reflect on what Putman (2006) and Chepkuto, Ombongi and Kipsang (2014) say about the level of education in relation to peace and cohesion in the community. However, the dynamics in Kibra are different given the living conditions there (in informal settlements); educated people who are productively engaged will be less likely to live there and this partly explains the low numbers of people with tertiary education there. A research carried out by Rahaman (2015) in Kalyani Town, West Bengal on demographic status and education level concluded that many people in the informal settlement had attained low level of education. According to Belloti, McConell and Benus (2006) grassroots organizations serve low-income population live in rural settlements and urban informal settlement where majority of the population are unemployed and face more economic challenges that may hinder the pursuit of higher level of education. This may explain why the majority participants in the research had low level of education.

#### **4.2.2.3 Gender of Respondents**

The gender of respondents was as shown in Table 4.3.

Table 4.3: Gender Distribution of the Respondents who were members of Grassroot Organizations

	<b>Frequency</b>	<b>Percentage</b>
Male	61	38%
Female	99	62%
<b>Total</b>	<b>160</b>	<b>100%</b>

Source: Field data, 2018

Table 4.3 presents a summary of findings with regard to the gender of the respondents. From this table, 62% of the respondents were of the female gender while the remaining 38% were males. This distribution can be attributed to the fact that in the informal settlement setups such as Kibra, men are typically the family bread winners. Consequently, they go out of the settlements in search of income generating opportunities and mostly retire late in the evening. On the other hand, women are left behind to take care of the homes and engage in activities within and around the settlements. Additionally, as compared to men who go out in search of physically demanding jobs, women carry out small businesses within the vicinities of their homes hence the ease of finding them at home during the day. This finding is analogous to that of Mitlin and Satterthwaite (2004), who determined that in most community based organizations the women generally outnumber men. For instance, in the study conducted in South Africa, Mitlin and Satterthwaite (2004) found that among the 100,000 members of the Homeless Peoples Federation (HPF) 85 per cent were women.

The subject of women engagement in peace–building and community cohesion is also supported by no less than the United Nations as expressed in Resolution 1325 which strongly argues in favour of women mainstreaming in peace processes (Ramsak,2015). It affirms that a more sustainable community peace–building and cohesion activities are achievable when women are equal partners in the prevention of violent conflict. This argument lends credence to the finding by this study and Mitlin and Satterthwaite (2004). Cockburn (2013) also argue that occasionally women form

separate peace–building organizations and engage in nonaggressive strategies in order to advocate for peace. This can be occasioned male dominance leadership in the organization. Perhaps this is a reason why women are actively engaged in peace and community cohesion in Kibra informal settlement.

#### 4.2.2.4 Duration of residence in Kibra

Table 4.4 presents a summary of findings in light of the duration that the study respondents had lived in the study area.

Table 4.4: Duration of Residence in Kibra Informal Settlement

	<b>Frequency</b>	<b>Percentage</b>
Less than 1 year	10	3%
1 – 5 years	22	7%
6 – 10 years	70	22%
11 years and above	216	68%
<b>Total</b>	<b>318</b>	<b>100</b>

Source: Field data, 2018

Results of the analysis on duration of residence in Kibra informal settlement by the survey participants were as presented in Table 4.4 above. The findings reveal that only 3% of them had lived in the locale for less than 1 year. About 7% of the respondents had stayed in the informal settlement for between 1 – 5 years while 22% had lived there for between 6 – 10 years. Majority of the respondents, 68%, had resided in Kibra for more than 10 years.

Given that it takes time to build supportive social network, the duration of neighbourhood residence may be an important determinant for cohesion. A research carried out by Turney and Harknett (2009) posits that longer residential duration is associated with more social support, local friendships and participation in local organizations. This explains why the majority of the respondents who had resided in the study area for a longer duration had joined the grassroot organizations.

This finding is important in this study because the researcher is confident that the people who are engaged in the survey have good historical background of the emergence and propagation of grassroots organizations and the link with community cohesion in Kibra informal settlement. Moreover, since a majority of the respondents have lived in the study area for more than six years, they can reliably comment on the issues surrounding violence in the study area and the contribution of grassroots organizations to the development to community cohesion in Kibra informal settlement.

### **4.3 Presentation of Findings based on Objectives**

The findings of the study have been presented and discussed based on the objectives that anchored it.

#### **4.3.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Peace–Building and Cohesion**

This objective sought to examine what renders the grassroots organizations the best platforms to drive the community cohesion agenda in Kibra informal settlement. In this regard, the first question in attempting to respond to the objective sought to find out the duration of existence of the GROs.

##### **4.3.1.1 Duration of Operation in Kibra**

The following Table 4.5 is a summary of findings on this question:

**Table 4.5: Duration of Existence/Operation of the Grassroot Organizations**

	<b>Frequency</b>	<b>Percentage</b>
Less than 1 year	0	0%
1 – 5 years	19	12%
6 – 10 years	90	56%
11 years and above	51	32%
<b>Total</b>	<b>160</b>	<b>100</b>

Source: Field data, 2018

Table 4.5 indicate that 56% have been operational in Kibra for a period of between 6 to 10 years. About 12% of them have been in existence or have operated for

between 1 to 5 years. Those that have operated for the longest time, 11 years or more, were 32%. None of the participating organizations had operated for less than 1 year. Some of the respondents stated that most of the organizations dealing with peace and cohesion were set up after the 2007/2008 post–election violence and that is why none of the organizations had operated for less than one year.

The study deemed the duration of operations by the grassroots organizations in Kibra informal settlement as important because it would point to efforts made over time and help unearth successes as well as challenges these organizations were beset faced in their effort towards enhancing community cohesion in the study area. The study argues that the longer an organization existed, actively engaged in community cohesion work, the more likely it is to draw good will from the community and other stakeholders. This consequently gives it a higher chance of attaining its objective creating a peaceful and cohesive community. According to Putnam (2006), grassroots organizations bring communities together and hence help bridge the differences and animosities occasioned by prejudices and conflicts among other causes. That a majority of the GROs (88%) had existed for over 10 years is indicative of the breaches in peace that have beset Kibra informal settlement in the last two decades and a pointer into the community members' willingness to change the course of their co–existence for the better. The finding is consistent with Lederach's (1997) assertion that organic peace is the outcome of a continuous effort by grassroots actors who are both the creators and consumers of the ensuing peace and that conflicts are transformed gradually, through a sequence of smaller or larger changes as well as specific steps by means of which diverse actors may play significant roles.

#### **4.3.1.2 Source of Membership**

The respondents were asked about the source of membership into the grassroots organizations working on community cohesion in the study area. The respondents indicated that all the grassroots organizations in the informal settlement drew their membership from Kibra informal settlement. This essentially is an indication that people who are not residents of the informal settlement are either not allowed to become members of the groups or that outsiders are not interested in becoming members of the grassroots organizations. The latter possibility could be because these outsiders do not stand to benefit from the activities of the grassroots organizations. Members could also be drawn from similar geographical area because a greater need to organize in order to address challenges in the informal settlement and to cope with risk. During a Focus Group Discussion session with one of the participant had this to say:

Members of our organizations and the officials as well, are all drawn from Kibra. None of the organizations admits people who are not residents of this informal settlement. This is very important to us because we want the people who sign up to be members of the organizations to be people whose interests are in this informal settlement and will work hard towards ensuring that peace and cohesion is entrenched among the residents of Kibra. From time to time the different organizations get requests from people from other informal settlements and even people who are fairly well-off but do not stay in Kibra, but we decline their requests. The grassroots organizations also strive to adequately vet all applicants to ensure they are residents of the area. (FGD 1, Kibra, 6/8/2018)

This sentiment by one of the members indicate that the GROs operating in Kibra in the area of community cohesion were keen on drawing their membership from the direct beneficiaries of the harmony and cohesion obtaining from their own efforts. The study findings are in harmony with Lederach's (1997) assertion that viable and long-lasting peace must come from among the consumers of the intended peace because they understand best the areas where they clash on and can thus suggest and implement the appropriate ways of getting out of those destructive differences. People within the area

of conflict, within the society or community affected, all have important roles to play in the long-term process of peace building and cohesion. The grassroots organizations were typically, staffed by local members –voluntary members who understand the needs within their neighbourhoods and who have the desire and willingness to help.

#### **4.3.1.3 Membership Subscription Fee**

It was established that there was no subscription charges for an individual to be a member of the grassroots organizations. Since these organizations are located in an informal settlement where financial constraints are already a major challenge for the residents, requiring members to pay in order to be members of the groups could be counterproductive in the sense that majority of the residents may not take up membership. A participant from among the leaders of GROs in an FGD noted thus:

You know Kibra is an informal settlement where most of the residents are those living below the poverty line; typically, what you would call a life of deprivation. If we charge any fee for membership, the idea of forming the GROs will not even take off. People will dismiss it as an avenue of discriminating people based on their financial ability and not a platform of building community cohesion.” (FGD 3, Makina, 31/8/2018)

Despite the membership being free, the researcher established that there were other requirements put in place by the grassroots organizations to ensure that only serious people register as members of the organizations. These included the requirement that a prospective member be a resident of Kibra and committed to the course of peace and cohesion as advanced by the GRO they wished to be members. Prospective members were also required to provide their correct profile information including their names and phone numbers. This was explained as important in ensuring that only serious people sign up. Additionally, the potential benefits that members stood to gain, such as joining the self-help groups and being part of the joint economic

generating activities, were also found to be used as carrots and motivators to get them become members of the organizations.

#### **4.3.1.4 Ethnic Inclusivity of GROs**

The researcher set out to investigate the ethnic inclusivity of the grassroots organizations. Grassroot peace and cohesion should incorporate the participation of every member of the society in all aspects of life. Oberschall (2007) argues that most of the conflict in the contemporary setting emanates from ethnic exclusivity. The study established that the grassroots organizations in the study area try to be non-discriminatory in terms of the ethnic extractions of their members. They also attempt to ensure that members share sense of belonging with others; feel safe, respected, and comfortable in being themselves to enable them to express all aspects of their identities without fear of discrimination. In a Focus group discussion, a participant had this to say:

As grassroots organizations, we can't afford discriminating against particular ethnic groups as that will not only work against our objectives of fostering peace. In any case, having grassroots organizations that spearhead the interests of one ethnic rather than coexistence would be like promoting ethnic discrimination in Kibra. (FGD 1, Kibra, 6/8/2018)

This statement shows the willingness of grassroots organizations to work together in a diverse community. An all-inclusive participation of community members is a fundamental step towards establishing community cohesion especially in an informal settlement that is characterised by ethnic heterogeneity.

The study argues that opening up the membership of grassroots organizations to people from across the ethnic divide in the informal settlement is not only an attempt at upholding legal requirements but also a deliberate effort intended to open the lines of interaction among the different ethnic groups that reside in Kibra. The findings are in sync with Putnam's (2000) assertion that inclusivity in plural settings is a basic



measure of social cohesion. In a situation where different ethnic groups can collaborate in pursuing a common agenda of peace and community cohesion, then the essence of grassroots organizations in peace-building will have been achieved.

#### **4.3.1.5 Motive of Formation of GROs in Kibra Informal Settlement**

It was established that most grassroots organizations were formed after the conflict that had engulfed the informal settlement. The objective of the grassroots organizations was to bring peace and harmony after many people had lost lives and property. From across the participating GROs, the finding showed that most grassroots organizations that had been established before 2007 introduced the objective of fostering community cohesion after the violence that erupted in after 2007 national elections. A recurrent theme from across the key informants representing different grassroots organizations was that during the PEV of 2007/2008, many respondents observed neighbours who had lived with one another harmoniously turn against each other mostly because of politics, which was largely driven along ethnic lines. A respondent explained thus:

Every time I remember what I saw first-hand in 2008 following the announcement of the presidential election results, I commit the more to this organization and pray that my children will never witness the same. Madam, can you imagine yourself making a passionate plea to your neighbour with whom you shared basic things and supported each other to earn a living raising a machete to slash his neighbour purely because of belonging to a different ethnic group and supporting a different political group from yours? (FGD 3, Makina, 31/8/2018)

A study carried out by Okombo and Olang (2010) indicated that Kibra informal settlement was the epicentre of post-election violence that led to the massive destruction of property, looting, displacement and forceful eviction of some ethnic communities from their homes. It is against this background most community cohesion organizations were formed to restore peace in the study area.

Furthermore, some of the respondents indicated that given the hostile environments that existed in the immediate periods preceding these three general elections periods, the government of Kenya and NGOs operating in Kibra encouraged organizations to include activities rooting for peaceful coexistence in their programmes. Global communities such as Kenya Tuna Uwezo (we have Power) assisted communities in the informal settlements like Kibra to form Grassroot organizations who played a vital role in the promotion of peace and stability.

Rising cases of crime in the informal settlement and the launch of the government-backed district peace steering committee and the '*Nyumba Kumi*' initiative (communal watch group) were also cited as rationales behind the formation of some of the grassroot organizations that existed and promoted inter-communal ethnic cohesion in Kibra informal settlement.

Some grassroot organizations were formed as welfare committees to help during disasters such as demolition of houses, house burning and deaths but later embraced peace and cohesion to help bring the community together. Others like Kibra Women for Peace and Fairness started as Polycom Development project to assist girls who were sexually abused but later joined together to form Kibra Women for Peace and Fairness to help bring the harmony in the community after the experience of 2007 and 2008 that led to loss of life and property. A recurrent theme from across the respondent show that the motive for the formation of grassroot organizations was to bring harmony to a community that had a history of regular conflict.

#### **4.3.1.6 Geographical Scope of GROs Operations in Kibra**

The research established that some grassroot organizations activities were restricted to their locations where as others had activities that cut across the three locations that made up the informal settlements. Grassroot organizations like Amani

Kibra used football tournament to mobilise the youth in the informal settlement. They have also established library and resource centre for youths in the informal settlement. Others like Kibra women for peace and fairness have interacted with the communities within the three locations in the informal settlement and in other informal settlement in Nairobi through mentoring, exchange, and direct intervention networks to help enhance community cohesion.

Other organizations had peace activities that were limited to the immediate neighbourhoods. The explanation given for the restriction of these grassroots organizations' activities was two-fold. First, the issue of limited resources which grassroots organizations had very limited resources which could not allow them to cover extended geographical areas as this meant that the resources would be spread thin and the intended objectives would be minimally realized. The second explanation was that most of the activities carried out by the different grassroots organizations situated in the different villages were largely identical. For instance, it was established that almost all the organizations encouraged formation of self-help groups, joint economic activities and organizations for social activities like sports and theatre arts. Subsequently, there was no need for such GROs to replicate what others were already doing in the name of having a wide scope of operations.

The research findings also established that different grassroots organizations came together and organized joint activities in order to bring together members and non-members of grassroots organizations from the different locations in the informal settlement. One of the outreach community officers working for Carolina for Kibra Grassroot Organization had this to say:

In order to deliver on the social component, grassroots organizations such as ours we arrange and coordinate sporting activities and peace forums. The organization has identified some slogans such as '*Tujiunge Tuangaze* (let us unite and shed light)' and some sub-groupings like as '*Jamii ya Kibra*',

which was started after the post–election violence of 2007, to promote sports and peace. (FGD 4, Olympic, 11/9/2018)

This approach was found to be one way of ensuring that residents drawn from different parts of Kibra informal settlement came together, interacted, shared their experiences and most importantly bonded in order to enhance the brotherly spirit and cohesion among themselves. It is also through such forums that the grassroots organizations expressed directly their messages of cohesion and integration among the different ethnic groups.

#### 4.3.1.7 Active Participation Pathways for Residents

The study sought to establish from heads of households who were also members of grassroots organizations some of the pathways that the organizations used to enhance active participation of members in driving the community cohesion agenda within Kibra informal settlement. The findings on active participation pathways for residents are shown in Table 4.6. In Table 4.6 and when used elsewhere in this study, the notations SA=Strongly Agree, A=Agree, N=Neutral, D=Disagree, SD=Strongly Disagree.

Table 4.6: Platforms used by Grassroot Organization to Convey Peace and Cohesion Messages

Pathway	SA	A	N	D	SD
Use of social media	28%	36%	3%	24%	9%
Through the chiefs' barazas	32%	41%	2%	18%	7%
Use of Caravans	21%	37%	2%	23%	17%
Through main stream media	11%	36%	8%	30%	15%
Offering stipends	18%	42%	7%	27%	6%
Use of leaflets	7%	19%	8%	46%	20%

Researcher, 2018

The study established that grassroots organizations explore many avenues to engage the communities in their peacebuilding and cohesion activities. A cumulative 73% of the respondents obtained from combining those that agreed and those that strongly agreed indicated that they use the chiefs and the sub chiefs' barazas to create

awareness of their peace activities and to invite the members of the community to participate in the peace and cohesion initiatives while 18% disagreed as a further 7% expressed strong disagreement. The Chief and the sub chiefs' fora was preferred by most of the grassroots organizations because of the authority that the local governments hold and the legality it gives to their activities. As the administrative level that is closest to the citizens, the chiefs and the sub chiefs were found to have a lot of influence on the local citizens.

The second most used platform was social media as reported by a cumulative 64% of the respondents, who either agreed or expressed strong agreement with the statement. The specific social media platforms used to further the activities of the grassroots organizations were Facebook, Instagram and Twitter and WhatsApp and these platforms were mostly used to disseminate information about peace and to invite the citizens of the informal settlement to participate in the peace activities. The study noted that each of the grassroots organizations had a Facebook page where they shared their programs and activities as well as WhatsApp groups with people from different villages spearheading the dissemination of the peace and cohesion information. It was noted that 33% of the respondents either simply disagreed or expressed strong disagreement on the use of social media to further grassroots organizations activities.

Mainstream media platforms such as radio stations like Pamoja FM, which is a community-based Radio in Kibra settlement was mentioned by 47% of the respondents as an accessible platform that was frequently used by different grassroots organizations to create peace awareness as 45% of the respondents disagreed on its use. The 8% that expressed neutrality were found significant because they could tilt the pro or dissenting perspectives either way. Grassroot organizations such as Amani Kibra and Carolina used Pamoja FM to invite the residents in the Clean Up and football tournaments, events

that were organized to foster collective care of the environment and cooperation in the day-to-day activities of the settlements' residents. Kibra Women for peace and fairness had used Pamoja FM to cool tensions and lobby for peace and cohesion especially in times of election. Others like Kibra Zulu Youth Group Gatwekera Umoja Usafi Mandeleo Kibra Hamlets among others have their own Facebook platforms which they use to disseminate information about their activities.

Another platform found to be used to reach out to the community by the grassroots organizations to pass messages of peace and tolerance and to invite residents of informal settlements to participate in peace and cohesion activities was peace caravans as reported by 58% of the respondents. The peace caravans were reported to be very effective in community mobilization because they attracted crowds who could easily listen in and participate in the concerned group's activities. However, they were reported to be expensive especially because of hiring public address systems, organizing for security, unless the grassroots organizations got sponsors. 40% of the respondents however disagreed on the deployment of this strategy in mobilizing and engaging the community in matters peace and cohesion. The 2% that expressed neutrality to the statement were deemed as not significant enough to alter the majority finding with regard to use of peace caravans in driving community cohesion activities.

In light of the use of stipends to entice community members into peace and cohesion activities spearheaded by grassroots organizations, the study established that 60% of these organizations had budgets for stipends that were used to pay members small but reasonable stipends. 33% of the respondents however disagreed as a further 7% reported neutrality to the statement. The study established that other than the stipends, participants of the grassroots organizations' activities were also provided with material rewards to encourage individuals from Kibra informal settlement to commit

and actively take part in the various activities aimed at fostering community cohesion. The finding was important because it shed light on the place of financial resources in the realization of grassroots organizations' peace and cohesion activities. A participant in a FGD highlighted this position as follows:

You know Kibra is an informal settlement where people of little means live. They are everyday preoccupied with where they will get the next meal or the resources needed to pay rent, take their children to school and such like basic needs. So it is almost impossible for anyone to come and join up with you as an organization for a whole day or even part of it when they do not know if they will get some financial benefit to plug the gap back home caused by their foregoing their casual jobs to attend your organization's event. (FGD 1, Kibra 6/8/2018)

Finally, 26% of the grassroots organizations were found to use leaflets with peace and cohesion messages to create awareness and invite community members to their activities. The leaflets illustrated the ideas and activities of the grassroots organizations. The Leaflets were posted on walls while others were dropped on the resident's doors. Majority of the respondents, 66%, disagreed on the use of this strategy citing the many expenses associated with it such as financing the design and printing as well as the putting them in public spaces.

What came out of these responses was the idea that the grassroots organizations were very keen to get residents of the informal settlements to participate in the various activities aimed at bringing them together and enhancing cohesion among them. The organizations went to great lengths to explore ways of getting optimal number of residents to participate in their activities such as community clean ups, soccer tournaments. The rationale behind getting the most participants was that the more the number of participants, the quicker and the wider the spread of messages of peace and cohesion in the informal settlement. This resonated with Lederach's (1997) argument that organic peace is possible when the intended consumers actively play a role in its creation and protection. Their (the community's) participation was a direct way of

enabling them own the resulting peace and this would effectively persuade them to guard it whenever it was threatened. Participation in community activity is very crucial especially for a diverse community like Kibra informal settlement because it strengthens collectivity and helps to build community relationship. As observed by Krishna (2002) and Cattle (2012) participation in the community activities is crucial for community peace and a significant predictor of an aptitude for cooperation.

To corroborate the above findings, the study sought to establish from the heads of households who were not members of any grassroots organization as to whether they had witnessed the methods stated earlier being used by the grassroots organization to encourage members of the community to participate in their peacebuilding and cohesion activities. The findings were as illustrated in Table 4.7.

Table 4.7: Witnessing of Activities of Grassroot Organizations

<b>Activity</b>	<b>Yes%</b>	<b>No%</b>	<b>Total%</b>
Social Media Platforms	76	24	100
Chiefs <i>barazas</i>	82	18	100
Use of caravans	63	37	100
Use of mainstream media	27	73	100
Offering of stipends	36	64	100
Use of leaflets	37	63	100

Researcher, 2018

As indicated in Table 4.7, the study established a majority of the respondents had witnessed the use of social media platforms (76%), chief's *barazas* (82%) and the use of caravans (63%). On the flipside, a majority of the respondents had not witnessed the use of mainstream media (73%), offering stipends (64%) and use of leaflets (63%). Though there were minority findings in each case, the study considered them not significant enough to outweigh the majority finding.

A deeper interrogation of the majority finding with regard to the methods they had witnessed being used by the grassroots organizations persuaded the researcher that the three methods were the ones that the respondents could easily spot in their



neighbourhoods or on their mobile phones. Ordinarily, one would easily witness a caravan or a chief's *baraza* while the messages being broadcast on social media will easily be accessed on mobile phones. The majority finding with regard to not having witnessed the effort by grassroot organization was attributed to among other things the nature of programming in mainstream media, the opaque manner in which stipends are given and the increasing unwillingness by donors to give stipends to encourage participation in processes benefitting the public. The low usage of leaflets was attributed to printing costs considerations by the organizations who are resource constrained as explored elsewhere in this research and the general attitude of the participants in the study catchment area does not necessarily point towards a reading culture. As pointed by a participant in the FGD:

We use leaflets but to be honest we are constrained by budgetary deficits as well as the observation that a majority of the people in Kibra are not into reading them. I have personally shared leaflets with my neighbours and they trash them even before they can read. From that experience, as a leader, I will not be willing to support the use of leaflets because they will not serve the intended purpose of educating the recipient. I'd rather support social media were we get feedback from the public about our activities. (FGD 4, Olympic, 11/9/2018)

Based on the evidence adduced above, it is clear that the respondents were split down the middle as to the methods they had witnessed being used by grassroot organization to stump for peace and cohesion, and this was largely influenced by a range of circumstances such as timing, resources availability and their exposure.

A further follow up question sought to establish whether the respondents from among heads of households who were not members of grassroot organizations had at any point in time during their stay in Kibra been invited to participate in the activities of the grassroot organizations. The findings were as presented in Table 4.8.

Table 4.8: Invitation to Participate in Peace and Cohesion Activities

	Yes %	No %	Total %
Sporting and clean-up activities	72	28	100
Theatre arts	52	48	100
Cross community visits	17	83	100
Music and food festivals	42	58	100
Economic empowerment programs	69	31	100
Joint economic ventures	48	52	100

Researcher (2018)

From a majority reading of the findings of the study, nearly three quarters of the respondents (72%) had been invited to sporting and cleaning activities, 52% to theatre arts, 69% to economic empowerment programs. On the other hand, a majority of the respondents, 83%, indicated that they had not been invited to cross community visits, 58% had not been invited to music and food festivals and a further 52% had not been invited to participate in joint economic ventures. Other than theatre arts and joint economic ventures that had a near equal split, the other items were fairly well split into clear majority and minority perspectives.

An analysis of the findings of the study points to the fact that sporting activities and theatre arts may be the regular activities used by grassroots organizations to bring people in Kibra together as well as economic empowerment programs. The choice of these activities were explained by a participant in a focus group discussion thus:

Sporting activities and theatre arts are mostly used largely because of various reasons. Key among these reasons include the targeted group of people who are mostly the youth and who in the observation of the grassroots organization had noted that they were the major actors in the propagation of violence. So if any change has to be initiated this group must be involved and the activities they like considered as one way of bringing them closer together to build social solidarity. (FGD 1, Kibra, 6/8/2018)

We noticed as an organization that one of the reasons why people are engaging in violence was because they had too much time on their hands as they were un/underemployed. Thus, to turn the tide, we thought inviting them and empowering them with skills and seed capital to engage in economic ventures would occupy them and importantly put them in a position where they will advocate for tranquil environments in which their economic activities can thrive. (FGD 4, Olympic, 11/9/2018)

The three popular activities are comparatively cheap in terms of the resource requirements and this, in the opinion of the researcher, could have contributed to their preference. The reverse holds true in the sense that for those activities where a majority indicated they had not been invited, that may have been informed by resource constraints. The study takes the view that the more resource intense the activity, the fewer the invites would be sent to the community members.

In summarising the findings of this objective, a critical analysis of the data emerging from the FGDs and the interviews painted quite a clear picture on the nature of grassroots organizations that predisposes them peace and cohesion work as including being people focussed, active participation of the community members in the groups' activities and human capital as a primary resource for the grassroots organizations. Other aspects of the nature of the grassroots organizations that came from the analysed data in respect of this objective included the propensity for building partnership and strategic alliances which enhances ownership of the processes and outcomes being pursued. This study thus argues that grassroots organization are appropriate means by which residents of informal settlements can easily be mobilized in the pursuit of a common agenda such as peace and cohesion, especially because of these organizations familiarity with the intergroup dynamics at the lowest level of social organization.

#### **4.3.2 The Strategies Employed by Grassroot Organizations and their Effectiveness in Enhancing Community cohesion in the in Informal Settlement**

The second objective of the study sought to establish strategies used by grassroots organizations in Kibra informal settlements to enhance community cohesion.

#### 4.3.2.1 Strategies Used by Grassroot Organizations to Foster Peace and Cohesion

The finding in this respect, which was drawn from both sets of questionnaires since the question was not of a contingency nature, was as summarized in Table 4.9.

Table 4.9: Strategies Used by Grassroot Organizations to Anchor Peace and Cohesion Activities

<b>Strategy</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>
Use of sporting and clean up events	31%	33%	3%	20%	13%
Theatre arts (drama)	32%	38%	7%	16%	7%
Cross community visits	19%	28%	6%	43%	4%
Music and food festivals	10%	36%	11%	28%	15%
Economic empowerment programs	16%	42%	9%	27%	6%
Joint economic ventures	18%	37%	12%	26%	7%

Researcher, 2018

As shown in Table 4.9, the survey participant reported that the grassroot organizations used various strategies to help build community cohesion in the study area. In no order of preference, the respondents identified clean up exercises, sporting activities such as football, cultural festivals like cooking and drama festival, theatre arts such as dance and music, among others as summarized in Table 4.9.

Cumulatively, a majority of the respondents 64% identified sports as a strategy used by grassroot organizations to build peace and cohesion while 33% disagreed. The 33% that disagreed argued that the sporting activities were not necessarily the sole effort of the grassroot organization, pointing out the sole effort of government and individual people. The 3% that expressed neutrality was deemed insignificant in terms of altering the majority finding. The popularity and widespread use of sports by grassroot organizations was attributed to the fact that they attracted participants and audiences in huge droves and they transcended ethnic divisions. Grassroot organizations like Amani Kibra and Carolina for Kibra were found to have focused on assisting young people participate in conflict management and peacebuilding through sport, in the process learning the values of healthy competition and teamwork. Sports

were found to promote cooperation and friendship among youths of diverse ethnic groups in Kibra. Grassroot organizations such as Carolina for Kibra and Amani Kibra were reported as having organized soccer competitions which attracted teams of diverse age groups and from different ethnic and religious backgrounds. One of the respondents had this to say on sports:

Grassroot organizations like Amani Kibra hold annual soccer tournaments for thousands of girls and boys from Kibra informal settlement. The main objectives of these tournaments are to bridge ethnic and gender divisions among the members of the community, teach about positive beneficial leadership, solidarity, and civic service. It is a rule and therefore mandatory that participating teams must reflect the ethnic diversity of Kibra. This creates rare opportunities for inter-ethnic teamwork and friendship and to keep the youth out of drugs and violence in the community. (FGD 3, Makina, 31/8/2018)

The study further established that during match intervals and after the matches, messages of peace, cohesion and reconciliation are exhibited through activities such as poems and music. The soccer tournament provides an opportunity for the youth to enhance their sporting talents and to shun violence. The sporting activity is used as a tool for community mobilization and to create awareness on community cohesion. Community members get an opportunity to interact and socially network with others therefore fostering community cohesion. This finding is in line with O’Gorman (2015) argument that sports can be used as a tool to address cultural violence, create reconciliation and build social network that enhance peace and cohesion in the community.

Theatre arts such as dance, music and graffiti were reported by 70% of the respondents as a major strategy used by grassroot organizations as a strategy for peace and cohesion, a view that was disputed by 23% of the respondents as a further 7% expressed neutrality to the use of the strategy. Grassroot organizations such as Kibra Hamlets and Kibra creative arts use arts and graffiti to pass messages of peace. The

graffiti carried phrases, such as ‘down with ethnicity, down with prejudice and peace wanted alive’. Graffiti was found to be an important medium to use as it has the power to resonate and ‘speak’ to the youth in Kibra. One of the participants in the focus group discussion had this to say about arts:

We write simple messaging like graffiti that speaks to the hearts and minds of the people of Kibra. As you might rightly guess, most of the residents here are not well educated and we figured out in our organization that complex messages might mean little in terms of achieving our objective. For us what they can see and participate in, they understand better and can relate with it in light of peace and cohesion in Olympic (FGD 4, Olympic, 11/9/2018)

Grassroot organizations such as Pillars of Kibra theatre, Kibra Creative arts (KICA) and Kibra Hamlets use street theatre to pass messages of peace and reconciliation. Artistes gather and perform street music, dances, poetry, comedy and acrobatics that explore the theme of peace and community cohesion. Apart from entertainment, street theatres help the community to understand cohesion from a different perspective.

Cumulatively, 47% the respondents further highlighted that some organizations use cross-community visits as a means of reconciliation and to bring different communities together as another 47% disagreed on the use of community visits. In essence, the respondents were split down the middle as to the potency of cross community visits in furthering peace and cohesion as spearheaded by grassroot organizations. The 6% that expressed neutrality was considered significant as it could alter the findings either way on this particular item. One of the respondents from Kibra women of peace and fairness had this to say:

As women, we organize communal visit. Each one of us choses a friend from another community and conduct a visit. During the visit one is supposed to carry a staple food from their community as a gift to the friend. We share a meal with the people in her community and vice versa. This way we are able to learn more about their community and they are able to

learn about our community when it is their turn to visit. (FGD 1, Kibra, 6/8/2018)

This was also reiterated by members of the households who emphasised that such cross-communal visits were very important because they created good contact and allowed different ethnic groups to learn more about each other. The NCIC also advocates for inter-ethnic exchange visits as a strategy to promote peaceful coexistence, cohesion and integration within the county. Interethnic exchange improves multicultural understanding and empathy among members of diverse ethnicity living in the same country. A survey study conducted on eight ethnic groups in Iran by Hashemi, Yousofi and Reza (2017) revealed that the more porous the inter-ethnic regions are, the more tolerant the ethnic groups will be with each other. The inter-ethnic relationships pave the way for this social inclusion, which eventually creates community cohesion. This is synonymous with the contact theory, which argues that the most effective way to reduce prejudice and intergroup discrimination is by encouraging intergroup contact (Pettigrew & Tropp, 2006).

The use of music and food festival events as a strategy to bring communities together was also reported by 46% of the respondents as a further 43% disagreed and 11% expressed neutrality. The neutral respondents were considered significant as they could easily change the majority finding if were they to drift and align with the minority. Songs were used to pass messages of peace, love and unity. They also conduct multicultural events such as food festivals where different communities present different cultural dishes from their communities. During the festivals a great deal of work is done on tolerance as well as gender based violence campaigns. The hope is that cultural programs may help foster appreciation of cultural diversity and the creation of intercultural understanding and tolerance. Interdenominational prayers have also been conducted especially between the Muslims and the Christians living in Kibra. The aim

is to reduce tension between the members from the two religions. Food sharing is one of the most significant way of bringing people together. It can promote understanding, help one to familiarize with new cultures and get people to dialogue. Chapple-sokol (2013) argues that the food sharing which he refers to as culinary diplomacy can be used as an instrument to create cross-cultural understanding in the hopes of improving interactions and cooperation. Research carried out by Dunbar (2017) revealed that the grassroot organization in Sri Lankan initiate peace education and promoted ethnic cohesion between the Sinhalese and Tamil community by inviting them to a community centre where they cook and eat together. The participants also bring traditional food as gifts for others. Giving gifts symbolizes the elements of brotherhood and sisterhood, friendship and solidarity. In Africa, many indigenous peace-building traditions emphasise the value of food sharing as a way to initiate social solidarity. Among the West African communities Kolanut was used as a cultural tool for connectivity and bonding (Tertsea & Shaik, 2019). Communal eating increases a feeling of wellbeing and social bonding. The interaction also enables the diverse groups to develop a new positive experience with each other.

Economic empowerment was reported by 58% of the respondents as a strategy used to promote community cohesion initiatives in Kibra informal settlements, a view that was disputed by 33% of the respondents. Many grassroot organizations were found to combine peace and community cohesion together with economic empowerment of members. In an effort to mitigate the effects of unemployment, most grassroot organizations were reported to have come up with regular programs and trainings to aid the unemployed in communities. The Mazingira Women Initiative for instance was reported as using waste papers and plastics collected during their community clean-ups to make briquette (charcoal) which were then sold to the community at a reasonable



price compared to charcoal made from timber. They also recycling of cartons and plastic paper to make bags and shopping baskets and sell to the community. Grassroot organizations such as Kibra women for peace and fairness use group loans and saving to economically empower the members. Socio-economic benefits of group savings enhance cohesion because members of the group work together under common set of ethical norms, it is based on trust and constant contact breeds familiarity and interethnic understanding. Integration of savings in peace and cohesion projects have similarly been done in Nepal because they attract large number of members and therefore provide good stage for locally based peace and cohesion effort (Ramnarain, 2015).

Finally, joint economic ventures were reported by 55% of the respondents as a popular and very effective approach in enhancing cohesion among the different ethnic communities residing in the Kibra informal settlement, a view that was disputed by 33% as a further 12% expressed neutrality. A number of reasons were advanced by the majority respondents to explain the popularity of this approach. The first explanation was that most of the time, conflicts arose among the diverse ethnic groups due to their different political ideologies they subscribe to and their political affiliations. Beyond politics, they do not find it difficult to engage in economic activities hence the effectiveness of this approach. Secondly, joint economic activities are sure ways to promote economic wellbeing of individuals and their households especially in conflict prone zones. Through such activities, participants are able to augment their incomes. It therefore becomes impossible to turn down such activities despite the differences that individuals may have. Another way of looking at this finding is the fact that during times of conflict, there is a lot of group–think and mob psychology after which each individual is left to his or her own devices. Consequently, these individuals will be willing to come together, put aside their differences and join forces and engage in joint

economic activities to, as already mentioned, enhance their economic statuses. As stated by Galster (2015) economic development promotes extensive opportunities for those within a society and lower levels of conflict.

From the open-ended questions, the respondents identified the involvement of political actors in peace building and cohesion as strategy to mobilize the community towards peace and cohesion programs. It was reported that politicians provided the political will needed for the acceptability of the organizations programs by the masses over whom they have considerable influence. During an FGD meeting, a participant explained the importance of politicians thus:

The major cause of division in Kibra is economic deprivation and negative ethnicity. However, these issues are worsened by the political class especially during the campaigns. Our organization strongly roots for inclusion of politicians in peace and cohesion drives because of the immense influence they have on their supporters. By acknowledging and giving them a role to play, we increase the acceptability of our programmes among their followers and it also serves to highlight the fact that the leadership is fully supportive of our initiative. (FGD 5, Laini Saba, 26/9/2018)

The significance of including political actors in community cohesion programming is largely informed by their influence. This finding is in agreement with Castillejo (2016) argument that political actors provide the much-needed goodwill that rallies their constituents towards a common goal and purpose. Political actors help to broker the end of conflict by addressing the conflict drivers and fosters conflict reconciliation thus building a national consensus. This eventually creates a platform for grassroot organizations effort in community cohesion

Ideally, the various strategies identified above are not mutually exclusive. Rather, they complement each other so that the widest possible audiences are reached within a given period and the intended messages are effectively passed across in order to enhance cohesion and integration among the residents of Kibra informal settlement.

In a nutshell therefore, it was found that generally, communal clean ups, sporting activities, performance arts theatres and the use of community based mainstream media were the most commonly used and most preferred strategies used by the grassroots.

#### 4.3.2.2 Observable Changes in Inter–group Cohesion since Formation of GROs

This question sought to establish the observable changes in terms of intergroup cohesion that could be directly attributed to the efforts of grassroots organizations. The findings were as shown in Table 4.8.

Table 4.10: Observed Changes Attributable to Grassroot Organizations Activities

<b>Change</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>
Detribalization of self-help groups	31%	32%	6%	20%	11%
Inclusion of the youth in community programs	28%	37%	7%	16%	12%
Ethnically inclusive neighbourhoods	18%	29%	6%	40%	7%
Cleanliness of the environment	17%	36%	9%	21%	17%
Significant reduction in electoral violence	16%	42%	8%	28%	6%

Researcher, 2018

As indicated in Table 4.9, the respondents tied some changes that have occurred in Kibra informal settlement to a variety of activities and programs carried out by grassroots organizations.

Cumulatively, 65% of the respondents indicated that there was greater inclusion of youth in various activities hence the reduction of youth idleness and youth violence. A further 28% disagreed that the youth had been included in peace activities as 7% expressed neutrality. Sporting activities and arts were found to be more attractive and very appealing to the youth and some adults beyond the youth bracket, hence they attracted many residents. Community based organizations such as Amani Kibra and Kibra Hamlets organize youth activities such as sports and theatre to provide an opening for the youth to identify and boost their talent and as an instrument for community mobilization. These activities attract youth from different age, gender, ethnic and religious backgrounds and has gained popularity as an annual event in the informal

settlement. In the process, youth engagement became more visible and enhanced and this particular demographic has continued to own the peace and cohesion emanating from these programs and which they have participated to build. One of the respondents had this to say about sports and youth:

The beauty with sports is that they foster a sense of team work because you can't win alone unless it is something like board games. Football for example brings together teams comprising at least 22 players. So you can imagine sports will bring together the players and their supporters and the cooperation in there is used to stir peoples mind sets to see how they need each other. So for me, I must say I'm happy to say there are improved relations especially among the young people from all the ethnic communities because of these sporting activities. I encourage them and appeal for support in enhancing them to develop talent as well (FGD 4, Olympic, 11/9/2018)

This was in sync with Woodhouse (2009) argument that sports help to generate social cohesion, strengthen relations between people and build community platforms for dialogue. Grassroot organizations such as Kibra Joy Initiative, Kibra Hamlets, Kibra youth ambassadors for peace and many others are mainly composed of the youths in the community. They engage the youth in what they call 'youth corner activity' where the youth discuss the challenges, they face in their community and how to resolve them. The youth leaders also train the members on peaceful coexistence. One of the respondent reported a reduction of criminal activities by the youths because of their involvement in constructive activities. Gunderson and Fazio (2014) argue that idleness create a sense of uselessness that can translate into increased crime drug abuse violence and conflict.

Another change observed and attributed to the work of grassroot organizations as reported by 63% of the respondents was detribalization of self-help groups in the informal settlement as an effective approach in cultivating intercommunal cohesion, with a further 31% expressing a contrary opinion. Some respondents observed that prior to the work of grassroot organizations, most self-help groups were formed along ethnic

lines and were ethnically exclusive. Encouraging individuals from different ethnic backgrounds to form and join inclusive self-help groups is an approach that has over the years been taken by grassroot organizations to foster inter-communal cohesion. This approach has been successful and effective in achieving the intended objectives. The respondents also reported that the social economic welfares are now formed based on friendship and not ethnicity. All these transformations from ethnically exclusive groups to a more inclusive and ethnically diverse arrangements have not only enhanced cohesion among the different ethnic groups in Kibra but has also assisted in times of need and emergencies. These changes, it can be said, have been supplementary to the activities and programmes on peace and cohesion spearheaded by grassroot organizations.

The considerable success of this strategy, can also be attributed to the fact that these self-help groups provide the members with opportunities to uplift one another economically through buying and sharing items such as household items, clothes and foodstuff among the members. Moreover, these groups enhance social relations among members because they find opportunities to share stories and experiences beyond the objectives of the groups. Allport's Contact Theory (1954) argues that when people come into contact they learn more about each other and this reduces any prevailing prejudices and stereotypes. Forest and Kearn (2001) also argue that the level of community cohesion can be identified by the level of social interaction within the community or families, sense of belonging to a place and the willingness to assist others. The research finding shows that Kibra is endowed with social network groups that can be harnessed to help develop peace and cohesion in the region welfare practices based on cooperation and social support networks that respond to social need and promote community well-being welfare practices based on cooperation and social

support networks that respond to social need and promote community well-being. Given that only a small percentage of the respondents agreed with the fact that the socio-economic activities had been detribalized, others might still be of the opinion that the welfare groups were still operating along ethnic line.

Another observable change attributed to the activities of the grassroots organizations was the expansion of ethnically inclusive neighbourhoods as reported by 47% of the respondents. Instructively, a further 47% of the respondents disagreed that there was such a change. In essence, the two groups held diametrically opposed views in terms of the emergence of ethnically inclusive neighbourhood. The 6% that expressed neutrality were thus considered significant as they could tilt the finding either way depending on which they chose to align with. Some respondents reported that after 2007/2008 post elections violence in Kenya, many ethnic groups in Kibra moved and lived in residential areas according to their ethnic communities for security reasons. But through the efforts of grassroots organizations friends from different ethnic groups can now share residential areas. Stolle *et al* (2008) argues that geographical proximity creates an opportunity for interaction and weakens the negative impact of ethnic diversity on social cohesion. The dissenting group pointed out that there still existed mistrust between ethnic groups and this worked against the cultivation of interethnic peace. These fears were partly attributed to the naming of some neighbourhoods using names that were perceived to come from certain ethnicities for example. Karanja, Gatwekera, and Kisumu Ndogo which tended to project such areas as enclaves of the ethnicities associated with such names.

An important change advanced to have been observed and which was attributed to grassroots organizations as reported by 53% of the respondents was cleanliness of the environment. A further 38% disagreed that there was any noteworthy change in terms

of the cleanliness of Kibra. The majority finding was explained as the effort of many grassroots organizations which were involved in the clean-up activities. Grassroot organizations such as Mazingira Women Initiative, Pillars of Kibra, Carolina for Kibra were found to mobilise community members to participate in the community clean-up activities. The organizations not only collected garbage but also recycled this garbage to earn an income for the group. Community participation in the clean-up exercises were reported to increase cooperation, an initial building block for enhancing trust between diverse communities living in the study area thus, mitigating tensions and conflict. According to Ellery and Ellery (2019) voluntary participation in programs such as environmental clean-ups enhance social network and helps to develop a sense of place. Moreover, such initiatives promote sustained interaction and long-term relationship that encourage peace and cohesion.

Finally, 58% of respondents also attributed the significant reduction in electoral violence in 2013 and 2017 as compared to 2007/2008 general election to the presence of grassroots organizations working towards peace and community cohesion in Kibra. 34% of the respondents however disagreed that there was any significant reduction in electoral violence. The study established that most of the grassroots organization that have a component of peace and cohesion in their programs were formed after 2007/2008 post-election violence. Others that had been formed earlier had minimal peace and community cohesion programs as part of their objectives. Grassroot organizations such as Kibra Women for peace and fairness and Kibra youth ambassadors for peace among others conducted prevention of election violence training and peaceful coexistence in the community activities which helped a lot in the reduction of electoral violence. The grassroots organizations have also been engaged supportive post-conflict healing and community reconciliation through intercommunal dialogue,

training workshops for the youth to develop skills to resolve conflicts without resorting to violence. The research can therefore conclude the proliferation of grassroots organization in Kibra informal settlement has led to changes that have been noted by the community members. The recurrent theme of the respondent is that the activities of the organizations have promoted peace and cohesive coexistence amongst communities from diverse ethnicity.

Other changes observed which were reported by the respondents included a reduction in ethnic prejudice and discrimination compared to the previous years when the grassroots organizations were not active. The respondents reported that the ‘othering’ connotations that residents of the informal settlement used to direct against people from other ethnic communities reduced drastically due to efforts of the grassroots organizations that encouraged members to shun such pronouncements. Increasingly, respondents noted that, people from different ethnic communities were being more open and more comfortable to the idea of living amidst other ethnic communities thus fostering community cohesion in the informal settlement. A notable decline in ethnic animosity among the different ethnic communities was also noted as a positive achievement of the activities of grassroots organizations. The respondents were also in agreement that, there is increased sense of belonging among the residents of the informal settlement. For instance, there is increased recognition of leadership positions in the grassroots organizations.

#### **4.3.2.3 The Effectiveness of Grassroot Organizations in Fostering Community Cohesion in the Informal Settlement**

The study sought to find out how effective the grassroots organizations had been in fostering community cohesion in Kibra informal settlement. To achieve this, a five-



point Likert scale was developed to collect data. The findings from the collected data were as discussed in the paragraphs below.

The first statement sought to establish whether there was a reduction in incidents of intercommunal violence attributable to the activities of grassroots organizations. The findings are shown in Figure 4.4. The findings of the study on the effectiveness of GROs in fostering community cohesion indicated that a majority of the respondents (51%) held the view that grassroots organizations activities and programs had been effective in reducing incidents of intercommunal violence. A further 46% of the respondents disagreed while 8% were neutral. The neutral finding was considered significant as it could alter the majority finding.

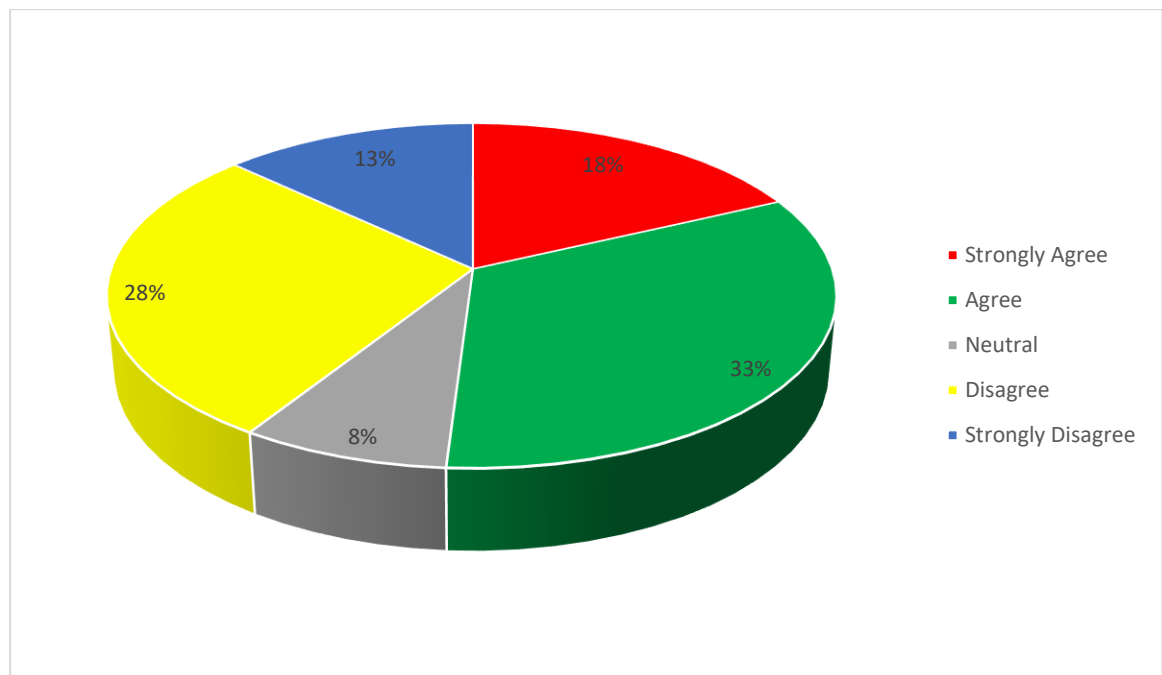


Figure 4.1: Reduction in Incidents of Intercommunal Violence

This finding was explained by the fact that the various grassroots organizations operating in Kibra informal settlements had a reduction of inter-communal violence as one of their key target objectives. This is due to the fact that depending on the proportions or degree of disagreements between or among different ethnic tribes residing in Kibra, violence is one of the ever present hallmarks of such expressions of

hostilities. The nature and degree of violence depend on the issue under contention among the warring factions. For instance, during electioneering periods, violence among different ethnic tribes become full-blown. This therefore justifies the prioritization of tackling violent expressions by grassroot organizations in Kibra.

The second question set out to determine how effective grassroot organization were in cultivating community cohesion by assessing the extent of sharing of communal social amenities. The findings in this regard were as shown in Figure 4.5

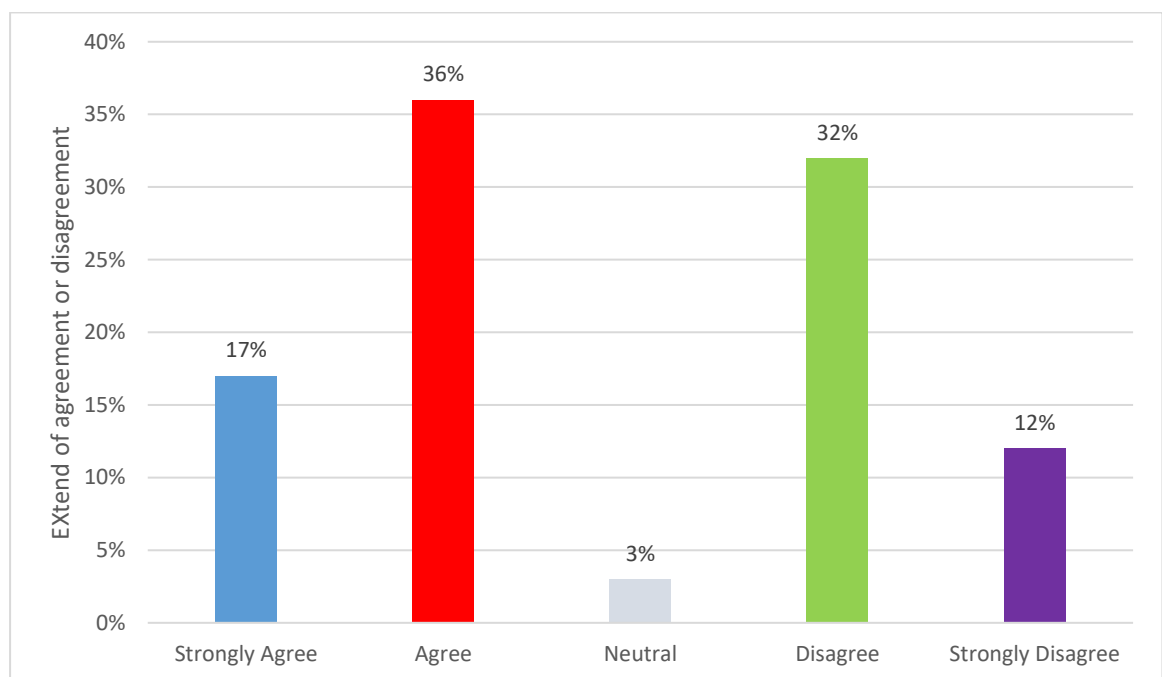


Figure 4.2: Sharing of Communal Social Amenities

Figure 4.2 shows that cumulatively, 53% of the respondents agreed that grassroot organizations had been effective in fostering sharing of communal social amenities in an effort to nurture inter-communal cohesion in Kibra. About 44% of the respondents disagreed, arguing that though there was sharing of social amenities, it could not be directly linked to efforts of grassroot organizations but rather an organic understanding of individual and collective rights coupled with enforcement by the government authorities. The common recreational facilities found in the informal include recreational facilities such as playing fields and social halls. Other communal

social amenities are those provided by the government such as hospitals and schools. Since they do not have much choice, residents of Kibra informal settlement, irrespective of their differences, are compelled to share the government–availed social amenities. However, recreational amenities can be subjected to discriminatory use depending on their location as well as numerical advantage of the dominant ethnic tribes where these amenities are located. The effort of Grassroot organizations in encouraging sharing of these amenities were found to be effective in enhancing communal cohesion in the informal settlement. This finding can be attributed to the view that sharing of these communities provide the different communities with the opportunities to interact freely and positively with one another thus enhancing the communal bonds. This is also in line with to Pettigrew and Tropp (2006) argument that repeated interaction by actors through collective action helps in development of horizontal networks that strengthen trust and lowers tension that creates conflict.

The third statement intended to evaluate the significance of a common language in fostering inter–ethnic peace and harmony in Kibra informal settlement. The findings in Figure 4.3

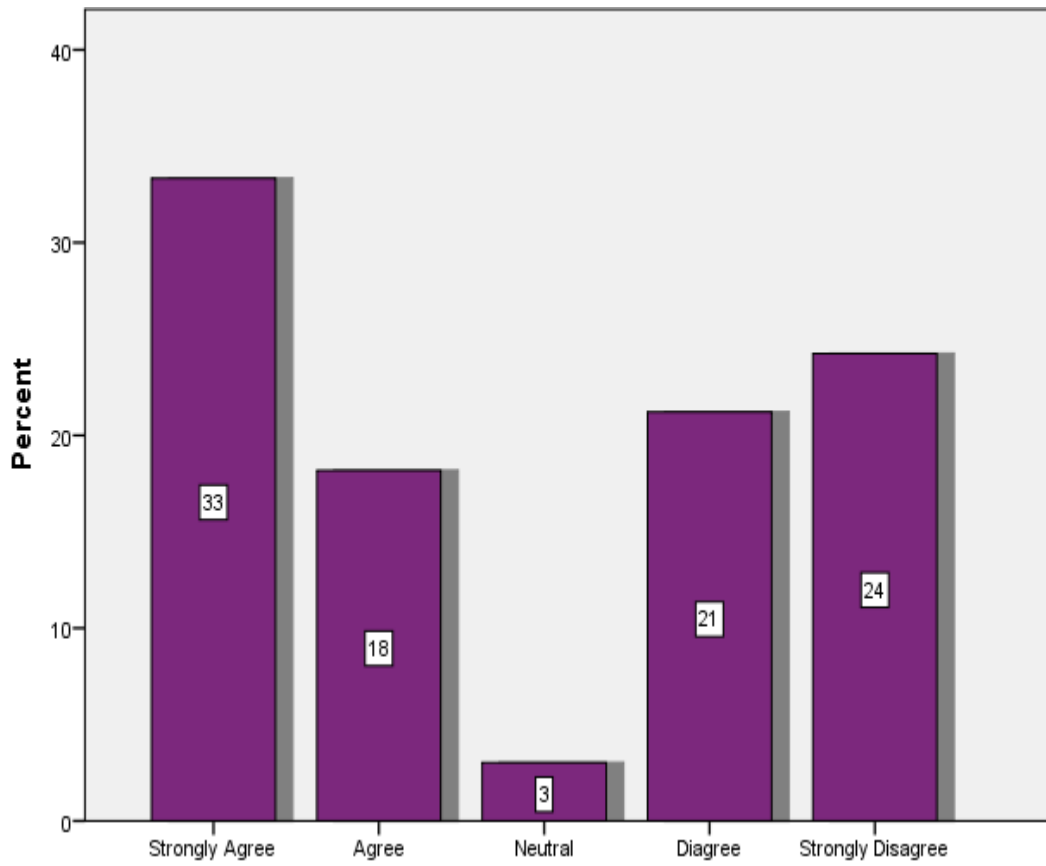


Figure 4.3: Use of Common Language in Public Gatherings/Spaces

The results demonstrate that nearly one third of the respondents, 33%, strongly agreed that this approach to fostering cohesion was effective. Approximately 18% of the participants agree with this question statement while 3% of the respondents were not certain whether or not this strategy was effective in attaining the intended objective of enhancing inter-communal cohesion. A total of 45% of the survey participants responded negatively to this question with 21% of them disagreeing that the use of common language in public spaces/gatherings was effective in enhancing cohesion among the different ethnic tribes residing in the informal settlement of Kibra while the rest 24% strongly disagreed with this question statement.

Encouraging members from different ethnic backgrounds to use a common language in public forums was relatively effective in fostering inter-communal cohesion in the informal settlement. Slightly more than half of the participants responded positively to this question while a considerable proportion responded

negatively to this question. This results can be attributed to the fact that in Kibra informal settlements, just like in other informal settlements in other urban centres in Kenya, the use of Swahili, and sometimes English, as a common language in public gatherings, is already an existing practice hence the little effect this approach had in fostering cohesion among different ethnic communities in Kibra informal settlement. Nonetheless, it is essential to note that the strategy made a difference however marginal it may be. Nordquist (2013) echoes that the use of common language should be incorporated in broader peace and development policies. This is because common language enable groups to communicate more easily with one another.

The researcher also sought to investigate whether joint communal security initiatives in Kibra informal settlement contributed to peace and ethnic cohesion and the response is as shown in Figure 4.4.

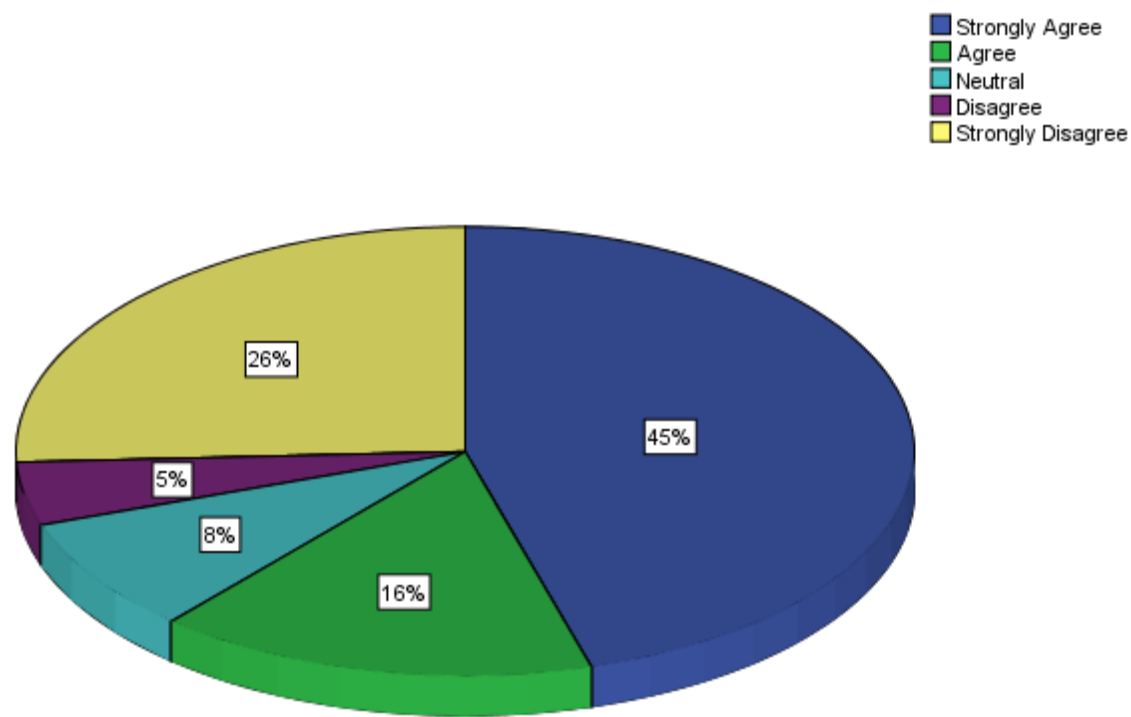


Figure 4.4: Joint Communal Security Initiatives

The findings of the study indicate that an aggregate of 61% of the respondents with 16% of them strongly agreeing that such initiatives throughout Kibra were effective in fostering cohesion among the different ethnic tribes and communities

residing in the informal settlement while 45% of the positive responders simply agreed with the question statement. About 26% of the survey participants strongly disagreed that joint communal security initiatives were effective in fostering cohesion among the different ethnic tribes in Kibra informal settlement. Those who simply disagreed with this question statement were 16%. The remaining 8% of the respondents were impartial as shown in Figure 4.4.

The importance of safety and security of the residents of the informal settlement to a significant extent explains the findings of the analysis of the question on effectiveness of the joint security effort. The respondents acknowledged that there were ethnically oriented joint community securities in the past but these were dismantled by the government out of fear that they could be used during electioneering campaign to cause havoc. The National local administration formed their own joint security that encompassed all peace and cohesion stakeholders such as the NGO, the government security officers, the community members and the members of Grassroot organizations that deal with peace and cohesion in the community. They hold joint security meetings chaired by the chiefs of every location on a monthly basis to discuss matters about insecurity in the locations. The solutions to insecurity are tackled through community initiatives such as the *Nyumba Kumi* (ten Houses) initiatives. The joint security initiatives have gone a long way to ensure the reduction in criminal activities in the informal settlement. The literature review revealed that a similar initiative was carried out in Pune and Mumbai informal settlements. According to Mitlin *et al.* (2001) community policing through “Panchyatas” (community police) is done by the locals in Pune and Mumbai through grassroot organizations to increase security in these settlements. This is mainly due to the reluctance of government police to go into informal settlement or to act on security complaints.

Finally, the researcher sought to determine the importance of inter-communal marriages in the peace and cohesion matrix yielded the findings illustrated in Figure 4.5.

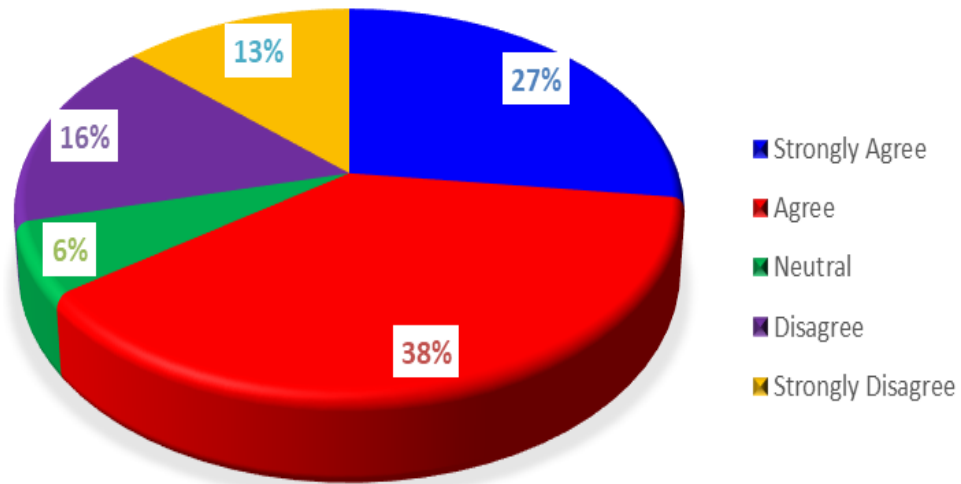


Figure 4.5: Increased Inter-communal Marriages

The results indicate that 10% of the survey participants strongly agreed that marriages among the different ethnic tribes and communities living in Kibra informal settlement encouraged cohesion in the community and was therefore effective in fostering inter-communal cohesion in the informal settlement. The proportion of respondents who agreed with this question statement was 21%. At 38%, majority of the respondents were neutral with regard to this question. About 16% of the respondents disagreed that increased inter-communal marriages had been effective in enhancing cohesion among the different communities living in Kibra and the rest 13% strongly disagreed with this question statement.

Results of the analysis of the question on effectiveness of inter-communal marriages reveal sharply divided opinions among the respondents. Interesting in this analysis is the fact that majority of the respondents were neutral. This implies that from their point of view, these respondents were not sure whether marriages among the different ethnic tribes residing in the informal settlement contributes directly or even

significantly to cohesion among the different communities. Even more interesting is the revelation that the equivalence in the proportion of both positive and negative responders to this question. This indicates that in as much as there was a notable increased instances of inter-communal marriages among the different tribes residing in this informal settlement, it was difficult to substantiate the contribution of such instances to cohesion and integration in Kibra. This sharp division in opinion can be explained by the view that marriages do not, in most instances, happen for convenience purposes but people get into marriages with the people they fall in love with but not necessarily with an express intention to enhance good relationships and cohesion among their different communities or ethnic tribes.

#### **4.3.3 Nature and Extent of Collaboration between Grassroot Organizations and Government Agencies in Community Peace-Building and Cohesion**

The study sought to examine the nature and extent of collaboration between grassroot organizations and government agencies in the process of improving community peace and cohesion among the residents of Kibra informal settlement. To accomplish this task, the researcher developed five questions to guide the undertaking. Specifically, the questions zeroed on establishing government agencies that work with grassroot organizations in fostering inter-communal cohesion in Kibra, scope of partnership between government agencies and grassroot organizations, challenges militating against the collaboration between state agencies and grassroot organizations in fostering peace and cohesion as well as an exploration of strategies that can be pursued to firm up the partnership and enhance achievement of joint objectives.

##### **4.3.3.1 Government Actors and their Partnership with the Grassroot Organizations in Kibra Informal Settlement**

This question sought to establish the specific state agencies that worked with grassroot organizations in anchoring community cohesion in Kibra. In this regard, the



study established that there were at least three state actors that work in partnership with various grassroots organizations to enhance community cohesion in the informal settlement. At the immediate ground level, there were national government administrative offices such as the office of the Assistant Chief, Chief, Assistant and Deputy County Commissioner. Other agencies included the National Steering Committee on Peacebuilding and Conflict Management (NSCPCM) through the Sub County Peace Committees, the National Cohesion and Integration Commission (NCIC) as well as government ministries such as the ministry of public service, youth and sports. These agencies were found to play crucial roles in supporting the activities of grassroots peace and cohesion organizations.

#### **4.3.3.2 Existence of Formal Agreements on Cooperation between Grassroot Organizations and Government Actors**

This question intended to find out whether there was any formal agreements or arrangements between grassroots organizations and state actors in their respective efforts to build sustainable peace and cohesion in Kibra. The study established that there were no such formal agreements. However, it was reported that there were regular collaborations between state agencies or officials of the government and grassroots organizations in enhancing community cohesion especially during electioneering periods or during crises. The main task of the state officials during those collaborative engagements was found to be mobilization of the residents to attend events.

Among the reasons advanced for the lack of formal agreements between the grassroots organizations and state agencies were extensive bureaucracy that undermined swift responses to crises situations as authorization was being sought. The grassroots organizations indicated that the government representatives most of the time did not seem keen and committed to support their efforts but only did so once in a while and

whenever such events attracted the attention of the public. A participant in the FGDs noted thus:

There is so much bureaucracy within government and sort of a don't care attitude. Some officials keep shifting responsibility and this can sometimes be frustrating especially when we are seeking to establish a structured process of engagement that allows for sharing of responsibilities. (FGD 2, Lindi, 5/10/2018)

#### **4.3.3.3 Supportive Efforts Made by Government Agencies to Grassroot Organizations**

This question sought to find out exactly what the government actors contributed in terms of community cohesion in Kibra. The study established that the NSCPCM through the Sub County Peace Committees and the NCIC were instrumental in training of trainers on the facilitation of peace and conflict management programs. The study noted that the peace committees were mostly comprised of professionals who had received some formal training on conflict management or peace and cohesion hence were placed in a better position to train the grassroot members who had not received such formal training yet were on the front line of building peace and cohesion.

Another government affiliated institution that worked in partnership with the grassroot organizations was the National Cohesion and Integration Commission (NCIC). The NCIC conduct training of trainers (TOT) workshops for leaders of credited grassroot organization especially the youth and women leaders on peace building and conflict resolution. An insightful explanation on state institutions working with grassroot organizations was given by a key informant thus:

The NCIC has also been very helpful in training grassroot leaders who in turn train other leaders and the general community on what and how peace and cohesion are achieved. But the problem is that it is the same people who are given the opportunity in training. I suggest that different people be engaged in training so that more people can participate and become agents of peace-building and cohesion.” (FGD 4, Olympic, 11/9/2018)

The NCIC conducted forums in the informal settlement to sensitize the youth on the dangers of radicalization and to strengthen community resilience to enhance the values community cohesion. They use grassroots organizations such as Kibra Women for peace and fairness and Kibra youth for peace among others, as entry point to facilitate dialogue among the diverse communities in the informal settlement. The NCIC hold consultative meetings with the leaders of grassroots organization in order to understand what the community need to create long term peace and cohesion and to ensure that solutions come from the community itself.

The NCIC has also been instrumental in helping the grassroots organization in the informal settlement by providing funding to their peace and cohesion activities. They also provide branded T–Shirt, organize, peace Caravans and expertise in peace and cohesion. According to the respondent from NCIC, the peace experienced in Kibra in 2013 and the period preceding the General Election can partly be attributed to the trainings and other efforts by NCIC and other actors. The NCIC support grassroots organizations by supporting local schools in the informal settlement to start up Amani (peace) Clubs with the aim to change the narratives of conflict ethnicity and cultural diversity.

Another item pointed out as being offered by state agencies and which supplemented the efforts of grassroots organizations was financial support, albeit not in regular reliable portions. Towards this end, the study established that government actors provided funding for grassroots organizations and especially where there was a donor offering funding through the government offices. Ideally, the role of the state actors was to act as the recipients of the funding and subsequently funding the activities spearheaded by the grassroots organizations that were in line with the needs of the donor. The government agencies were also found to support grassroots organizations activities

such as peace caravans by providing branded promotional materials such as T shirts and banners that helped convey the theme of such events or activities.

The study further established that the government agencies supplemented the activities of grassroots organizations by providing security. The provision of security was advanced as critical because the possibility of violence was not far-fetched in informal settings especially where there are long held perceptions of receipt of ‘free money’ from donors whose custodians were the grassroots organizations. This was found to be particularly helpful in the management of peace caravans.

The research also established that government peace organs such as the Peace Committees (PC) (under the National Steering Committee) work in liaison with various grassroots organizations such as Amani Kibra, Kibra women for peace and fairness, Pillars of Kibra among others and various religious groups working in peace building and community cohesion. The DSC uses various approaches of peace-building which includes addressing chiefs meetings (*barazas*) to sensitize the community on peace and cohesion, hold peace caravans and organize the commemoration of international day of peace.

The grassroots organizations were also found to have been able to create awareness about their community cohesion activities through the local administration forum (Barazas), Chiefs are the symbol of national authority at grassroots level hence their participation give legality to grassroots organization activity. The local forums that bring different groups together and ensure that their views represented. The chiefs were also found to have helped mobilize the community members for peace activities. The research also establish that the National government administrative offices also shared information they got from leaders of the *Nyumba Kumi* (Ten Houses) initiative

regarding threats to community cohesion with the grassroots organizations so that they can help create peace in the community. A chief had this to say:

From time to time we get information from leaders of *Nyumba Kumi* about issues they believe are a threat to the community for example domestic violence. We reach out to the GRO concern with such issues to help create peace. (KII 2, 16/8/2018)

The Ministry of Sports, Culture and Heritage and the Ministry of Public Service, Youth and Gender were lauded by the respondents for being supportive to the activities of the grassroots organizations aimed at enhancing peace and cohesion in Kibra. This ministry was acknowledged for supporting, arts and talent show case events organized by the various grassroots organizations in Kibra. The ministry recognized the establishment of 'Kibra Walls for Peace' project by a grassroots organization known as Kibra Hamlets. This is a public art project by the youth, aimed at encouraging unity and cohesion between different ethnic and political groups living in Kibra. Other groups like Kibra Creative Arts (KiCA) organize events at Kamukunji grounds where the youth participants presented dance, music, poetry, theatre and acrobatic performances that explored the theme of peace and community cohesion especially during this election season for example *Uchaguzi Bila Fujo* (Election Without Conflict) concert to propagate peace messages to the community. one of the participants explained thus:

We do many types of events which include street performances. Street performance is a crowd puller so we are able to pass messages of peace building and community cohesion to as many people as possible. But this is also of great benefit to us because we are able to nurturing and showcase our talents and advertise ourselves to the crowd especially those who would wish to hire use for events." (KII 2, 16/8/2018)

Grassroot organizations also work in partnership with the government ministries especially during sports like football held at community play grounds such as Kamukunji grounds. The ministry provided various resources such as trophies, balls, jerseys and other items that are used to reward the winners of the events. The support

from the ministry also included sending its representatives to help underscore and echo messages of peace and cohesion championed by the grassroots organizations.

Other ministries that directly and indirectly supported the activities of the grassroots organizations were the Ministry of Education, Ministry of Environment and Forestry and the Ministry of Labour and Social Services. With permission and authority from the Ministry of Education for instance, the grassroots organizations were able to visit schools and learning institutions within the informal settlement to pass their messages of peace and cohesion to the learners. The Ministry of Labour and Social Services, through its representatives, supported activities such as clean-up exercises that were organized by the grassroots organization in Kibra informal settlement.

The research therefore concluded that there is some form of partnership between the grassroots organizations found in the informal settlement and the government agencies that support community cohesion. However, the government engagement and participation is still considered minimal by the community members. The fragmentation of government structures of peace and cohesion governance pose additional challenge. The respondents suggested that the government of Kenya should dedicate and channel more financial and material resources to help and support the activities of the grassroots organizations in achieving community peace and cohesion and community in the informal settlements. The provision of resources would empower the grassroots organizations and significantly reduce their reliance on politicians and NGO to fund their peace and cohesion activities. Government peace and cohesion stakeholders like the District Peace Steering Committee and the NCIC should work hand in hand with the community to promote peace and cohesion. Further, the respondents felt that the government should assign officers and experts in the field of

peace and cohesion to grassroots organizations to provide professional advice and guide them on how to effectively promote community cohesion in Kibra informal settlement.

#### 4.3.4 Challenges and Opportunities for Grassroot Organizations in View of Achieving Peace and Community Cohesion in Informal Settlements

This objective sought to establish the challenges that impede grassroots organizations from effectively pursuing and entrenching community cohesion in Kibra informal settlements as well as the opportunities that the organizations can seize to attain their objectives.

##### 4.3.4.1 Challenges facing Grassroot Organizations in Driving Community cohesion

To address this question, a Likert scale was formulated comprising ten statements each with an array of five responses for respondents to choose from. Among the research items guiding this particular investigation was negative ethnicity, inadequate government support, volatile political environment, failure to address historical injustices, lack of political goodwill and corruption.

The following figure 4.6 is a summary of findings on negative ethnicity

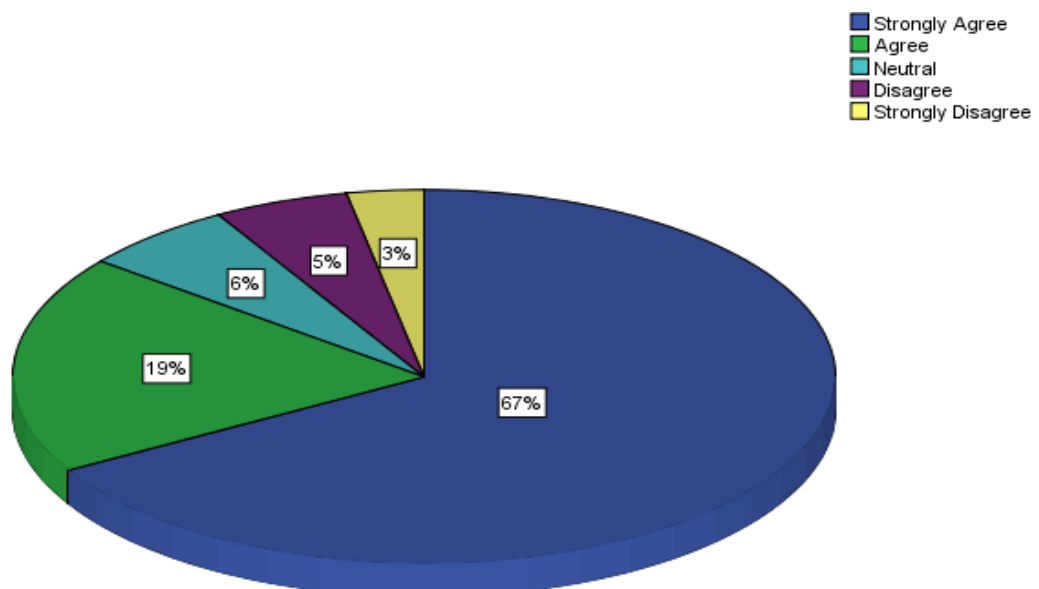


Figure 4.6: Negative Ethnicity as a Barrier Undermining to Fostering Inter-communal  
Source: Field data, 2018

Figure 4.6 indicates that 67% of the respondents strongly agreed that negative ethnicity was undermining efforts made to enhance cohesion among the different ethnic communities living in Kibra informal settlement. About 19% of the participants agreed with this question statement while 6% expressed neutrality. A total of 8% of the respondents held a contrary view with 5% of them disagreeing that negative ethnicity was a barrier to fostering inter-communal cohesion in Kibra and the rest strongly disagreeing with the question statement. Jointly, a significant majority of the respondents, more than 85%, were of the opinion that negative ethnicity was barrier to realization of a more cohesive ethnically diverse community in Kibra informal settlement. This can be explained by the fact that the informal settlement is made of diverse ethnic communities drawn from all regions in Kenya. Further division is brought about by the settlement patterns of these ethnic communities within the sprawling Kibra informal settlement. The different ethnic communities live in small niches defined by their ethnic backgrounds. This has the effect of explicitly segregating the ethnic groups along geographical boundaries hence entrenching the ‘us’ and ‘them’ narratives and stances. Since this has been allowed to happen both deliberately and subconsciously, the ethnic tribes easily get more divided unless steps and measures of cohesion , such as the ones being championed by the grassroot organizations, are put in place to bring back together the already divided ethnic groups in this and other informal settlements.

The subject of negative ethnicity has been explored by many scholars as the principal driver of violent conflicts in Kenya and more so in the informal settings (CIPEV, 2008). The feelings of superiority emanating from ethnic antipathy are rampant among Kenyan communities and informal settings are a melting pot of such diversity and hence the likelihood of violence.



Another aspect that was investigated as a potential barrier of GROs effort in cohesion was lack of government support. Respondents were also asked to indicate their views on whether inadequacy of government support was an impediment to inter-communal cohesion among the different ethnic communities inhabiting Kibra informal settlement. The response was as shown in Figure 4.7.

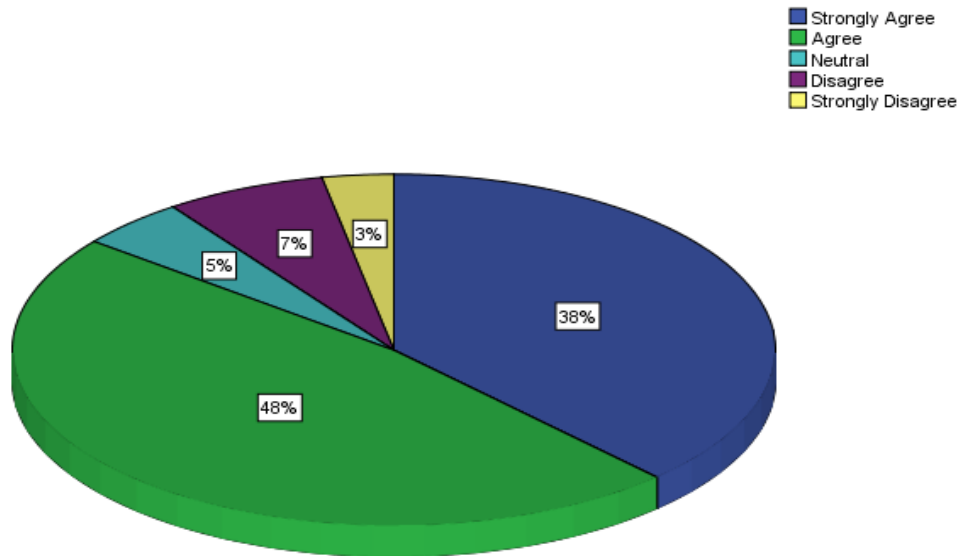


Figure 4.7: Inadequate Government Support Impeding Inter-communal Cohesion  
Source: Field data, 2018

From Figure 4.7, 38% of the respondents strongly agreed that inadequate government support impeded inter-communal peace and cohesion in the informal settlement. About 48% of the survey participants agreed that inter-communal cohesion among residents of Kibra informal settlement was impeded by insufficient government support. Those who expressed impartiality with regard to this question were 5% of the respondents. Approximately 7% of the respondents agreed that inadequate support received from the government towards fostering inter-communal cohesion was an impediment to efforts made by grassroot organizations. Only 3% of the survey participants strongly disagreed with this question statement.

What comes out clearly from the results of this analysis is that for various reasons, the efforts of the grassroot organizations alone have not been adequate in

stemming the problem of segregation and disintegration among the various ethnic groups living in Kibra informal settlement. The noticeable inadequate government support is a challenge to fostering inter-communal cohesion in Kibra informal settlement in a number of ways. First, failure by the government, either national or county or both to provide adequate material, financial and human resource support implies that the little resources the grassroots organizations have become very stretched and thinly spread hence reducing to some extent, the effectiveness of these organizations. Secondly, governments at both levels, through their agents, are usually at the fore front to champion inter-communal cohesion calls. Failure to actualize their talks by providing inadequate resources goes to indicate to various stakeholders that the government is only providing lip service but in real sense not serious in its calls for more cohesive and more united ethnically diverse communities. This has the effect of rolling back some of the gains made along the way since residents of the informal settlement may not take government representative seriously whenever they come to represent the government in various functions.

The third item examined the place of political volatility as an impediment to nurturing peace and cohesion in informal settlements by grassroots organizations. The findings were as illustrated in Figure 4.8.

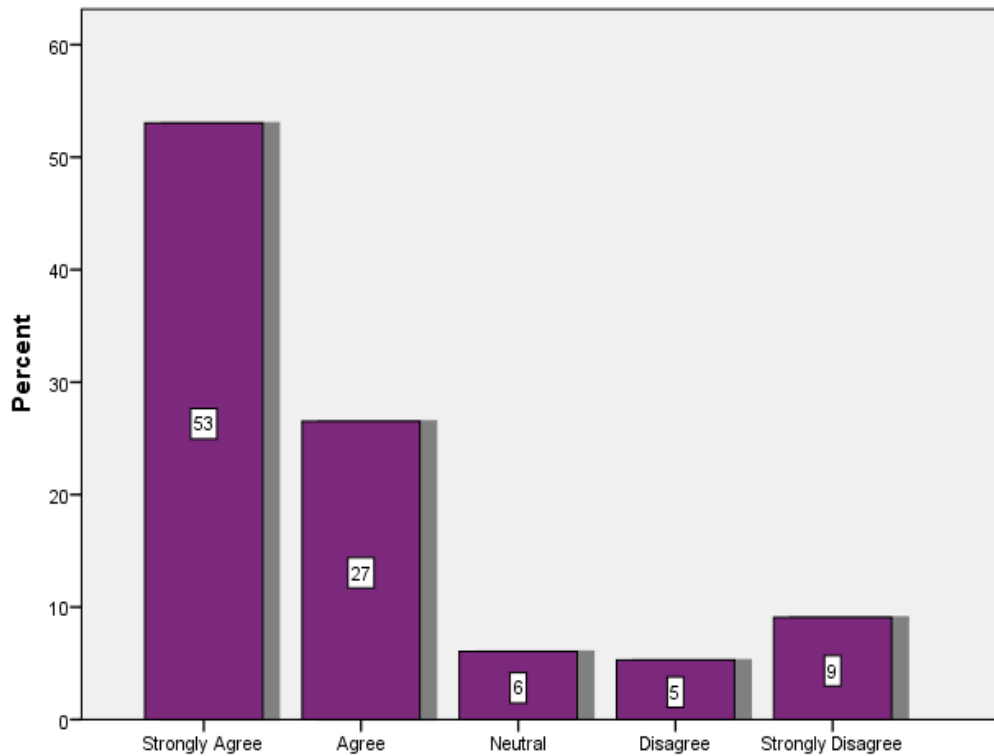


Figure 4.8: Volatile Political Environment as an Obstacle to Fostering Inter-Communal Cohesion

Source: Field data, 2018

Volatility of the political environment was reported to be an obstacle to enhancement of inter-communal cohesion in Kibra informal settlement. A cumulative proportion of 80% of the survey participants responded affirmatively to this question with 53% of them strongly agreeing that volatile political environment derailed inter-communal cohesion efforts made by grassroots organizations in Kibra. The other 27% of the positive responders agreed with the question statement. About 5% of the respondents disagreed with the question statement on volatility of the political environment as a hindrance to cohesion among the different ethnic communities living in Kibra while 9% of the respondents strongly disagreed with the question statement. The rest 6% of the participants were neutral as captured in Figure 4.8.

The findings of the study, indicate that the volatile political environments significantly undermined efforts made by grassroots organizations to enhance community cohesion in Kibra informal settlement. Explosive political atmosphere,

mostly witnessed during electioneering periods, eroded the consolidated gains in terms of ethnic cohesion and roll back advances that have been made by grassroots organizations and the respective communities in enhancing inter-communal cohesion. The practice in Kibra informal settlement, as it is the case in most parts of Kenya, is that political alliances are formulated along ethnic lines. In addition to other desired and undesired outcomes, ethno-political movements and alliances served to divide individuals along ethnic lines especially during elections. Cohesive inter-communal structures that had been built prior to elections are brought down effortlessly and this subsequently sets back the peace and cohesion efforts by grassroots organizations.

The study went further to examine the place of cultural diversity and sensitivity in building intercommunal peace and cohesion. The findings were as presented in Figure 4.9.

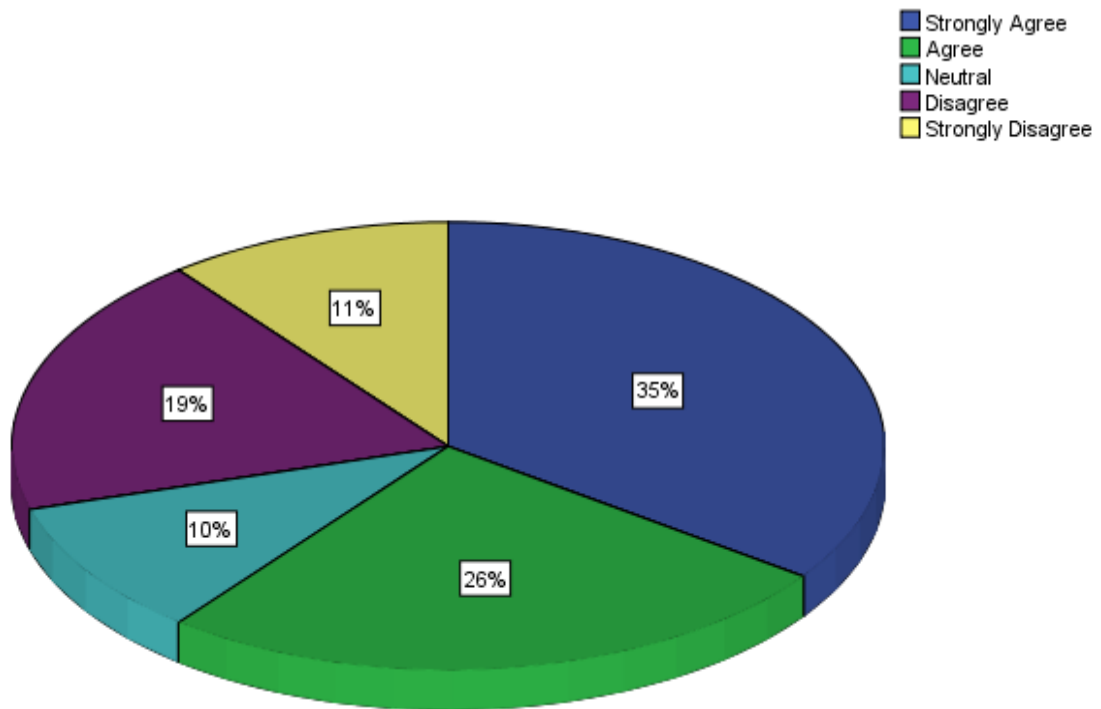


Figure 4.9: Insensitivity to Cultural Diversity  
Source: Field data, 2018

Figure 4.9 clearly indicate that insensitivity to cultural diversity was strongly agreed on by 35% of the respondents as a hurdle to enrichment of community cohesion

among the various ethnic communities in Kibra. Slightly more than one quarter of the respondents, 26%, agreed that this element was a hindrance to efforts made by grassroots organizations towards peace and cohesion. Those who disagreed that insensitivity to cultural diversity impeded inter-communal cohesion in Kibra were 19% of the survey participants while 11% strongly disagreed with the question statement. The remaining 10% of the participants were neutral with regard to this question.

Acknowledging and appreciating the fact the cultures are diverse and different is an important step in embracing people from other cultural backgrounds and living harmoniously with them. Failure to observe these implies that cultural diversity and differences will be a source of disintegration instead of cohesion. This is what can be reliably made of the results presented in Figure 4.9. Insensitivity to cultural diversity potentially creates room for negative cultural stereotypes and other negative expressions towards people of different ethnic backgrounds. Such expressions and connotations widens rifts between people living in ethnically diverse communities like Kibra informal settlements thereby posing great challenges towards efforts made by grassroots organizations aimed at narrowing ethnic gaps and promoting cohesion in such communities.

The subject of historical injustices was explored to establish whether it was a barrier to cohesion in Kibra informal settlement and the findings were as per Figure 4.10.

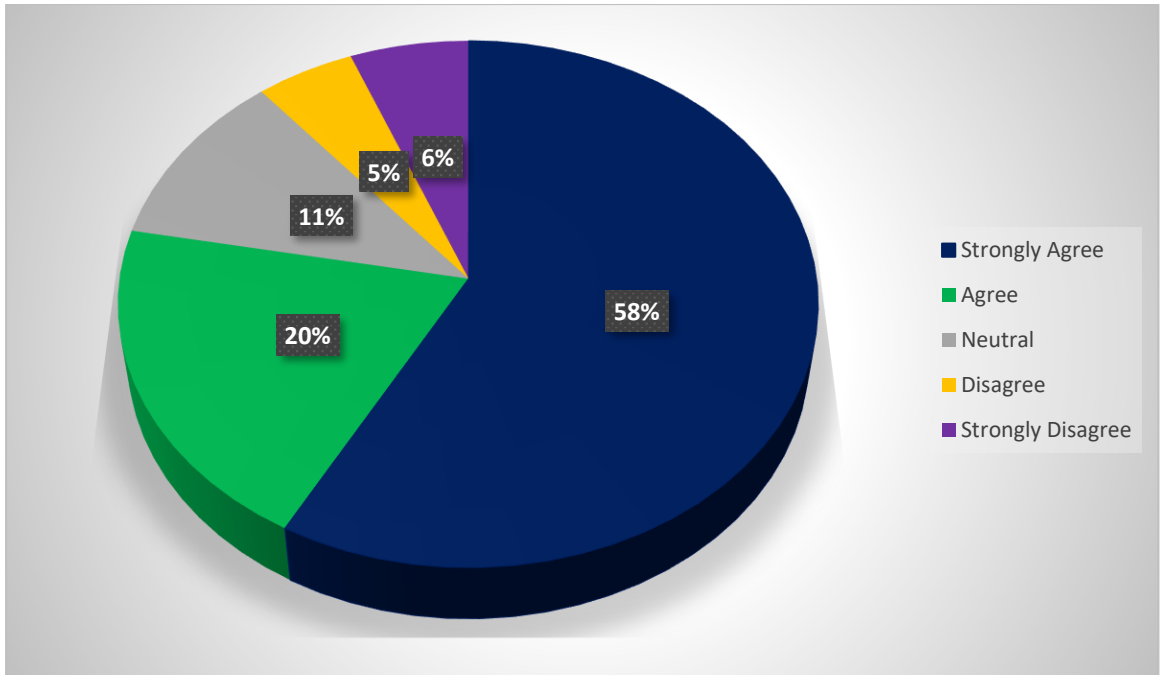


Figure 4.10.: Effect of Failure to Address Historical Injustices Community Cohesion  
Source: Field data, 2018

From these results, 58% of the people who participated in the survey strongly agreed that this factor was a hindrance towards efforts made by grassroots organizations in Kibra to foster cohesion in the informal settlement. Nearly 20% of the respondents agreed that fostered intercommunity cohesion in Kibra was hindered by government's failure to address historical injustices that affected some of the residents of the informal settlement. Of those who held contrary views, 5% disagreed with the question statement while 6% strongly disagreed that failure by the government to address historical injustices that affected a section of the residents of Kibra informal settlement was and impediment to realization of enhanced inter-communal cohesion in the community. The rest 11% of the respondents were nonaligned.

During the key informant interviews, one of the participants explained as follows:

The reality is different from what we speak because there is still deep-seated fear because of historical injustices. The Nubians feel that Kibra belongs to them and that some people have forcefully settled on their land. This is like a time bomb, waiting to explode. (KII 1, 8/9/2018)

Narratives of historical and grievances continue to stand in the way of inter-group reconciliation necessary for cohesion. Unaddressed historical injustices, especially in the form of land allocation by past political leaders and direct use of state power for violence against ethnic groups were deemed to propagate and foster inter-group grievances. From time to time, some of the ethnic groups residing in Kibra informal settlement have aired their grievances regarding historical injustices that were committed against their earlier generations that, to in their view, the government of Kenya has failed to handle. For instance, the Nubian community, who consider the entire area covered by Kibra informal settlement as their native land, have always complained that their land has increasingly been taken away from them not just by various government regimes but also by other communities who, over time, have acquired land in that area and made it their home. Apart from this land issue by the Nubian community, other ethnic tribes in Kibra site various injustices such as social injustices committed against them either by the various government regimes or by other ethnic tribes living in the area. The consequence of these concerns, whether valid or not, is that ethnic communities are pitted against one another whenever conflicts arise. This also potentially explain the geographically segregated ethnic sub-communities within the expansive community of Kibra informal settlement. As shown by the findings of the study, failure to address these injustices, real or imagined, undermine efforts of grassroot organizations to continuously build and maintain a cohesive community in the ethnically diverse Kibra informal settlement.

The study also sought to find out if corruption was a barrier to grassroot organizations effort at community cohesion building. The findings were as presented in Figure 4.11. The findings show that 30 % of the survey participants strongly agreed that corruption among some actors was an obstacle towards realization of the intended

objectives of community cohesion. An equivalent proportion (30 %) of the respondents agreed with the question statement. About 17% of the respondents were indifferent while 13% of the participants disagreed that corruption among some stakeholders was impeding intercommunity cohesion in Kibra. The rest 11% of the respondents strongly disagreed that corruption activities among some actors was hindering efforts made by grassroots organizations to enhance inter-communal cohesion in the informal settlement as presented in Figure 4.11.

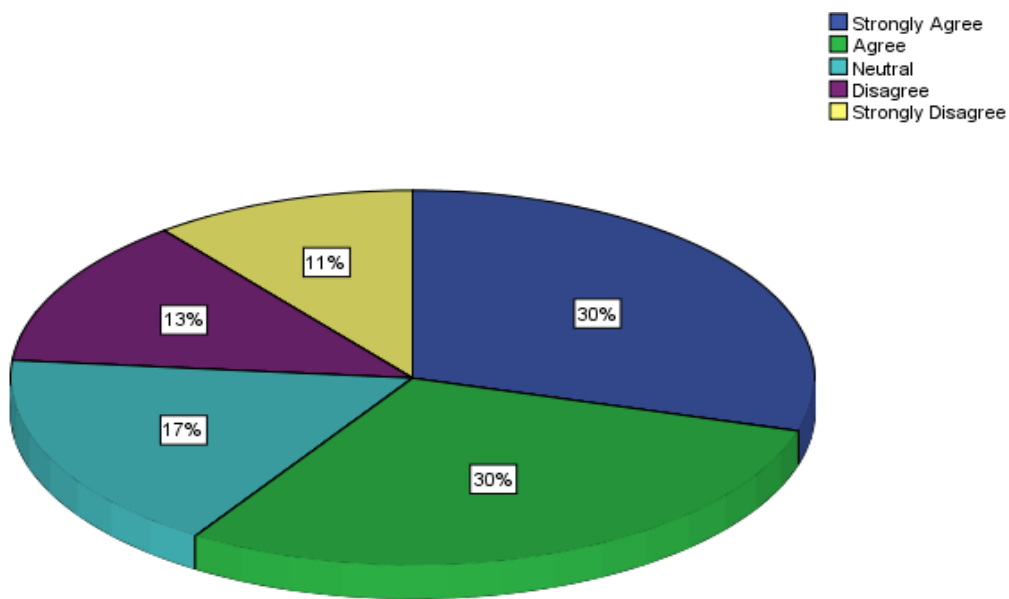


Figure 4.11: Corruption among Some Actors  
Source: Field data, 2018

This finding reveals that corruption is a structural and institutional barrier that significantly undermines efforts of grassroots organizations to attain community peace and cohesion in Kibra informal settlement. Misappropriation, mismanagement and embezzlement of funds entrusted to the grassroots organizations and intended for various activities was reported by the respondents as one way that showed corruption. During the FGDs one of the participants commented as follows:

In some instance, the officers of the grassroots organizations use resources entrusted to them to benefit their own small communities or for their



personal use in the pretext they are implementing their organizations' activities. (FGD 1, Kibra, 6/8/2018)

Corruption-related structural barriers to equitable, accountable and transparent governance also prevent the grassroots organizations from being effective in their activities. Existence of corruption in these and other forms thus become a significant barrier to the effective absorption of funds and resources intended for the noble courses of enhancing community cohesion in Kibra. Entrenched corruption among other various stakeholders also provokes much anger thus increasing fragmentation community cohesion.

Another item of interest to the researcher was participation by the communities in community cohesion activities as depicted in Figure 4.12. Approximately 25% of the respondents strongly agreed that poor communal participation arising from competing interests with economic activities impeded determinations made by grassroots organizations to foster inter-communal cohesion in Kibra. Another 42% of the participants responded positively to this question by agreeing that competing interest and activities such as economic activities derailed grassroots organizations' efforts to foster cohesion among the different ethnic communities residing in the informal settlement. About 8% of the respondents agreed with the question statement, 14% disagreed with it and 11% strongly disagreed with it.

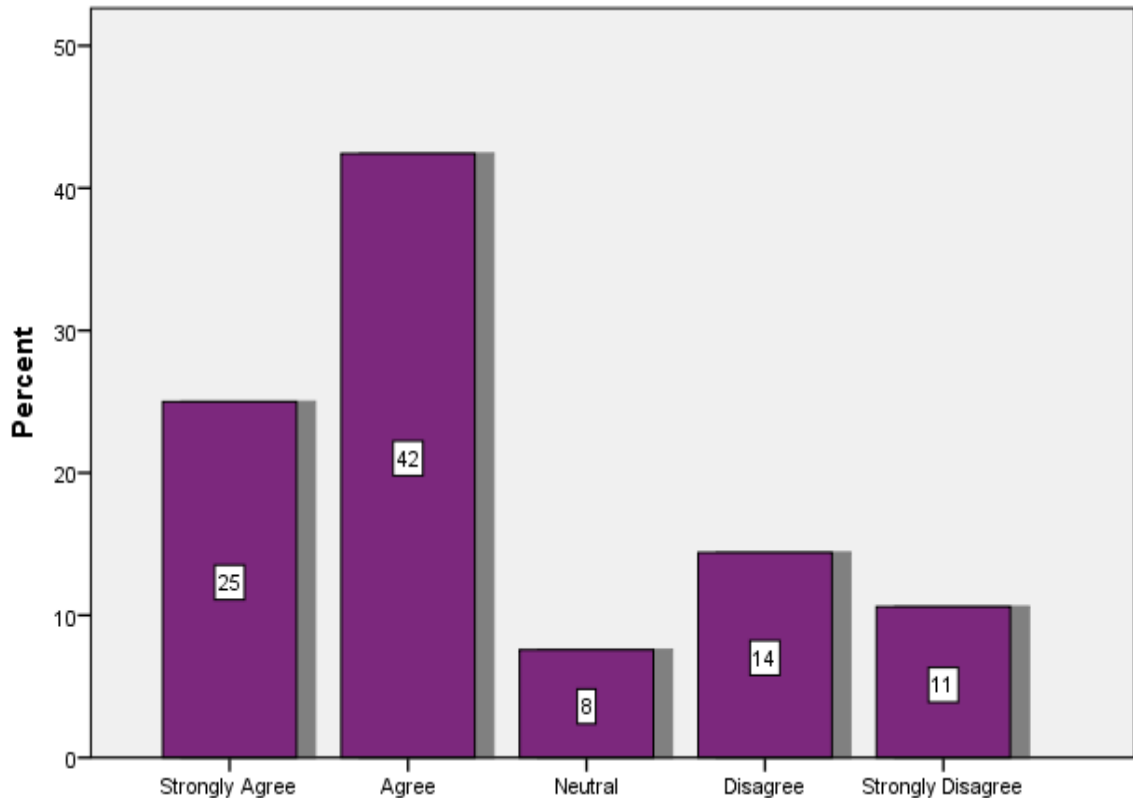


Figure 4.12: Poor Communal Participation Arising from Competing Interests with Economic Activities

Source: Field data, 2018

Going by the data on gender and age of the respondents in the earlier sections of this chapter, it is clear that participation in grassroots organizations' activities aimed at entrenching community cohesion is affected by the need for residents of the informal settlement to go out and participate in income generating activities. This can be attributed to the fact that these are people who struggle to make ends meet and failure to go out to engage in gainful employment means that they will not get their basic necessities. Consequently, they are highly likely to be torn between voluntarily participating in the grassroots organizations' activities, which in most instances they do not get any income, and going out to engage in income generating activities. More often, they will choose the latter over the former hence poor communal participation in this equally important initiative.

The place of financial reward expectations was also explored to ascertain whether it was a hindrance in any way to GROs engagement with peace and cohesion as shown in Figure 4.13.

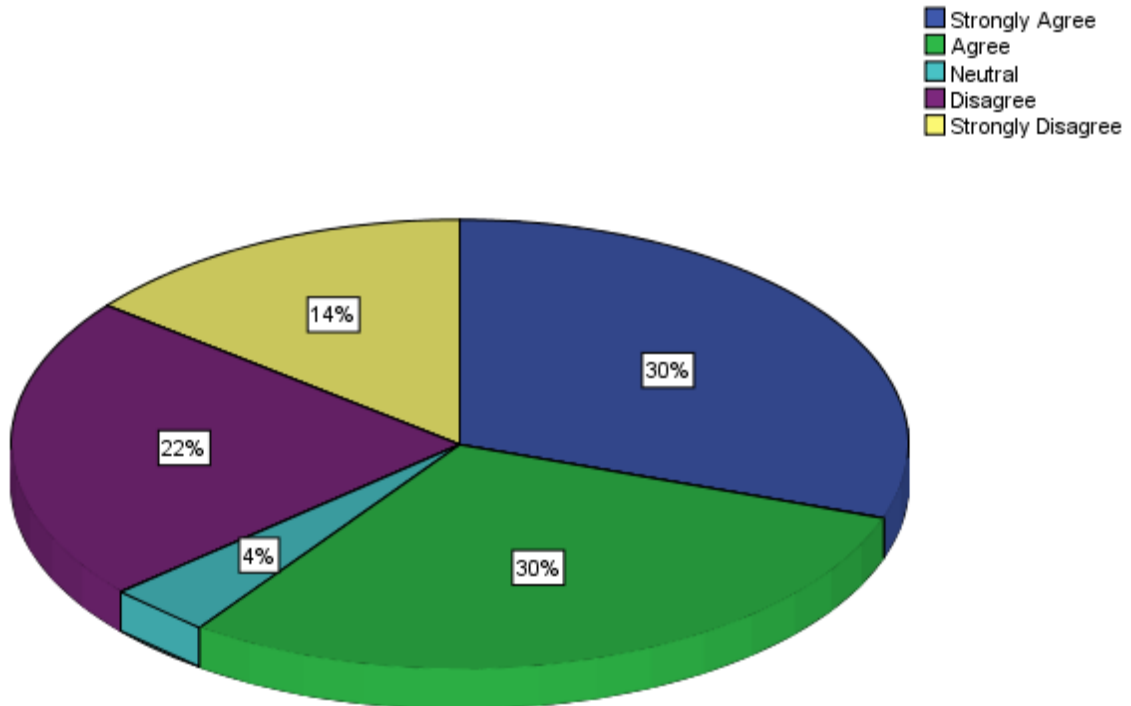


Figure 4.13: Financial Incentives Expectations  
Source: Field data, 2018

From the analysis of the collected data, it was established that 30% of the respondents strongly agreed that financial reward expectations derailed efforts made by grassroots organizations towards enhancing inter-communal cohesion in Kibra informal settlement. An equal proportion of the respondents agreed with the question on financial reward expectations as a hindrance to enhancement of inter-communal cohesion in Kibra. About 22% of the respondents disagreed with the question statement while 14% of them strongly disagreed that expectations by participants in different activities organized by grassroots organizations aimed at enhancing inter-communal cohesion in Kibra impeded realization of the objective. Only 4% of the respondents were neutral as indicated in Figure 4.13.

This finding on financial incentives expectations is, by extension, related to the immediate previous finding on competing interests. The almost unwritten rule in informal settlements like Kibra is that participation in any community activity must be accompanied by financial or other material compensations, but mostly financial incentives from the grassroots organizations. The ‘justification’ for this expectation given by the participants, especially adults and the youth, is that they would have been engaging in more meaningful income generating activities. The reason therefore this has been identified as a challenge by majority of the respondents is that failure to incentives the participants financially will negatively affect participation rates of the residents of the informal settlement. This therefore poses a great challenge to the grassroots organizations.

Resource allocation also formed a key part of the investigation into the barriers of peace and cohesion as undertaken by GROs and the results of this question are depicted in Figure 4.14.

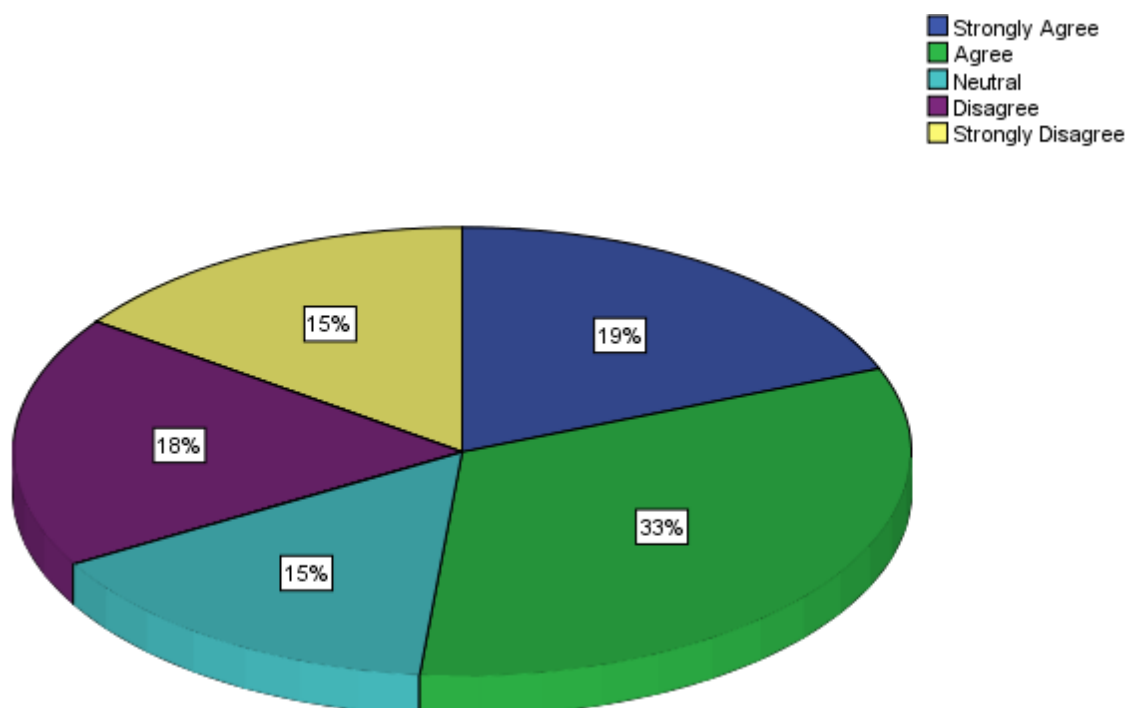


Figure 4.14: Poor Allocation of Resources Due to Poor Prioritization  
Source: Field data, 2018

The findings of the study indicated that nearly one third of the respondents, 33%, agreed that poor allocation of resource meant for enhancing inter-communal cohesion due to poor prioritization was a challenge to fostering community cohesion. The proportion that strongly agreed with this question statement was 19% while 15% of the respondents were neutral. Approximately 18% of the respondents disagreed with the question statement and the rest 15% strongly disagreed with it as shown in Figure 4.14.

Prioritization sets the organizational agenda in respect of what really matters, which is reflected in how not just resources are allocated but also the order of projects and activities organizations intend to implement. Done well, good prioritization of an organization's activities, projects and resources is highly likely lead to successful projects. Otherwise poor prioritization leads to project failure. Because the grassroots organizations are involved in carrying out numerous projects and activities within a calendar year, they need to be highly organized failure to which the activities will either not take off or even achieve the intended goals and objectives. It is however emerging from the finds of the study that effective prioritization is one of the challenges the institutions have which in turn affects the outcomes of their activities. It can be said, for instance, the scheduling of sporting and arts activities during school days by some of the organizations reflects on poor prioritization because during such period most of the youth who are targeted by such events are not available. Further, as pointed out during the interviews, allocation of significant resources to less intensive projects and activities also leaves the major activities deprived of resources hence poor outcomes of such activities and projects.

Finally, the subject of leadership and political goodwill was explored to establish whether it had any bearing on the implementation of peace and cohesion programmes by GROs. The results on this question are shown in Figure 4.15.

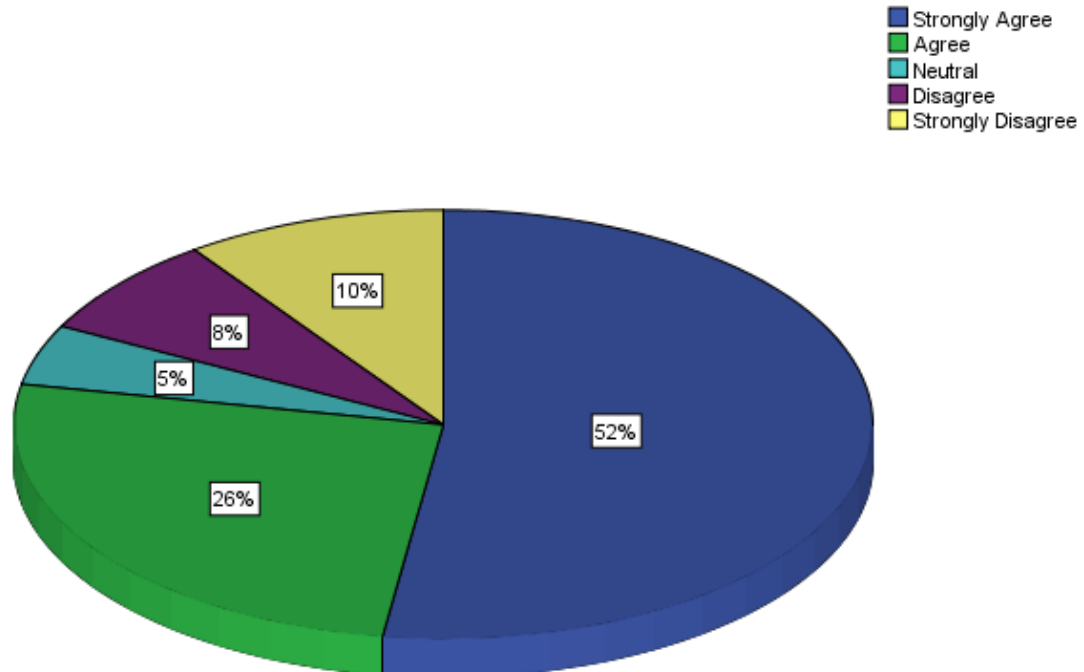


Figure 4.15: Lack of Political Goodwill  
Source: Field data, 2018

The findings indicated that slightly more than half of the respondents, 52%, strongly agreed that lack of political goodwill obstructed efforts made by grassroots organizations in Kibra towards fostering inter-communal cohesion among the various residents of the informal settlement. Just over one quarter of the respondents, 26%, agreed with this question statement while 5% of them expressed indifference as shown in Figure 4.16. Out of the remaining 18%, 8% disagreed that fostering of inter-communal cohesion in Kibra was impeded by lack of political goodwill while the other 10% strongly disagreed with the question statement.

Voluntary decisions by political stakeholders to support activities of grassroots organizations in fostering inter-communal cohesion are quite essential in weaving an ethnically diverse cohesive community. The findings here imply that there are chances that politicians in Kibra informal settlement do not voluntarily come forward to support

the activities of the grassroots organizations in promoting and fostering cohesion among the different ethnic communities living in Kibra. This finding is therefore consistent with the one on volatile political environment in the sense that if politicians come forward to promote cohesion among the different ethnic groups, then they would pit them against one another during political contests.

Donor conditionality was found to be a major challenge that the grassroots organizations faced in their operations. Some of the respondents indicated that the donors restricted the nature of activities that they would engage in in terms of community peace campaigns. Other donors circumscribed the number of activities that a grassroots organization should carry out within a given time span. These restrictions reduced the effectiveness of the grassroots organizations because, as the respondents indicated, in order to achieve cohesion in the informal settlement, sustenance of the activities was crucial.

Survey participants also expressed concern that mushrooming of many grassroots organizations that deal with community cohesion undermined the essence of grassroots organisations that are active in enhancing community cohesion in the informal settlement. Some of them have been found not to be genuine but have been established to be used as sources of income by their founders. This would in effect scare off genuine donors, well-wishers and NGOs and affect their funding and activities thereby rolling back the gains made in creating a community that is peaceful and cohesive.

Other respondents identified poverty as a barrier because it led to manipulation of the youths who disrupt peace in the community. The manipulation comes in the sense that people, especially men and youths are bought to demonstrate and disrupt peace and cohesion. Low education level among majority of the residents was also identified as a challenge. A key informant explained that:

Since most of them are not adequately formally educated, they cannot think for themselves or by the constitution. They always follow what the politicians say. They believe that what the politician that they believe in has said is right and final.” (KII 4, 2/9/2018)

Failure by donors and well-wishers to avail activity funds in time was also found to be a major concern among majority of the respondents. Some of the survey participants indicated that when funds were not availed in time, the grassroots organizations were incapacitated because they were not in a position to carry out their planned activities. Compensating attendees of various events was also not possible and this meant that whenever the attendees were invited for meetings, majority of them would not show up until they were assured that their stipend was readily available.

In other words, human capital and skills for community cohesion can be undermined where donors’ priorities shift too regularly. Moreover, suspicion and competition amongst donor organizations might be impeding information sharing that is critical for coordination and collaboration in peace-building efforts. This issue is compounded by the evolving nature of international funding. Donors and development partners are required to demonstrate measurable performance records for investment of their resources, but it remains very difficult to measure “social cohesion.” Even though the concept is difficult to measure, however, it does not mean that is not a critical need for the realization of stable peace and human development. Consequently, the grassroots organizations would be at a loss and any progress they had previously made would be eroded gradually whenever they were inactive.

#### **4.3.4.2 Opportunities for Grassroot Organizations to Enhance their Effectiveness in Community cohesion in Kibra**

This study item sought to establish the available opportunities that grassroots organizations could capitalize on to enhance their effectiveness in building community cohesion. Among the opportunities reported by the respondents were partnerships with



non-governmental organizations, collaboration within and between the grassroots organizations, among others. These opportunities are discussed hereunder.

The study established that grassroots organizations, the local communities as well as the government agencies did not work together in planning the activities and programs. The effect of the lack of coordination and internal coherence led to duplication of programs and rejection of funding opportunities by potential donors citing repetition. It would thus be important for the grassroots organization to work together and with the government in planning and sharing of responsibilities to avoid duplication and undercutting each other in terms of funding.

The study also established that the grassroots organizations did not have their own sustainable streams of funding and were entirely dependent on donor funding. The respondents suggested that beginning or setting up income generating programs would not only empower the community by way of employment but also provide the organizations with the required funding to carry out their activities without having to rely on donors.

Moreover, the respondents suggested the establishment of a structured engagement between grassroots organizations and the community to entrench community participation in their activities and programs. The study established that this suggestion was informed on the understanding that the community did not fully own the programs and hence treated them as income generating pathways where they only attend if they were paid to do so. As such, the community did not fully understand their role and input in the process.

The respondents acknowledged that grassroots organizations in Kibra Informal settlement worked in partnership with Non-Governmental Organizations (NGO) to promote and champion the peace and cohesion process in the study area. For example

before the 2017 elections various NGO operating in the informal settlement such as Kibra which included *Umande* Trust, *Octopizzo* Foundation Shofco, *Hodi* Africa, Map Kibra Trust among others organized formed a collaborative peace forum with Grassroot organizations to break down prejudices, encourage intercommunity dialogue create awareness about peaceful General Election. Organizations such as Carolina for Kibra have formed a sub group known as *Jamii ya* Kibra composed of stake holders from various grassroot organizations working on peace and cohesion programs in Kibra to help in the coordination of peace activities and to avoid duplication.

The respondents also admitted that much of the peace and cohesion activities by the grassroot organizations were funded by NGO. NGOs like Carolina for Kibra, Shining Hope for Communities (SHOFCO), *Umande* trust were mentioned by the respondents as the NGOs providing support to grassroot organizations in form of funding, leadership training and also organize grassroot communities to pool resources and gain ownership for their activities. Umande trust offer services such as providing affordable toilets for Kibras residents and use such services as entry point for peace and cohesion dialogue.

*Kenya Tuna Uwezo* (We Have the Power) was also mentioned as one of the NGO that has played an instrumental role in reduce politically-motivated conflict, interethnic violence and sectarian violence in the informal settlements in Nairobi. *Kenya Tuna Uwezo* helped grassroot organizations to develop the technical and organizational capacity train leaders and organize various to work effectively with one another across ethnic lines to create community cohesion in the informal settlement. *Kenya Tuna Uwezo* formed ‘Cohesion champions’ composed of volunteers from the grassroot organizations and the community to help spread the message on community cohesion. The cohesion champions used the social media platforms such as WhatsApp

and Facebook to help the youth to interact and dialogue with one another. This is an indication that there is a consultative effort by various stake holders to enhance community cohesion in Kibra informal settlement.

In a nutshell, there existed various opportunities which if the grassroot organizations capitalized on could enhance their effectiveness in building sustainable community cohesion.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter provides a summary of the research findings on the role of grassroots organization in the development of community cohesion in the informal settlement of Kibra, Nairobi County. The chapter also includes; conclusions, related recommendations derived from conclusions and suggestions for further research.

#### **5.2 Summary of the Research Findings**

##### **5.2.1 Nature of Grassroot Organizations that predisposes them as Viable Platforms for Community Peace–Building and Cohesion**

The research findings revealed that the grassroots organizations in Kibra informal settlement are locally based and can begin in the neighbourhood, a mosque or church. They developed from experiences and needs shared by the members of the community. For example, Kibra women for peace and fairness began as a project to help the girl child and the women who had suffered gender based violence in the informal settlement. However, after experiencing violence of 2007/2008 general election, the women within the project saw a need to enhance peace and cohesion within the community.

The people centred characteristic of the grassroots organizations is shown by their inclination towards improving the quality of life and social betterment of those living in the informal settlement. They advocate for peaceful coexistence and formation of all-inclusive multi ethnic organizations with the aim of transforming the attitude of the community towards a more peaceful and cohesive existence.

The grassroots organizations operate on voluntary basis and the membership consists of volunteers who perform most of peace and cohesion activities done by the organizations. The members volunteer their time, rather than funding or other

resources. However, in some cases members provide funds to group members who are in distress. The leaders of the grassroots organizations are the main volunteers because they are intensely involved in the running of the organization. Volunteerism in grassroots organization activity is a show of community solidarity. Personal commitment, cultivation of inclusivity, community empowerment are the force behind the agenda of community cohesion. However full volunteerism is hampered by the fact that members have low incomes as they depend on daily manual work to survive. The members therefore have to balance between volunteering in grassroots organization activities and to fend for a living.

Grassroot organizations are also characterized by participation. The community members participate in activities such as communal clean-ups, sports and street theatres, which help a great deal in community mobilization. The leaders of grassroots organizations then use such opportunity to pass messages of community cohesion. Grassroot organizations work in partnership with the national local administrations (Chiefs' office) to enhance security through community policing. The community members participate in the monthly security meetings that bring together the grassroots organizations, the NGOs and the police, to jointly take responsibility for and develop solutions for local safety and security. Participation is very crucial for trust building; transform relationships, and bringing community members together to take responsibility for their own community peace and cohesion agenda.

### **5.2.2 Effectiveness of Strategies Employed by Grassroot Organizations in Community Peace–Building and Cohesion**

The research revealed that most of the organizations use sports such as football to bring people together. Organization such as Carolina for Kibra, Ghetto Light and Amani Kibra hold annual soccer tournaments for thousands of the youth. The sports,

the league bridges ethnic and gender divides in the community, teach leadership, solidarity, and civic service. Competing teams must reflect the ethnic diversity of Kibra, and this creates rare opportunities for inter-ethnic teamwork, friendship and to keep the youth out of drugs and violence in the community. For example, in 2008 a street soccer tournament was organized after 2007/2008 post-election violence to promote peace and reconciliation and to mobilize youth participation in the exercise. During the match breaks, reconciliation messages were shown through activities such as poems and music. At the grassroots or community level, sport can be seen to provide a useful way of creating an environment in which people can come together to work towards the same goal, show respect for others and share space and equipment. Sports have also been used as a deterrent by teaching the values of good sportsmanship, teamwork, respect and communication skills needed to reduce tensions and prevent conflict and violence. These community sport networks, when inclusive, are an important source of social networking, helping to combat exclusion and fostering community capacity to work collectively to realize opportunities and address challenges.

Another strategy that has been used by the grassroots organizations is environmental cleaning which is done through organized clean-up campaigns. Gatwekera Umoja Usafi Mandeleo (GUUM), Ghetto Light Youth Group and many other GROs have members drawn from all the fourteen villages who participate in clean-ups. The trash (plastics, metals and glass) are recycled (what they term as *Taka ni Pato* or Trash is Cash) into reusable retailed products such as briquettes and shopping bags for sale in local markets. These generate income for the youth and women thus resulting in a reduction in unemployment which according to Cramer, (2011) constitutes a key cause of violence in developing countries.

Grassroot organizations also use cultural activities for community cohesion. Youth group such as Kibra Hamlets, Ghetto light, Kibra Creative arts Kibra Hamlets and others conducted peace concerts at community play grounds to preach peace during electioneering period of 2013 and 2017. They used slogans like *Uchaguzi Bila Fujo* (Election without Violence), *Hakuna Matata Kibra* (No violence in Kibra) to shun violence and create awareness on peace and community cohesion. Other Grassroot organizations also engaged in other forms of art such as creating cartoons, graffiti for example *peace wanted alive in Kibra*, painting, music and dance not only to pass peace messages, but also to nurture local talent, and prevent crime in Kibra.

### **5.2.3 Partnership between Grassroot Organizations and Government Agencies Working Towards Peace and Cohesion in Kibra Informal Settlement**

Government institutions such as the NCIC and NSC, work in collaboration with the grassroot organizations in Kibra informal settlement and have continuously made effort to encourage the youth and other community members to be part of their peace and cohesion campaigns, They liaise with the local grassroot organization to hold rallies to create awareness on peace and cohesion.

The government institutions also support clean-up activities organized by the grassroot organizations by providing security, event attire and banners bearing peace and cohesion messages. Besides the campaign being an effective reminder to people about the importance of keeping their neighbourhood clean and green, engaging youth in environmental protection also creates direct impact on changing youth behaviours and attitudes. Such youth engagement also creates the necessary networks needed for bonding and cohesion.

Some grassroot organizations like, Amani Kibra, Carolina for Kibra, Kibra creative arts and Kibra women for peace and fairness identify opinion leaders in the

community and train them on issues of peace, conflict management and cohesion. These leaders are in turn expected to help the members of the organization penetrate into the community to create awareness on peaceful coexistence.

#### **5.2.4 The Challenges and Opportunities of the Efforts of Grassroot Organizations in Attainment of Community cohesion in Kibra Informal Urban Settlements**

The respondents identified many barriers to peace and community cohesion in Kibra informal settlement. Most respondents mentioned that the tension between different ethnic groups was a barrier to efforts by grassroot organizations in creating peace and cohesion in the community. This is because a bond of ethnic identity holds together individuals sharing a common ethnicity and people have innate inclinations towards interacting, trusting and co-operating with those they perceived to be similar to them than those who are dissimilar because of perceived-threat. Many community members erected imaginary walls between ethnic communities and are therefore deeply ignorant of one another's histories and cultures. These psychological barriers are centered on national narratives and collective memories, and which hinder any changes in belief systems and attitudes towards the other ethnic communities.

Some of the respondents indicated that poverty was a barrier to peace and cohesion in Kibra. Lack of shelter and adequate housing are factors that hinder peace and community cohesion. In all regions respondents indicated that when security measures and social protection are poorly provided or are absent then social inclusion is compromised. Poverty has led to manipulation of the youths who disrupt peace in the community. The manipulation comes in the sense that community members are used by used by politician to conduct demonstrations and disrupt peace. This is also coupled by high rate of unemployment which not only leads to poverty but is also a factor that inhibits the community capacity to engage in the social life of the community. Many of



the residents spend most of their time looking for odd jobs to make ends meet and have no time to participate in activities organized by grassroot organizations unless there is some monetary reward for participation.

The research findings also showed that national and local politics hampered peace and community cohesion by creating tension during the electioneering years. The political elites mobilize their supporters along ethnic lines to promote a sense of ethnic solidarity and those with different political views and leanings are discriminated. This create animosity between particular social groups and therefore undermine the efforts made by grassroot organizations towards community cohesion. Consequently, this create a profound level of distrust and fear between the different ethnic communities that exist in Kibra informal settlement.

Most of the respondents cited lack of enough resources as a barrier to sustainability of activities that create community cohesion. They cited lack the capacity for the preparation and implementation of the strategies such as the use of sports or cultural activities that were aforementioned. Lack of resources is also a barrier to proper informational and promotional campaigns for peace and community cohesion advocacy with the wider community. Lack of resources is also enhanced by competition among organizations with a similar, or even a different focus especially if they share a funder. Besides, some of the organizations suffer from mismanagement of available funds hence the collapse of the organization before it does any tangible activities. Lack of government support was cited by some respondent as barrier to the organizations' effort to create peace and community cohesion. This is an indication that there are few forums where members of grassroot organizations can participate in decision-making.

All of these barriers are interrelated and influence each other to the degree that it is sometimes difficult to separate them from one another. However for the general

perception of the community members about peace and cohesion in Kibra, the respondents indicated that Kibra is becoming more divided on political basis.

With regard to low literacy level of community members, which was found to be a key barrier in this study, the respondents pointed out that people suffered from low self-esteem, and possessed little ability for critical thinking. They also become victims of deception. Many of the respondents argued that high illiteracy levels made it easy for politicians to instigate tribalism, which in turn made it very difficult to create cohesion among the residents.

### **5.3 Conclusion**

Kibra informal settlement had experienced cyclical violent conflicts especially during elections in Kenya. The diverse ethnic communities that reside in the informal settlement were polarized according to their political affiliation, a fact that greatly eroded inter communal trust and strained the relationship of the community members. The experiences of the cyclical nature of the conflict in the informal settlement pushed the some of the existing grassroots organizations to include community cohesion as one of their agenda and in some instances, completely new organizations were formed to deal with peace and cohesion in the vast informal settlement. From the research findings, it is clear that the main factors that predispose grassroots organizations as the most appropriate anchors of community cohesion include; emphasis on citizen participation in their activities, focus on partnerships and alliances with various actors to increase ownership of processes and outcomes, as well as, a sense of spirituality in skilfully dealing with adversaries. The findings further show that great success has been achieved by grassroots organization in their efforts to enhance community cohesion in the informal settlement. In terms of strategies used by the grassroots organizations to anchor the peace and cohesion programs, the study established that sports, community clean ups, theatre arts and even self-help empowerment projects had been effectively

used by the grassroots organizations to mobilize members of the community to participate in their activities. Greater youth involvement in community activities like communal clean-up has created a business opportunity in *Taka Ni Pato* (waste is wealth) project that encourages the recycling of waste products and offers employment opportunity for the youth. Sports initiatives like football tournaments organized by grassroots organizations such as Amani Kibra and supported by NGOs such as Carolina for Kibra has also helped in youth to nurture their talents in football. The study thus concluded that the strategies used were fairly effective as they enhanced contact among the settlement's diverse groups, which is very crucial in building trust and bridging the pre-existing differences among them. This was demonstrated by changes in social solidarity that had occurred due to the peace and cohesion initiatives instituted by grassroots organizations.

The findings of the study further demonstrate that grassroots organizations have worked in partnership with government agencies as well as NGOs such as Umande Trust, Carolina for Kibra among others in driving community cohesion. The government agencies and NGOs were found to have been crucial in funding the activities of the grassroots organization and training of leaders in conflict resolution and management skill. The essence of these collaborations was the amplification of the grassroots organizations' activities giving the influence some of the collaborators such as the government officers had. Overall, the collaboration helped build the synergy that was necessary in entrenching peace and social cohesion work by integrating it in ordinary processes and activities of the community.

However, the grassroots organization have face a number of challenges such as lack of enough fund for the peace and cohesion activities. Political affiliations during elections erode the effort made by the grassroots organizations to bring the communities

together. The residents of the informal settlement are of low income who on rely manual jobs to sustain their lives hence offer minimum voluntary participation in peace and cohesion activities. There ae no proper policy put in place by the government regarding the formation and activities of grassroots organization in the informal settlement. This has led to the proliferation of many grassroots organizations with similar agenda for community cohesion resulting in competition for funding from donors and ineffectiveness in their activities.

Grassroot organizations have the potential to create a peaceful and cohesive community and provide alternative constructive ways to solve imminent conflicts and prevent the future occurrence of violence because they have the local knowledge. Proponents of grassroots approach to community cohesion like Lederach argue that if executed properly grassroots organizations cohesion initiative have the potential to anchor the peace and cohesion process both locally and eventually nationally because of their capacity to manage conflict in an all-inclusive and constructive manner and facilitate joint problem-solving processes. Support for grassroots organizations should come from local political stakeholders, government officials and civil society who are key element of development of community cohesion particularly in post-conflict regeneration. Grassroot organizations actors should be included in all phases' peace and conflict from the very beginning peace negotiations to-peace transition and implementation of agreements to post-conflict transformation. Inclusion of grassroots organizations is important because it help to integrate perspectives of a broader society and also increase the chance of reaching a broader political and social consensus that is necessary to make peace agreements sustainable. Lederach proposes the need to build peace and cohesion from the bottom up, the top down and the middle out. Strengthening of local capacity is therefore the most important contributions to community cohesion

at relatively low cost that could have large payoffs for longer-term national peace and cohesion.

#### **5.4 Recommendations**

It is important to move from the traditional method of dealing with conflict and peace building to a more contemporary method with localized approaches that involve grassroots organization at community level. This is because the communities possess the know how about the society better than other sectors because they have the local knowledge of the specific needs, sensitivities, assets and limitations of a particular area, as well as the sources of strife (Global Communities Report ,2013). Communities must “own” the process of their reconciliation for it to be sustainable in the long term. When local actors resolve differences at the community level, they share both a sense of ownership and accountability, which makes their collective work toward a common goal more fruitful and successful.

When devising peace and cohesion policies, the policy makers and analysts should ensure that local aspects of peace and cohesion are consciously planned and included in the policy roadmap towards peace for example the use of local peace committees. Peace forged at the national level can be strengthened by community-level peace building efforts, and investment at the local level lays the foundation for national cohesion and effective governance.

There should be safeguards to ensure that local peace building and cohesion initiatives are connected vertically and horizontally across the country in order to produce a synergetic effect of peace and cohesion. Horizontal peace and cohesion initiative helps in creating a bonding relationship that ties people to each other whereas vertical peace and cohesion initiative create a relationship between the people and their government. Both the government and grassroots organization should work together to

achieve national cohesion. Greater government support of community based peace initiative is therefore very necessary.

International organizations and Donors have effectively supported the development of a strong set of grassroots organizations for peace and cohesion in Kibra area. However, the peace and cohesion initiatives still remain weak largely due to the fact that some of these organizations are merely conduits for international and donor funding. A proper supervision of grassroots organization by the government is therefore very necessary in order to curtail the proliferation of grassroots organization and weakening of peace and cohesion effort in Kibra.

### **5.5 Suggestions for Future Research**

Future research needs to be done on the relationship between the international donor funding, proliferation of grassroots organization in the informal settlement and the attainment of peace and cohesion. This is important as it will generate data that can be used to compare the findings of that study with those of this study to find best practice. Research can also be carried out on the evaluation of the work of international organizations and the well-being of the residents in the informal settlement.

## REFERENCES

- Abegunde, A. A. (2009). Community based organisations in the sustainable development of rural areas of Atiba L.G.A., Oyo state. *Journal of the Nigerian Institute of Town Planning*, 17, pp. 1–14.
- Abegunde, A. A. (2009). The role of community-based organisations in economic development in Nigeria: The case of Osogbo, Osun state, Nigeria. *International NGO Journal*, 4, pp. 236–252.
- Abegunde, A. A. (2010). A study on the impacts of communal conflicts on physical development of settlements in South Western Nigeria (Doctoral dissertation). Obafemi Awolowo University, Ile Ife.
- Abrams, D. (2011). Wherein Lies Children's Intergroup Bias? Egocentrism, Social Understanding, and Social Projection. *Child Development*, 82(5), pp. 1579–1593.
- Abrams, D. (2010). *Processes of prejudice: Theory, evidence and intervention: Equalities and Human Rights Commission* (Research report 56). Retrieved from December 20, 2019 from <https://www.equalityhumanrights.com/sites/default/files/research-report-56-processes-of-prejudice-theory-evidence-and-intervention.pdf>
- Adan, M., & Pkalya, R., (2006). *The Concept Peace Committee. A Snapshot Analysis of the Concept Peace Committee in Relation to Peacebuilding Initiatives in Kenya*. Nairobi: Practical Action.
- ADB (2013). Engagement in Fragile and Conflict-Affected Situations. The Role of Women in Peacebuilding in Nepal. Asian Development Bank Publication Stock No. ARM135756-2.
- Adler, P., & Kwon, S., (2002). Social Capital: Prospects for a New Concept. *The Academy of Management Review*, 27(1), 17-40.
- Agee, J. (2009). Developing Qualitative Research Questions: A Reflective Process. *International Journal of Qualitative Studies in Education*, 22(4), pp. 431–447.
- Aiken, N. T. (2008). Post-Conflict Peacebuilding and the Politics of Identity: Insights for Restoration and Reconciliation in Transitional Justice. *Peace Research: The Canadian Journal of Peace and Conflict Studies* 40(2), pp. 9–38.
- Aiken, N. T. (2010). Learning to Live Together: Transitional Justice and Intergroup Reconciliation in Northern Ireland. *International Journal of Transitional Justice*, 4(2), pp. 166–188.
- Åkerdahl, H. (2013). Nationally Initiated Local Peace Committees. On the Structure and Functioning of the Nakuru Peace Committees in Kenya.
- Al Ramiah, A. & Hewstone, M. (2013). Intergroup Contact as a Tool for Reducing, Resolving, and Preventing Intergroup Conflict Evidence, Limitations, and Potential. *The American Psychologist*. 68(7), pp. 527–542.
- Alcaraz, T. (2018). The importance of the in-between spaces. Impact design interventions as alternatives to better understand the city.
- Algar-Faria, G. (2014). Social Movement Theory and Resistance Groups: The Global Justice Movement and Occupy Wall Street. *Global Discourse*, 4(2–3), pp. 203–204.
- Allport, G. W. (1954). *The Nature of Prejudice*. Cambridge, Mass. Addison-Wesley Publication Company.
- Anderson, M. & Taylor, H. (2003). *Sociology: Understanding a Diverse Society*. 3<sup>rd</sup> ed. Belmont, CA: Wadsworth.

- Arias–Granada, Y., Haque, S. S., Joseph, G. & Yanez–Pagans, M. (2018). Water and Sanitation in Dhaka Slums: Access, Quality, and Informality in Service Provision. *Policy Research Working Paper Series 8552*, the World Bank.
- Arias-Granada, Y., Haque, S. S., Joseph, G., Yanez-Pagans, M. (2018). Water and Sanitation in Dhaka Slums: Access, Quality, and Informality in Service Provision. *Policy Research Working Paper*; No. 8552. World Bank, Washington, DC
- Arya, N. (2004). Peace through Health I: Development and Use of a Working Model. *Medicine, Conflict and Survival*, 20(3), pp. 242–257.
- Arya, N. (2004). Peace through Health II: A Framework for Medical Student Education. *Medicine, Conflict and Survival*, 20(3), pp. 258–262.
- Ashby, P. (2002). Child Combatants: A Soldier’s Perspective. *The Lancet*, 360(9350), pp. 11–12.
- Asian Development Bank. (2013). The Role of Women in Peacebuilding in Nepal.
- Australian Bureau of Statistics (2003). Annual Report, 2002–03.
- Autesserre, S. (2017). International Peacebuilding and Local Success: Assumptions and Effectiveness. *International Studies Review*, 19(1), pp. 114–132.
- Barinaga, E. (2018). Coopted! Mission-drift in a social entrepreneurial initiative engaged in a cross-sectoral partnership, *Voluntas International Journal of Voluntary and Non-profit Organizations*, 1-13.
- Barman, D. & Vadrevu, L. (2016). How is Perceived Community Cohesion and Membership in Community Groups Associated with Children’s Dietary Adequacy in Disadvantaged Communities? A Case of the Indian Sundarbans. *BMC Health Services Research*, 16(7), 622).
- Barolsky, V. (2016). Is social cohesion relevant to a city in the global South? A case study of Khayelitsha Township. *SA Crime Quarterly*. 17-30.
- Baú, V. (2016). Citizen Engagement in Peacebuilding: A Communication for Development Approach to Rebuilding Peace from the Bottom–up. *Progress in Development Studies*, 16(4), pp. 348–360.
- Bayne, S. & Vaux, T., (2013). Integrated development and peacebuilding programming: Design, monitoring and evaluation. London, England: DfID.
- Beider, H., (2011). Community Cohesion: The Views of White Working-Class Communities. York, UK: JRF.
- Bell, C. and O’Rourke, C. (2007). The People’s Peace? Peace Agreements, Civil Society, and Participatory Democracy. *International Political Science Review*, 28(3): 293–324.
- Bercovitch, J., Kremenyuk, V. & Zartman, W. I. (2009). *The Sage Handbook of Conflict Resolution*. Sage Publications London.
- Berger-Schmitt, R. (2002). Considering Social Cohesion in Quality of Life Assessments: Concept and Measurement. *Social Indicators Research*, 58(1/3), 403-428. Retrieved August 28, 2018, from <http://www.jstor.org/stable/27527016>
- Bhatkal, T., & Lucci, P. (2015). Community-driven Development in the Slums: Thailand’s experience. <https://odi.org/en/publications/community-driven-development-in-the-slums-thailands-experience/>
- Binder, J., Zagefka, H., Brown, R., Funke, F., Kessler, T., Mummendey, A., Maquil, A., Demoulin, S., & Leyens, J. P., (2009). Does Contact Reduce Prejudice or



- Does Prejudice Reduce Contact? A Longitudinal Test of the Contact Hypothesis among Majority and Minority Groups in Three European Countries. *Journal of Personality and Social Psychology*, 96(4), pp. 843–856.
- Bishnu, R. & Upreti, B. R., (2014). Peace and Post Conflict Reconstruction in Nepal: A bird’s-eye view 1.
- Blaydes, L. and de Maio, J. (2010). Spoiling the Peace? Peace Process Exclusivity and Political Violence in North-Central Africa. *Civil Wars*, 12(1)3–28.
- Blum, A., & Grangaard, R. (2018). *Collaborative Design in Peacebuilding: Lessons from the Central African Republic*. US Institute of Peace.
- Bodewes, C. (2005). *Parish Transformation in Urban Slums: Voices of Kibra, Kenya*. Nairobi: Paulines Publications Africa.
- Boonyabancha, S. (2005). Baan Mankong: Going to Scale with “Slum” and Squatter Upgrading in Thailand. *Environment and Urbanization*, 17: 21-46.
- Bornman, E. (2016). Intergroup Contact Experience and Frequency as Predictors of Cross-racial Attitudes. *Journal of Psychology in Africa*, 26(1), pp. 63–69.
- Botes, J. (2003). Conflict Transformation: A Debate over Semantics or a Crucial Shift in the Theory and Practice of Peace and Conflict Studies? *International Journal of Peace Studies*. 8. 1-27.
- Brown, J. D. (2001). *Using Surveys in Language Programs*. Cambridge, England: Cambridge University Press.
- Brown, J. D. (2009). Open-Response Items in Questionnaires. In: Heigham J., Croker R.A. (Eds.). *Qualitative Research in Applied Linguistics*. Palgrave Macmillan, London.
- Burton, J. (1990). *Conflict: Human Needs Theory Centre for Conflict Analysis and Resolution* George Mason University, Virginia, USA. The Macmillan Press Ltd.
- Büscher, K. (2018). African Cities and Violent Conflict: The Urban Dimension of Conflict and Post Conflict Dynamics in Central and Eastern Africa. *Journal of Eastern African Studies*, 12(2), pp. 193–210.
- Byrne, S., Thiessen, C., Fissuh, E. Irvin, C. & Hawranik, M. (2008). Economic Assistance, Development and Peacebuilding: The Role of the IFI and EU Peace II Fund in Northern Ireland. *Civil Wars*, 10(2), pp. 106-124.
- Cantle, T. (2008). *Community Cohesion: A New Framework for Race and Diversity*. Basingstoke: Palgrave Macmillan.
- Cantle, T. (2012). Interculturalism: For the Era of Globalisation, Cohesion and Diversity. *Political Insight*, 3(3), 38–41.
- Cárdenas, A. (2013). Peace Building through Sport? An Introduction to Sport for Development and Peace. *Journal of Conflictology*. 4(1), pp. 24-33.
- Cárdenas, A., (2016). Sport and Peace-Building in Divided Societies: A Case Study on Colombia and Northern Ireland. *Peace and Conflict Studies*, 23(2, 4). Retrieved December, 2, 2019 from <https://nsuworks.nova.edu/pcs/vol23/iss2/4>
- Castejello C. (2016). *Political parties and peace-building: The Forgotten Stakeholder in Peace Processes*.
- Cawood, S. (2021). Limits to and opportunities for scaling participation: lessons from three city-wide urban poor networks in Dhaka, Bangladesh. *Environment and Urbanization*, 33(2), 396–412.
- Chandler, J. J., & Paolacci, G. (2017). Lie for a dime: When most pre-screening responses are honest but most study participants are impostors. *Social Psychological and Personality Science*, 8(5), 500–508.

- Chapple-Sokol, S. (2013). Culinary Diplomacy: Breaking Bread to Win Hearts and Minds. *The Hague Journal of Diplomacy*, 8(2), pp. 161-183.
- Chepkuto, P., Ombongi, J. & Kipsang, S. (2014). The Role of Education in Fostering Peace, Solidarity and Prosperity in Kenya. *International Journal of Academic Research in Business and Social Sciences*, 4(8), pp. 346–355.
- Chetkovich, C., & Kunreuther, F. (2006). *From the Ground Up: Grassroot Organizations Making Social Change*. New York: ILR Press.
- Chitere, P. & Ombati, E. (2004). *Urban Governance and Neighbourhood Associations in Nairobi, Performance and Future Prospects*. Nairobi: IPAR.
- Chivasa, N. & Harris, G. (2019). Enhancing social interventions by informal peace committees in Zimbabwe: A developmental social work perspective. *Social Work/Maatskaplike Werk*, 55(2), 131-140.
- Chivasa, N. & Mutswanga, P. (2014). An analysis of conceptions of peace among people with disabilities in Zimbabwe: A Case of Harare–Chitungwiza Urban. *International Journal of Humanities Social Sciences and Education*, 1(11), pp. 122–134.
- Chivasa, N. (2015). *Peacebuilding among Shona communities in transition in Zimbabwe: A participatory action research*. Unpublished PhD thesis presented to the University of KwaZulu–Natal, Durban, South Africa.
- Chivasa, N. (2017). Efficacy of Informal Peace Committees to Peacebuilding: Evidence from Seke District, Zimbabwe. *African Evaluation Journal*, 5(2), pp. 1–11.
- Chivasa, N. (2019). Action Research by Ordinary People: How Communities are Creating Peace Committees in Seke District, Zimbabwe. *African Journal of Social Work*, 9(2)
- Christens, B. & Speer, P. (2015). Community Organizing: Practice, Research, and Policy Implications. *Social Issues and Policy Review*.
- Christens, B. D. (2010). Public Relationship Building in Grassroot Community Organizing: Relational Intervention for Individual and Systems Change. *Journal of Community Psychology*, 38(7), pp. 886–900.
- Christie, D. J., Wagner, R. V., & Winter, D. A. (Eds.). (2001). *Peace, Conflict, and Violence: Peace Psychology for the 21st Century*. Englewood Cliffs, New Jersey: Prentice–Hall.
- Christie, R., & Algar–Faria, G. (2020). Timely Interventions: Temporality and Peacebuilding. *European Journal of International Security*, pp. 1–24.
- Chrysochoou, D. N., Tsinisizelis, M. J., Stavridis, S. and Infantis, K. (1999). *Theory and Reform in the European Union*. Manchester: Manchester University Press.
- Chuang, Y., Chuang, K. & Yang, T. (2013). Social Cohesion Matters in Health. *International Journal for Equity in Health*, 12(87), pp. 1-12.
- Church, C. & Rogers, M. M. (2006). *Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs search for common ground*. Washington DC.
- Clare, F. (2008). *Promoting Social Integration. Report commissioned by the United Nations Department of Economic and Social Affairs (UNDESA) for the Expert Group Meeting on Promoting Social Integration*, Helsinki, Finland, 8–10.
- Claridge, T., (2004). *Designing Social Capital Sensitive Participation Methodologies*. Report, Social Capital Research, Brisbane, Australia.
- Co, Rayos, C. J. (2010), Community-driven Disaster Intervention: Experiences of the Homeless People’s Federation Philippines, Inc., IIED/ACHR/SDI *Working Paper*, IIED, London, Available at <http://pubs.iied.org/pdfs/10587IIED.pdf>

- Cockburn, C. (2013). War and Security, Women and Gender: An Overview of the Issue. *Gender and Development*, 21(3), pp. 433–452.
- Colletta, N. J. & Cullen, M. L. (2000). *Violent conflict and the transformation of social capital: Lessons from Cambodia, Rwanda, Guatemala, and Somalia*. Washington, D.C.: The World Bank.
- Collier, P., Lani, E., Håvard, H. Anke, H. Marta, R. & Nicholas, S. (2003). Breaking the Conflict Trap: Civil War and Development Policy, *World Bank Policy Research Report*, 56793. Washington, DC: World Bank.
- Communication of the European Commission, (2010). World and European Sustainable Cities: Insights from EU research. Directorate– General for Research, Socio–economic Sciences and Humanities.
- Connolly, L., & Powers, L., (2018). Local Networks for Peace: Lessons from Community-Led Peacebuilding. New York: International Peace Institute. Retrieved April 2, 2018 from <https://www.ipinst.org/2018/09/local-networks-for-peace-lessons-from-community-led-peacebuilding>
- Connolly, P. & York, P. (2002). Evaluating capacity-building efforts for non-profit organizations. *Organization Development Practitioner*, 34(4): 33-39.
- Conteh-Morgan, E. (2005). Peacebuilding and Human Security: A Constructivist Perspective. *International Journal of Peace Studies*, 10(1), 69-86.
- Copper, D. R. & Schindler, S., (2003). Survey design. Thousand Oaks, CA: Sage.
- Corry, B. (2012). *Policy Framework for Social Cohesion*. Institute of Policy Analysis and Research (IPAR)—Rwanda, Kigali, Rwanda.
- Cox, D. F., Orsborn, C. R. & Sisk, T. D. (2014). *Religion, Peace-building, and Social Cohesion in Conflict-affected Countries*. Research Report University of Denver–Iliff and Josef Korbel School of International Studies.
- Craig D. U., Marc, L. S., Shellie, E. S. & Sean, V. (2014). Neighborhoods and Crime: Collective Efficacy and Social Cohesion in Miami-Dade County.
- Cresswell J.W. and Plano Clark V.L. (2011) *Designing and conducting mixed method research*. 2<sup>nd</sup> Sage; Thousand Oaks, CA
- Davies, A, & Simon, J, (2012). The Value and Role of Citizen Engagement in Social Innovation. A Deliverable of the Project: The Theoretical, Empirical and Policy Foundations for Building Social Innovation in Europe (TEPSIE), European Commission –7<sup>th</sup> Framework Programme, Brussels: European Commission, DG Research.
- Davies, A. & Simon, J. (2013). The Value and Role of Citizen Engagement in Social Innovation. A Deliverable of the Project: The Theoretical, Empirical and Policy Foundation for Building Social Innovation in Europe (TEPSIE).
- Davies, A., Simon, J., Patrick, R. & Norman, W. (2012). Mapping Citizen Engagement in the Process of Social Innovation. A Deliverable of the Project: The Theoretical, Empirical and Policy Foundations for Building Social Innovation in Europe (TEPSIE), European Commission – 7<sup>th</sup> Framework Programme, Brussels: European Commission, DG Research.
- Dayton, B. (Ed.), Kriesberg, L. (Ed.). (2009). *Conflict Transformation and Peacebuilding*. London: Routledge.
- d’Cruz, C. & Satterthwaite, D. (2006). The Role of Urban Grassroot Organizations and Their National Federations in Reducing Poverty and Achieving the Millennium Development Goals available at <https://www.alnap.org/help-library/the-role-of-urban-grassroot-organizations-and-their-national-federations-in-reducing>

- Delaney, T. (2015). *The Functionalist Perspective on Sport*.
- Della, P. D., & Diani, M. (2006). *Social movements: An introduction*. Malden, MA: Blackwell Pub.
- Department of Arts and Culture (2012). *Creating a Caring and Proud Society a National Strategy for Developing an Inclusive and a Cohesive South African Society*. Pretoria: DAC.
- Derks, M., Rouw, H. & Briscoe, I., (2011). *A Community Dilemma: DDR and the Changing Face of Violence in Colombia*. Amsterdam: Peace Security and Development Network.
- Desgropes, A & Taupin, S. (2011). Kibra: The Biggest Slum in Africa?. *Les Cahiers de l'Afrique de l'Est*, 44, pp. 23–34.
- Deshpande, T., Michael, K. & Bhaskara, K. (2018). Barriers and enablers of local adaptive measures: a case study of Bengaluru's informal settlement dwellers. *Local Environment*. 24.
- Diken, B. & Lausten, B. C. (2009). *Conflict Transformation and Peace Building. Moving from Violence to Sustainable Peace. Security and Conflict Management*. Routledge Publications, New York.
- Dixon, J., Durrheim, K., & Tredoux, C. (2007). Intergroup Contact and Attitudes Toward the Principle and Practice of Racial Equality. *Psychological Science*, 18(10), pp. 867–872.
- Douglas, S. (2014) This Hut is Working for Me, *International Feminist Journal of Politics*, 16:1, 148-155
- Dunbar, R.I.M (2017) Breaking Bread: The Function of Social Eating. *Adaptive Human Behaviour and Physiology*, 3, 198-211
- Durkheim, E., Lukes, S., & Halls, W. D. (2014). *The division of labour in society*. New York, N.Y: Free Press.
- Dyck, C. B. (2011). Football and Post-War Reintegration: Exploring the Role of Sport in DDR Processes in Sierra Leone. *Third World Quarterly*, 32(3), pp. 395-415.
- Ekdale, B. (2014). Slum Discourse, Media Representations and Maisha Mtaani in Kibra, Kenya. *Ecquid Novi: African Journalism Studies*, 35(1), pp. 92–108.
- Elfversson, E. & Höglund, K., (2019). Violence in the City that Belongs to no One: Urban Distinctiveness and Interconnected Insecurities in Nairobi (Kenya). *Conflict, Security & Development*, 19(4), pp. 347-370.
- Elfversson, E. & Höglund, K. (2017). Home of Last Resort: Urban Land Conflict and the Nubians in Kibra, Kenya. *Urban Studies*.
- Elinoff, E. A. (2013). *Architectures of Citizenship: Democracy, Development, and the Politics of Participation in Northeastern Thailand's Railway Communities* (Doctoral dissertation). University of California, San Diego.
- Ellery, P. J. & Jane, J. (2019). Strengthening Community Sense of Place Through Placemaking, *Urban Planning*, 4(2), p. 237.
- Epure, M. & Mihaes, L. (2014). Youth and Social Cohesion. *International Conference on Economic Sciences and Business Administration*, 1(1), pp. 136–141.
- Ernstorfer, A. (2018). *Peacebuilding Networks and Alliances in Kenya: A Retrospective Look at Collective Peacebuilding Effectiveness*. CDA Collaborative Learning Projects.
- Esenaliev, D., Bolotbekova, A., Asylbek, G., Tilekeyev, K., Aladysheva, A., Mogilevskii, R., & Brück, T. (2018). Social Cohesion through Community-based Development in Kyrgyzstan.

- Everett, J. A. C. (2013). *Intergroup Contact Theory: Past, Present, and Future*. University of Oxford.
- Fearon, J. D., Humphreys, M. & Weinstein, J. M. (2009). Can Development Aid Contribute to Social Cohesion after Civil War? Evidence from a Field Experiment in Post-conflict Liberia. *American Economic Review, American Economic Association*, 99(2), pp. 287–291.
- Ferguson, C. 2008, Linking human rights and aid effectiveness for better development results: Practical experience from the health sector. Report for the Human Rights Task Team of the OECD-DAC Network on Governance (GOVNET)
- Ferrante J. (2005). *Sociology: A Global Perspective*. Thomson Wadsworth, 5th Ed, p.37, New York.
- Fincham J. E. (2008). Response rates and Responsiveness for Surveys, Standards, and the Journal. *American Journal of Pharmaceutical Education*, 72(2), p. 43.
- Fitzduff, M. (2002), *Beyond Violence: Conflict Resolution Process in Northern Ireland*. New York: United Nations University Press, 2002.
- Fleming, J., & Zegwaard, K. E. (2018). Methodologies, methods and ethical considerations for conducting research in work-integrated learning. *International Journal of Work-integrated Learning*, 19(3), pp. 205–213.
- Fletcher, T. E., & Meir, D., (2017). The Transformative Potential of Using Participatory Community Sport Initiatives to Promote Social Cohesion in Divided Community Contexts. *International Review for the Sociology of Sport*, 54 (2). pp. 218-238.
- Florin, P., & Wandersman, A. (1990). An Introduction to Citizen Participation, Voluntary Organizations, and Community Development: Insights for Empowerment through Research. *American Journal of Community Psychology*, 18(1), pp. 41–54.
- Forrest, R., & Kearns, A. (2001). Social Cohesion, Social Capital and the Neighbourhood. *Urban Studies*, 38(12), pp. 2125–2143.
- Friedkin, N. E. & Johnsen, E. C. (2003). Attitude Change, Affect Control, and Expectation States in the Formation of Influence Networks. *Advances in Group Processes*, 20, pp. 1–29.
- Friedkin, N. E. (2004). Social Cohesion. *Annual Review of Sociology* 30, pp. 409–425.
- Galster, K. (2015). Poverty and Conflict: Can Economic Development Prevent Conflict?. *Journal of Interdisciplinary Conflict Science*, 1(1), pp. 7–29.
- Galster, K. (2015). Poverty and Conflict: Can Economic Development Prevent Conflict? *Journal of Interdisciplinary Conflict Science*, 1(1), 7-29
- Galvanek Janel B (2013) *Translating Peacebuilding Rationalities into Practice Local Agency and Everyday Resistance*. Berghof Foundation.
- Georgia Avenue, Grassroot Reconciliation Group Annual Report (2011). Retrieved April 29, 2020 from [http://grassrootgroup.org/wp-content/uploads/2014/07/GRG\\_AnnualReport-2011.pdf](http://grassrootgroup.org/wp-content/uploads/2014/07/GRG_AnnualReport-2011.pdf)
- Giulianotti, R. (2011). Sport, Transnational Peacemaking, and Global Civil Society: Exploring the Reflective Discourses of “Sport, Development, and Peace” Project Officials. *Journal of Sport and Social Issues*, 35(1), pp. 50–71.
- Global Communities (2013). Annual Report: Looking to the Future. Retrieved April 29, 2020 <https://www.globalcommunities.org/2013-annual-report> 8601
- GoK. (2008). Commission of Inquiry into the Post-Election Violence (CIPEV) final report. Nairobi: Government Printer.

- Goodhand, J. (2001). *Violent conflict, poverty, and chronic poverty*. CPRC Working Paper 6. London: Chronic Poverty Research Centre, ODI.
- Gorard, S. (2013). *Research design: Creating robust approaches for the social sciences*. Thousand Oaks, CA: Sage.
- Green, A., & Janmaat, J. G., (2011). *Regimes of Social Cohesion: Societies and the Crisis of Globalization. Education, Economy and Society*. New York: Palgrave Macmillan. Basingstoke.
- Green, A., Preston, J. J., & Janmaat, J. G. (2006). *Education, Equality and Social Cohesion: A Comparative Analysis*. Basingstoke, Hampshire, UK: Palgrave Macmillan.
- Gunter, A. 2017. *Race, Gangs and Youth Violence: Policy, Prevention and Policing*. Bristol, UK Policy Press.
- Haider, H. (2009). Community-based Approaches to Peace building in Conflict-affected and Fragile Contexts, Issues Paper, Governance and Social Development Resource Centre (GSDRC). International Development Department, University of Birmingham. Retrieved on October 18, 2016 from [www.gsdr.org](http://www.gsdr.org)
- Harding, A. (2002). Nairobi slum life: Escaping Kibra. East Africa correspondent in Nairobi, Kenya. Retrieved May 18, 2017 from <http://news.bbc.co.uk/2/hi/africa/2297279.stm>
- Hasan, A. (2006). Orangi Pilot Project: The expansion of work beyond Orangi and the mapping of informal settlements and infrastructure. *Environment & Urbanization*, 18(2), pp. 451–480.
- Hashemi, M. A., Yousofi, A., & Hashemi, M. R. (2017). The effect of inter-ethnic cultural relationships on universalism in Iran. *International Journal of Sociology and Anthropology*, 9(7), 69-81.
- Hassan, H. M. & Kavale, S. (2019). Effects of Community Development Projects on Peace Building in Mogadishu, Somalia. *International Journals of Academics & Research*, 1(2), pp. 133-146.
- Hassan, Z. A., Schattner, P., & Mazza, D. (2006). Doing a pilot study: why is it essential? *Malaysian Family Physician*, 1(2 & 3), pp. 70–73.
- Hearn, J. (2007). African NGOs: The New Compradors? *Development and Change*, Vol. 38, No. 6. pp. 1095-1110.
- Henderson, S. (2009). *Development of research skills*. Australian National University, Garran, ACT 2605, Australia. Blackwell Publishing Asia Pty Ltd.
- Hernández, R. S. (2012). The NGO vs. the State in Kibra. Special topics in cultures and development. Master of Cultures and Development Studies.
- Hewstone, M. (2009). Living apart, living together? The role of intergroup. Contact in social integration. *Proceedings of the British Academy*, 162, pp. 243–300.
- Hilal, J., (2009). Civil Society in Palestine: A Literature Review. Retrieved April 29, 2020 from [http://foundationforfuture.org/files/Civil\\_Society\\_in\\_Palestine\\_English.pdf](http://foundationforfuture.org/files/Civil_Society_in_Palestine_English.pdf)
- Hirblinger, A. T., & Landau, D. M. (2020). Daring to differ? Strategies of inclusion in peacemaking. *Security Dialogue*.
- Horn, P., Kimani, J., Makau, J. & Njoroge, P. (2018). *Scaling Participation in Informal Settlement Upgrading* available at <http://hummedia.manchester.ac.uk/institutes/gdi/publications/workingpapers/scaling-participation-horn-et-al.pdf>

- Howell, J. and Pearce, J.V. (2001). *Civil Society and Development: A Critical Exploration*. Boulder, Colorado: Lynne Rienner.
- Hunt, S. (2019). *Grassroot Peace-Building in Colombia: Layers of Peace-Building and their Intersections*.
- Hunter, A. G., Friend, C. A., Williams-Wheeler, M., & Fletcher, A. C. (2012). Race, Class, and Religious Differences in the Social Networks of Children and Their Parents. *Youth & Society*, 44(3), pp. 450–475.
- Hutchison, E., & Bleiker, R. (2008). Emotional Reconciliation: Reconstituting Identity and Community after Trauma. *European Journal of Social Theory*, 11(3), 385–403.
- Idris, I. (2016). *Building social cohesion in post-conflict situations* (GSDRC Helpdesk Research Report 1332). Birmingham, UK: GSDRC, University of Birmingham.
- Ikyoive, T., & Sheik, A., (2019). Dinner theatre, peace building and reconciliation in Africa: Lessons from Kyegh Sha Shwa (KSS) cultural festival of central Nigeria.
- International Labor Organization. (2018). *Advancing cooperation among women workers in the informal economy: The SEWA way* International Labour Organization 2018. Retrieved April 23, 2017 from [https://www.ilo.org/wcmsp5/groups/public/—ed\\_emp/—emp\\_ent/—coop/documents/publication/wcms\\_633752.pdf](https://www.ilo.org/wcmsp5/groups/public/—ed_emp/—emp_ent/—coop/documents/publication/wcms_633752.pdf)
- International Organization for Migration. (2018). *Rapid Assessment on Services Available in the slums of Bwaise and Kabalagala strengthening social cohesion and stability in slum populations, Kampala*. Retrieved April 23, 2017 from <https://uganda.iom.int/sites/default/files/document/rapid%20assessment%20on%20services%20available%20in%20bwaise%20and%20kabalagala%20slums.pdf>
- Jendia, C. (2020). Conspicuously absent: Women’s role in conflict resolution and peace building in Northern Uganda in the context of United Nations resolution 1325 *Journal of Law and Conflict Resolution Vol.* 11(1), pp. 1-14
- Jennings J. (2007) *Social Capital, Race, and the Future of Inner-City Neighborhoods*. In: Jennings J. (eds) *Race, Neighborhoods, and the Misuse of Social Capital*. Palgrave Macmillan, New York.
- Jester, N., G. Algar-Faria and A.E. Juncos (2018), *Peacebuilding and Local Ownership: A Handbook for Practice*. Bristol: University of Bristol.
- Jones, G. J., Bunds, K. S., Carlton, T., Edwards, M.B., & Bocarro, J. N. (2016). The Salience of Sport in Cross-race Friendship Selection.
- Juncos, A. E., Algar-Faria, G & Jester, N. (2018). *Enhancing the capacities of marginalised groups for inclusive peace processes*. Peace Capacity Policy Briefing.
- Kamenshikov, A. (2005). *Social integration/disintegration in post-communist societies: reintegrating communities in the north Caucasus—success and technique challenges*. Paper presented at the United Nations Expert Group Meeting entitled “Dialogue in the Social Integration Process: Building Peaceful Social Relations—by, for, and With People”, 21–23 November 2005, New York.
- Kaplan, O., & Nussio, E. (2018). Community counts: The social reintegration of ex-combatants in Colombia. *Conflict Management and Peace Science*, 35(2), pp. 132–153.

- Karimanzira, E. (2018) Climate Change and its impact on food security and sustainable livelihoods: paper presented at the Zimbabwe Open University
- Kasanda, A. (2019). The African Youth Civic Movements and the Struggle for Peace: The Case of Balai Citoyen and Filimbi. *Critical Sociology*, 45(6), pp. 859–870.
- Katrien, H. (2010). *The Complex Reality of Religious Peacebuilding. Conceptual Contributions and Critical Analysis*, Lexington.
- Kei, O (2016). Implementation of effective rural policies and practices for poverty eradication: challenges and gaps faced by public-private partnerships available at <https://www.un.org/development/desa/dspd/wp-content/uploads/sites/22/2019/03/background-paper-Otsuki.pdf>
- Kezie–Nwoha, H. & Were, J. (2018). Women’s informal peace efforts: Grassroot activism in South Sudan” Bergen: Chr. Michelsen Institute (CMI Brief no. 2018:07).
- Khambule, I. & Siswana, B. (2017). How Inequalities undermine Social Cohesion: A Case study of South Africa Human Science Research Council.
- Kidombo, H. J. (2013). The Role of Civil Society in Peace-building: Lessons from the Tegla Lorupe Peace Foundation. Post Graduate Thesis, Coventry University, Centre for Peace and Reconciliation Studies.
- Kimathi, M. D. (2016). The Role of Football in Conflict Resolution in Kenya: A Case Study of Kibra Constituency.
- Kimmel, A. J., Smith, N., & Klein, J. (2010). Ethical Decision Making and Research Deception in the Behavioural Sciences: An Application of Social Contract Theory. *Ethics & Behaviour*, 21(3), pp. 222–251.
- KNBS (2019). Kenya National Census available at <https://www.knbs.or.ke/>
- Kothari, C. R. (2004). *Research Methodology: Methods and Techniques*, (Second Edition), New Age International Publishers.
- Krasniqi, S., & Krasniqi, B.A. (2019). Sport and peacebuilding in post-conflict societies: the role of Open Fun Football Schools in Kosovo. *Journal of Aggression, Conflict and Peace Research*, 11, pp. 145-157.
- Krause, J. (2019). Stabilization and Local Conflicts: Communal and Civil War in South Sudan. *Ethnopolitics*, 18(5), pp. 478-493.
- Krejcie, R. V., & Morgan, D. W. (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement*, 30(3), pp. 607–610.
- Kubasu, L. N. (2008). Grassroot approaches to conflict transformation. Post graduate diploma in strategic communication Conflict analysis presentation to administrative officers. Retrieved April 23, 2017 <https://www.slideshare.net/kubasuln7/grassroot-approaches-to-conflict-oct16>
- Kumar, K. (1999). Promoting Social Reconciliation in Post–conflict Societies Selected Lessons from USAID’s Experience Center for Development Information and Evaluation U.S. Agency for International Development USAID Program and Operations Assessment Report No. 24.
- Kumssa A. (2011) Conflict in Northern Kenya from a Regional Perspective. In: Kumssa A., Williams J.H., Jones J.F. (Eds) *Conflict and Human Security in Africa*. Palgrave Macmillan, New York.
- Kymlicka, W. (2015). Solidarity in Diverse Societies: Beyond Neoliberal Multiculturalism and Welfare Chauvinism. *Comparative Migration Studies*, 3(17), pp. 1-19.



- LaBranche, J., (2016). Thinking beyond the Escape: Evaluating the Reintegration of Child Soldiers in Uganda Jillian LaBranche, M.A. Associate of the Human Trafficking Center, Josef Korbel School of International Studies, University of Denver.
- Lan, T., Kandt, J., Longley, P. (2020). Geographic scales of residential segregation in English cities. *Urban Geography*, doi:10.1080/02723638.2019.1645554
- Laurence, J., Schmid, K. & Hewstone, M., (2019). Ethnic Diversity, Ethnic Threat, and Social Cohesion: (Re)-evaluating the Role of Perceived Out-group Threat and Prejudice in the Relationship between Community Ethnic Diversity and Intra-community Cohesion. *Journal of Ethnic and Migration Studies*, 45(3), pp. 395-418.
- Laurence, J., & Bentley, L., (2016). Does Ethnic Diversity Have a Negative Effect on Attitudes Towards the Community? A Longitudinal Analysis of the Causal Claims within the Ethnic Diversity and Social Cohesion Debate. *European Sociological Review* 32(1), pp. 54–67.
- Lea-Howarth, J., (2006). *Sport and conflict: is football an appropriate tool to utilize in conflict resolution, reconciliation or reconstruction?* Contemporary War and Peace Studies, MA Dissertation, University of Sussex
- Lederach, J. P. (2003). The little book of conflict transformation. Intercourse, PA: Good Book. Retrieved February 12, 2019 from <https://professorbellreadings.files.wordpress.com/2017/10/the-little-books-of-justice-peacebuilding-john-lederach-the-little-book-of-conflict-transformation-good-books->
- Lederach, J.P. (1997). Building peace: Sustainable reconciliation in divided societies. Washington, DC: United States Institute of Peace Press. Retrieved April 2, 2018 from <https://gsdrc.org/document-library/building-peace-sustainable-reconciliation-in-divided-societies/>
- Letki, N. (2004). Socialization for Participation? Trust, Membership, and Democratization in East-Central Europe. *Political Research Quarterly*, 57(4), pp. 665–679.
- Limbumba, T. M., & Ngware, N., (2016). Informal Housing Options and Locations for Poor Urban Dwellers in Dar es Salaam City. *The Journal of Social Sciences Research, Academic Research Publishing Group*, 2(5), pp. 93-99.
- Lindsey, I & O’Gorman, J., (2015). Not Just Playing the Game: Possibilities of Empowerment Through an Alternative Type of Engagement with Sport in International Development. *Sociology of Sport Journal* 32(1), pp. 49-67.
- Lindsey, I. & Chapmann, T. (2017). Enhancing the Contribution of Sport to the Sustainable Development Goals. Commonwealth Secretariat
- Lindsey, I., (2013). Community Collaboration in Development Work with Young People: Perspectives from Zambian communities. *Development in Practice* 23(4), pp. 481-495.
- Lundqvist, M. O., & Öjendal, J. (2018). Atomised and Subordinated? Unpacking the role of International Involvement in ‘The Local turn’ of Peacebuilding in Nepal and Cambodia. *Journal of Peacebuilding & Development*, 13(2), pp. 16–30.
- Lynch, T. (2014). Writing up your PhD (Qualitative Research) Independent Study version English Language Teaching Centre University of Edinburgh.
- MacGinty Roger and Richmond Oliver (2013), “The Local Turn in Peace Building: A Critical Agenda for Peace,” *Third World Quarterly* 34, no. 5.

- MacGinty, R. (2008). Indigenous Peace–Making versus the Liberal Peace. *Cooperation and Conflict*, 43(2), pp. 139–163.
- MacQueen G, Santa–Barbara J. (2000). Peace Building through Health Initiatives. *British Medical Journal (Clinical Research Edition)*, 321(7256), pp. 293–296
- Madan, C.R. & Kensinger, E.A. (2017). Test–retest reliability of brain morphology estimates. *Brain Informatics*. 4, 107–121
- Madon, S. & Sahay, S. (2002). An Information-Based Model of NGO Mediation for the Empowerment of Slum Dwellers in Bangalore, *The Information Society*, 18:1, 13-19
- Maiese, M. (2005). Capacity Building beyond Intractability. In G. Burgess & H. Burgess (Eds.), *Conflict Information, Consortium* (np). Boulder, CO: University of Colorado Boulder.
- Marquis, C., Lounsbury, M. & Greenwood, R. (2011). Introduction: Community as an Institutional Order and a Type of Organizing. *Research in the Sociology of Organizations*.
- Martínez, R. A. B. (2008). Grassroot Support Organizations and Transformative Practice. *Journal of Community Practice*, 16(3), pp. 339–358.
- Mawby, B., & Applebaum, A., (2018). Rebuilding Nepal: Women’s Roles in Political Transition and Disaster Recovery.
- McCandless, E., & Rogan, J. (2013). Bringing Peace Closer to the People: The Role of Social Services in Peacebuilding. *Journal of Peacebuilding & Development*, 8(3), 1–6.
- McDaniel, C. & Gates, R. (2001). *Marketing Research Essentials: The Impact of the Internet*, Hoboken, N.J.: Wiley
- McFarlane, P. (2011). Community Based NGOs in Grassroot Peacebuilding and Reconciliation in Northern Ireland. *E–International Relations Journal*.
- McLeod, S. A. (2019). *Social identity theory*. Simply Psychology. Retrieved April 12, 2016 from <https://www.simplypsychology.org/social-identity-theory.html>
- McMillan, D.W. (1996). Sense of community. *Journal of Community Psychology*, 24(4), pp. 315–325.
- McMillan, D.W., & Chavis, D.M. (1986). Sense of community: A definition and theory. *American Journal of Community Psychology*, 14(1), pp. 6–23.
- McNairn, R. (2004). Building capacity to resolve conflict in communities: Oxfam experience in Rwanda.
- Menkhaus, K. (2008). The rise of a mediated state in northern Kenya: The Wajir story and its implications for state–building Political Science Department, Davidson College, Davidson, USA. *Afrika Focus*, 21(2) pp. 23–38.
- Menkhaus, K. (2014). State Failure, State–Building, and Prospects for a “Functional Failed State” in Somalia. *The Annals of the American Academy of Political and Social Science*, 656, pp. 154–172.
- Mercy Corps. (2016). Mercy Corps’ Peace and Conflict Sector Approach. Retrieved April 12, 2018 from <https://www.mercycorps.org/sites/default/files/2019-11/PeaceAndConflictSectorApproach.pdf>
- Miall, H. & Ramsbotham, T. W. O. (1999). *Contemporary Conflict Resolution*. Cambridge: Polity Press.

- Miall, H. (2004). *Conflict Transformation: A Multi-Dimensional Task*. 2004. Berghof Handbook for Conflict Transformation.
- Michele, D. (2014). *Introduction to Sociological Theory: Theorists, Concepts, and Their Applicability to the Twenty-First Century*, 2<sup>nd</sup> Ed. John Wiley
- Misztal, B. A. (2000). *Informality: Social Theory and Contemporary Practice*. London: Routledge.
- Mitlin, D. & Patel, S. (2005). Reinterpreting the rights-based approach: A grassroots perspective on rights and development. *Rights-based approaches to development: Exploring the potential and pitfalls*.
- Mitlin, D. (2011). Civil Society and Urban Poverty: Examining Complexity. *Environment and Urbanization*. 13(2), pp. 151-173.
- Mitlin, D. (2016). Coproducing sustainable cities: Making sure “no-one is left behind” Available at <https://www.boell.de/en/2016/09/14/koproduktion-nachhaltiger-stadte-damit-niemand-aussen-vor-bleibt>
- Mohajan, H. K. (2017). Two Criteria for Good Measurements in Research: Validity and Reliability. *Journal of Economic Development, Environment and People*, 7(1), pp. 23–48.
- Mohanani, B. (1992). *The Politics of Regionalism in South Asia*. New Delhi: Atlantic Publishers and Distributors.
- Mok, K. H., & Ku, Y.-W. (Eds.). (2010). *Social Cohesion in Greater China: Challenges for Social Policy and Governance*. New Jersey: World Scientific Publishing.
- Moulaert, F. (Ed.), Swyngedouw, E. (Ed.), Martinelli, F. (Ed.), Gonzalez, S. (Ed.). (2010). *Can Neighbourhoods Save the City?* London: Routledge.
- Mtukwa, T., (2015). Informal Peacebuilding Initiatives in Africa: Removing the Table. *Sociology African Journal on Conflict Resolution*, 15(1), pp. 85-106.
- Mugenda, O. M. & Mugenda, A. G. (2003). *Research methods: Quantitative and qualitative Approaches*. Nairobi: African Centre for Technology Studies.
- Muggah, R. (2012). *Researching the Urban Dilemma: Urbanization, Poverty and Violence*. Ottawa: International Development Research Centre.
- Muggah, R. (2016). *Urban Governance in Fragile Cities*. GSDRC Professional Development Reading Pack no. 46. Birmingham, UK: University of Birmingham.
- Murithi, T. (2006a). African Approaches to Building Peace and Social Solidarity. *African Journal on Conflict Resolution*, 6(2), pp. 9–34.
- Murithi, T. (2006b). Practical Peacemaking Wisdom from Africa: Reflections on Ubuntu. *The Journal of Pan African Studies*, 1(4), pp. 25–34.
- Murithi, T., (2013). African Indigenous and Endogenous Approaches to Peace and Conflict Resolution. In: Francis, DJ (ed.) *Peace and Conflict in Africa*. London: Zed Books, pp. 16–30.
- Musoni, P. (2007). *Rebuilding Trust in Post Conflict Situation through Civic Engagement: the Experience of Rwanda*, a paper presented at the 7<sup>th</sup> global forum on reinventing Government, Vienna, Austria, and 26–29 June 2007.
- Mutisya, E., & Yarime, M. (2011). Understanding the Grassroot Dynamics of Slums in Nairobi: The Dilemma of Kibra Informal Settlements. *International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies*, 2(2), pp. 197–213.
- Mwisukha, A., and Rintaugu, E. G. (2016). Contribution of an Olympian towards Peace-Building through Sports: The Tegla Loroupe Peace Foundation in Kenya.

- A Paper Presented at the 3<sup>rd</sup> Conference of the African Sport Management Association held in Abuja (Nigeria) between 16th and 18th, June, 2016.
- NCIC. (2013). Building a Cohesive Kenyan Society. The National Cohesion and Integration Commission (NCIC) experience.
- Neela, G. (2015). Slums in India. MPJ Publication New Delhi.
- Netabay, N. (2007). Bottom-Up Approach: A Viable Strategy in Solving the Somali Conflict.
- Nganje F. (2021) Local Peace Committees and Grassroot Peacebuilding in Africa. In: McNamee T. & Muyangwa M. (eds.) *The State of Peacebuilding in Africa*. Palgrave Macmillan, Cham.
- Nicolò, F. (2012). Can neighbourhoods save the city? Community development and social innovation, *Urban Research & Practice*, 5(2), pp. 293–295.
- Nilsson, D. (2008). Partial Peace: Rebel Groups Inside and Outside of Civil War Settlements. *Journal of Peace Research* 45(4), pp. 479–495.
- Nilsson, D. (2012). Anchoring the peace: Civil society actors in peace accords and durable peace. *International Interactions* 38(2), pp. 243–266.
- Nilsson, D., Kovacs, M. S. (2011). Revisiting an Elusive Concept: A Review of the Debate on Spoilers in Peace Processes, *International Studies Review*, 13(4), pp. 606–626.
- Njiru, R. (2019). Peace-building through Community Health Work in Nairobi's Informal Settlements. Retrieved May 25, 2019 from <https://kujenga-amani.ssrc.org/2019/01/22/peace-building-through-community-health-work-nairobi-informal-settlements/>
- Nyden, P., Nyden, G., & Fox, A. (2001). The future of grassroot America: Local perspectives on current and emerging issues facing urban, suburban and rural communities.
- Nyirabikali, G. (2008). 'Participatory Democracy, Pluralistic Governance, and Peace Education for Leaders: Lessons from the Kenyan Case'. *Conflict Trends*, Issue 2, pp. 34 – 40. Available at: [http://www.accord.org.za/downloads/ct/ct\\_2008\\_2.pdf](http://www.accord.org.za/downloads/ct/ct_2008_2.pdf)
- Oberschall, A. (2007). Conflict and Peace Building in Divided Societies: Responses to Ethnic Violence. *American Journal of Sociology*, 114(2), pp. 564–566.
- Ochanda, O. R. M. (2013b). The Contribution of Grassroot Organizations in the Economic Empowerment of Communities and Individuals: *Case Study of Self Help Groups of Kenya*. *Corvinus Journal of Sociology and Social Policy*, 4(1).
- Ochanda, O. R. M., (2013a). Socio-economic empowerment of communities by grassroot organizations: The case of the Harambee Self-Help Groups in Kenya. *Corvinus Journal of Sociology and Social Policy*, 4(1), pp.55–79.
- Odendaal, A. & Olivier, R. (2008). Local Peace Committees: Some reflections and lessons learned', Academy for Educational Development, Kathmandu, Nepal.
- Odendaal, A. & Spies, C. (1996). Local Peace Committees in the Rural Areas of the Western Cape – Their significance for South Africa's transition to democracy. Track Two Occasional Paper, 1996.
- Odendaal, A. & Spies, C. (1997). You have opened the wound, but not healed it: The Local Peace Committees of the Western Cape, South Africa, Peace and Conflict. *Journal of Peace Psychology*, 3(3), pp. 261–173.
- Odendaal, A. (2010). An Architecture for Building Peace at the Local Level: A Comparative Study of Local Peace Committees, *Discussion paper* for UN Development Programme, New York.

- Odendaal, A. (2012a). The Political Legitimacy of National Peace Committees. *Journal of Peacebuilding & Development*, 7(3), pp. 40–53.
- Odendaal, Andries (2011). *Rebuilding Intra–community Ruins. A Study of Local Peace Committees* Washington, DC: U.S. Institute of Peace.
- Odendaal, Andries (2012b). *South Africa's Infrastructure for Peace. Local Peacebuilding and Elite Processes* in Mitchell, Christopher R. Hancock, Landon E. London: *Continuum*.
- Ohmer, M. L. (2007). Citizen Participation in Neighbourhood Organizations and Its Relationship to Volunteers' Self- and Collective Efficacy and Sense of Community. *Social Work Research*. 31. 109-120. 10.1093/swr/31.2.109.
- Ojebode, A., Ojebuyi, B. R., Onyechi, N. J., Oladapo, O. A., Oyedele, O. J., & Fadipe, I. A. (2016). Explaining the Effectiveness of Community–Based Crime Prevention Practices in Ibadan, Nigeria.
- Öjendal, J., Leonardsson, H. & Lundqvist, M. (2017). Local Peacebuilding: Challenges and Opportunities. Stockholm: The Expert Group of Aid Studies.
- Okombo, O., & Sana, O. (2010) *Balaa Mtaani: The Challenge of Mending Ethnic Relations in the Nairobi Slums*. Nairobi: Friedrich Ebert Stiftung (FES).
- Okot-Okumu, J. (2012). Solid Waste Management in African Cities—East Africa, Waste Management-An Integrated Vision
- Olowu, D. (2017). Indigenous Approaches to Conflict Resolution in Africa: A Study of the Barolong People of the North–West Province, South Africa. *Journal of Law and Judicial System*, 1(1), pp. 10–16.
- Onyango, R. (2010). Peace Committees in Kenya: A mapping report on existing peace building structures.
- Oosterom, M. A., (2009). Fragility at the Local Level: Challenges to Building Local State–Citizen Relations in Fragile Settings. Working paper prepared for workshop on ‘Local Governance in Fragile Settings: Strengthening Local Governments, Civic Action or Both?’
- Ovesson, A., (2013). Voices From The Slum: A Study of Perceptions Amongst Rural Migrants in Kibra, Nairobi.
- Paffenholz, T. & Christoph, S. (2006). *Civil Society, Civic Engagement and Peacebuilding*. Social Development Papers, Conflict Prevention and Reconstruction Paper No. 36. Washington, D.C.: World Bank.
- Paffenholz, T. (2009). *Civil Society and Peacebuilding: A Critical Assessment*. Boulder, CO: Lynne Rienner Publishers.
- Paffenholz, T. (2014). International Peacebuilding Goes Local: Analysing Lederach's Conflict Transformation Theory and Its Ambivalent Encounter with 20 Years of Practice: *Peacebuilding*, 2(1), pp. 11–27.
- Paffenholz, T., Lundqvist, K. (2003). *Community–based bottom–up peacebuilding: The development of the Life and Peace Institute's approach to peacebuilding and Lessons Learned from the Somalia experience (1990–2000)*. Uppsala: Life & Peace Institute.
- Pargal, S., Gilligan, D. & Huq, M. (2000). *Private Provision of a Public Good: Social Capital and Solid Waste Management in Dhaka, Bangladesh*. Policy, Research working paper no. WPS 2422. Washington, DC: World Bank.
- Patel, S., & Arputham, J. (2007). An offer of partnership or a promise of conflict in Dharavi, Mumbai? *Environment and Urbanization*, 19(2), 501–508.

- Payne, (2020). What Can Faith-Based Forms of Violent Conflict Prevention Teach Us About Liberal Peace? *Religions*, 11(167), pp. 1-16.
- Pettigrew, T. F., & Tropp, L. R. (2006). A Meta-analytic Test of Intergroup Contact Theory. *Journal of Personality and Social Psychology*, 90(5), pp. 751–783.
- Pettigrew, T. F., & Tropp, L. R. (2011). *Essays in social psychology. When groups meet: The dynamics of intergroup contact*. Psychology Press.
- Pfeiffer, S. (2014). Peace Infrastructure in Colombia. Berlin: Berghof Foundation.
- Pfeiffer, S. (2015). Territorial peace-building in Colombia: the opportunity to do what has not been achieved before? Norwegian peace-building Resource Centre.
- Phillips, D. (2008). Social inclusion, social exclusion and social cohesion: Tensions in a post-industrial world. *The Hong Kong Journal of Social Work*, 42(1-2), pp. 3-31.
- Portney, K. E. & Berry, J. M. (2001). Mobilizing Minority Communities, Social Capital and Participation in Urban Neighbourhoods, in Edwards, B., Foley, M.W. and Diani, M. (eds.) *Beyond Tocqueville. Civil Society and the Social Capital Debate in Comparative Perspective*. Hanover: Tufts University.
- Pretty, G., Bishop, B., Fisher, A. & Sonn, C. (2007). Psychology sense of community and its relevance to well-being and everyday life in Australia. *The Australian Community Psychologist*. 19.
- Putnam, R. D. (2001). Social capital. Measurement and consequences. *Isuma. Canadian Journal of Policy Research*, 2(1), pp. 41–51.
- Putnam, R. D. (2002). *Democracies in Flux: The evolution of social capital in contemporary society*. New York: Oxford University Press.
- Putnam, R. D. (2007). E Pluribus Unum: Diversity and Community in the Twenty-first Century the 2006 Johan Skytte Prize Lecture. *Scandinavian Political Studies*, 30(2), pp. 137–174.
- Radu, R., Radisic, J., Suciu, A., Tuna, A., Steiner, F. Fedorko, B. & Cerry, V. (2012). Well-being Reconsidered: Empowering Grassroot Organizations. Experiences from the Grassroot Europe for Local Wellbeing Initiative.
- Rahaman, M. (2018). Demographic Structure and Educational Status of Slum Population in Kalyani Municipality, West Bengal. *The Research Journal of Social Sciences*, 9(10), pp. 146–152.
- Raman, P. (2012) Exploring Urban Resilience: Violence and Infrastructure Provision in Karachi.
- Ramnarain, S. (2015). Interrogating Women’s Peace Work: Community-Based Peacebuilding, Gender, and Savings’ Co-Operatives in Post-Conflict Nepal. *Community Development Journal*, 50(4), pp. 677–692.
- Ramšak A. (2015). United Nations Security Council Resolution 1325: Women, Peace and Security in the countries of Western Balkans and Slovenia., PhD, Ekvilib Institute. A briefing paper for the project Time for Women’s Rights and Gender Equality in Montenegro [http://www.ekvilib.org/wp-content/uploads/2017/06/33A\\_Studija-Zahodni-Balkan.pdf](http://www.ekvilib.org/wp-content/uploads/2017/06/33A_Studija-Zahodni-Balkan.pdf)
- Ramsbotham, T. W. O. & Miall, H. (2005). *Contemporary Conflict Resolution – The Prevention, Management and Transformation of Deadly Conflicts*. 2nd ed (fully revised and expanded). Cambridge, UK / Malden, MA: Polity Press.
- Ramsden, H., Milling, J. Phillimore, J. McCabe, A., Fyfe, H. & Simpson, R. (2011). *The role of grassroots arts activities in communities: a scoping study*. UK: Third Sector Research Centre.

- Ramsden, H., Milling, J., Phillimore, J., McCabe, A., Fyfe, H., & Simpson, R. (2011). *The role of grassroots arts activities in communities: a scoping study: Working Paper 68*. TSRC, The University of Birmingham.
- Randi, G. (2002) Health as a Bridge for Peace: Theory, Practice and Prognosis — Reflections of a Practitioner. *Journal of Peacebuilding & Development, 1*(1), pp. 69–84.
- Ratner, K.G., & Katona, L. B. (2016). The peacebuilding potential of Healthcare Training Programs. *Conflict and Health, 10*(29), pp. 2-4.
- Risley, P. & Sisk, T. D. (2005). *Democracy and United Nations Peace-building at the Local Level: Lessons Learned*. Policy Options on Democratic Reform. Stockholm, International IDEA.
- Rochester, C., Payne, A. & Howlett, S. (2010). Volunteering and Society in the 21st Century. (2010). *Contemporary Sociology, 39*(4), pp. 504–504.
- Rogers M. M., Bamat, T. & Ideh, J. (2008). Pursuing Just Peace: An Overview and Case Studies for Faith-Based Peacebuilders. Catholic Relief Services 228 W. Lexington Street Baltimore.
- Rogers, M. M., Chassy, A. & Bamat, T. (2010). *Integrating Peacebuilding into Humanitarian and Development Programming: Practical Guidance on Designing Effective, Holistic Peacebuilding Projects*. Catholic Relief Services.
- Rubin, H. J. & Rubin, I. S. (2001). *Community Organizing and Development*. 3<sup>rd</sup> Edition Pearson Publishers.
- Sakala, L., Harvell, S. & Thomson, C. (2018). Public Investment in Community-Driven Safety Initiatives. <https://www.urban.org/research/publication/public-investment-community-driven-safety-initiatives>
- Sampson, R. (2004). Neighbourhood and community: Collective efficacy and community safety. *New Economy, 11*, pp. 106-113.
- Satterthwaite, D. (2014). Getting local governments, residents and enterprises to respond to the new IPCC assessment. *Environment and Urbanization, 26*(1), 3–10.
- Satterthwaite, D. and D. Mitlin (2014). *Reducing Urban Poverty in the Global South*. Routledge, London
- Satterthwaite, D., Mitlin, D. & Patel, S. (2011). Engaging with the urban poor and their organizations for poverty reduction and urban governance. UNDP
- Satterthwaite, D., Mitlin, D. & Patel, S. (2011). Engaging with the urban poor and their organizations for poverty reduction and urban governance. Issues paper for the United Nations Development Program.
- Scacco, A., & Warren, S. (2018). Can Social Contact Reduce Prejudice and Discrimination? Evidence from a Field Experiment in Nigeria. *American Political Science Review, 112*(3), 654-677.
- Schiefer, D., & van der Noll, J., (2017). The Essentials of Social Cohesion: A Literature Review: Social Indicators Research. *An International and Interdisciplinary Journal for Quality-of-Life Measurement, Springer, 132*(2), pp. 579-603.
- Schmidt, A. Nordquist, K. (2016). Gods and Arms. On religion and armed conflict United Kingdom.
- Schmidt, N. A., & Brown, J. M. (2012). *Evidence-based Practice for Nurses: Appraisal and Application of Research*. Sudbury, MA: Jones & Bartlett Learning.

- Schuler, D. A. (2008). Peering in From Corporate Political Activity. *Journal of Management Inquiry*, 17(3), 162–167.
- Senehi, J. (2002). Constructive Storytelling: A Peace Process. *The Journal of Peace and Conflict Studies*, 9(2), pp. 41–63.
- Shah, H. D., (2014). Slum Dwellers and Savings, "Organizing for change in Informal sector, A Dissertation submitted in partial satisfaction of the requirements for the degree of Doctor of Public Health in the graduate division of the University of California, Berkeley.
- Shailor, J., (2015). Key Concepts in Intercultural Dialogue Conflict Transformation, Center for Intercultural Dialogue University of Wisconsin-Parkside, Kenosha, WI, USA. Retrieved September 15, 2020 from <https://centerforinterculturaldialogue.files.wordpress.com/2015/05/key-concept-conflict-transformation.pdf>
- Shank, M. & Lisa, S. (2008). Strategic Arts-Based Peacebuilding. *Peace and Change: A Journal of Peace Research* 33(2), pp.217–42.
- Shannahan, C., & Payne, L. (2016). *Faith-based Interventions in Peace, Conflict and Violence: A Scoping Study*. Joint Learning Initiative on Faith and Local Communities.
- Sharma, B. (2018). Processing of data and analysis. *Biostatistics and Epidemiology International Journal*, 1(1), pp. 3-5.
- Shen, C., Wan, A., Kwok, L. T., Pang, S., Wang, X., Stewart, S. M., Lam. T. H., Chan, S. S. (2017) A Community Based Intervention Program To Enhance Neighborhood Cohesion: The Learning Families Project in Hong Kong. *PLoS ONE* 12(8).
- Sidanius, J., Van Laar, C., Levin, S., & Sinclair, S. (2004). Ethnic Enclaves and the Dynamics of Social Identity on the College Campus: The Good, the Bad, and the Ugly. *Journal of Personality and Social Psychology*, 87(1), pp. 96–110.
- Sidanius, J., Van Laar, C., Levin, S., & Sinclair, S. (2004). Ethnic Enclaves and the Dynamics of Social Identity on the College Campus: The Good, the Bad, and the Ugly. *Journal of Personality and Social Psychology*, 87(1), 96–110.
- Siddiqui H.Y. (1997), "Working with Communities", Hira Publications, New Delhi.
- Silove D, Steel Z, Psychol M. Understanding community psychosocial needs after disasters: Implications for mental health services. *J Postgrad Med* 2006;52:121-5 Available from: <https://www.jpgmonline.com/text.asp?2006/52/2/121/25157>
- Singleton R. A. & Straits B. C. (2010). *Approaches to Social Research*, 5<sup>th</sup> Edition. New York: Oxford University Press.
- Sivia, D. & Skilling, J. (2006). *Data Analysis: A Bayesian Tutorial* Oxford Science Publications.
- Smith, A. D. P. (2010). *The concept of social change: A Critique of the Functionalist Theory of Social Change*. Abingdon, Oxon: Routledge.
- Smith, D. H. (2000). *Grassroot associations*. Thousand Oaks, CA: Sage
- Smith, S. & Webb, E., (2011). Acting Out of Conflict: Using Participatory Theater as a Tool of Peacebuilding in Rwanda. *Africa Peace and Conflict Journal*, 4(2), p. 66
- Spaaij R (2013) Cultural diversity in community sport: An ethnographic inquiry of Somali Australians' experiences. *Sport Management Review* 16(1): 29-40.



- Stangor, C. (Ed.). (2000). *Key readings in social psychology. Stereotypes and prejudice: Essential readings*. Psychology Press.
- Staples, L. (2004). *Roots to Power: A Manual for Grassroot Organizing*. Praeger Publishers Westport, USA.
- Stephan W. G. & Stephan, C. W. (1996). Predicting prejudice. *International Journal of Intercultural Relations*, 20, 409-426.
- Stolle, D. & Harell, A. (2015). The Consequences of Ethnic Diversity: Advancing the Debate. In R. Koopmans, B. Lancee, & M. Schaeffer (Eds.), *Social Cohesion and Immigration in Europe and North America: Mechanisms, Conditions, and Causality*. London: Routledge.
- Stolle, D., Soroka, S. & Johnston, R. (2008). When Does Diversity Erode Trust? Neighborhood Diversity, Interpersonal Trust and the Mediating Effect of Social Interactions. *Political Studies*, 56, pp. 57-75.
- Stukas, A. A. Snyder, M. Lary E. G. (2014). Volunteerism and Community Involvement: Antecedents, Experiences, and Consequences for the Person and the Situation.
- Stukas, A. A., Hoye, R., Nicholson, M., Brown, K. M., & Aisbett, L. (2016). Motivations to Volunteer and Their Associations with Volunteers' Well-Being. *Nonprofit and Voluntary Sector Quarterly*, 45(1), pp. 112–132.
- Stukas, A. A., Snyder, M. & Clary, E. G. (2016). Understanding and encouraging volunteerism and community involvement. *The Journal of Social Psychology*, 156(3), pp. 243-255.
- Sugden, J., (2015). Assessing the sociology of sport: On the capacities and limits of using sport to promote social change. *International Review for the Sociology of Sport* 50(4-5): 623–627.
- Tahir, I., (2015). The Art of Cohesion: How can Arts strengthen National Identity in Pakistan. Retrieved April 19, 2019 from [https://www.academia.edu/36554150/The\\_Art\\_of\\_Cohesion\\_How\\_can\\_Arts\\_strengthen\\_National\\_Identity\\_in\\_Pakistan](https://www.academia.edu/36554150/The_Art_of_Cohesion_How_can_Arts_strengthen_National_Identity_in_Pakistan)
- Taniguchi, M. (2012). The Effectiveness of the Community-Driven Development Approach in PeaceBuilding Case Study of Community Development Project in the Conflict-Affected Areas of Mindanao.
- Teixeira, R., Koufteros, X., & Peng, X. (2012). Organizational Structure, Integration, and Manufacturing Performance: A Conceptual Model and Propositions. *Journal of Operations and Supply Chain Management*, 5(1), pp. 70–81.
- Thiessen, C., Byrne, S., Skarlato, O., & Tennent, P. (2010). Civil Society Leaders and Northern Ireland's Peace Process: Hopes and Fears for the Future. *Humanity & Society*, 34(1), pp. 39–63.
- Thomas, M., & Thomas, M. J. (2002). Some Controversies in Community Based Rehabilitation. In: Hartley, S. (Eds.) *CBR: A participatory strategy in Africa*.
- Tiefenbach, T., & Holdgrün, P. (2015). Happiness through Participation in Neighborhood Associations in Japan? The Impact of Loneliness and Voluntariness. *Voluntas: International Journal of Voluntary and Non-profit Organizations*, 26(1), 69–97.
- Trimikliniotis, N. (2013). Sociology of reconciliation: Learning from comparing violent conflicts and reconciliation processes. *Current Sociology*, 61(2), pp. 244–264.
- Turner, J. (2013). *Theoretical Sociology (1830 to the Present)*, London, U.K: Sage

- Turner, R. N., Crisp, R. J., & Lambert, E. (2007). Imagining Intergroup Contact Can Improve Intergroup Attitudes. *Group Processes & Intergroup Relations*, 10(4), pp. 427–441.
- Turney, K., & Harknett, K. (2010). Neighborhood Disadvantage, Residential Stability, and Perceptions of Instrumental Support among New Mothers. *Journal of Family Issues*, 31(4), pp. 499–524.
- UNDP. (2015). Experiences from the Field: UNDP–CSO Partnerships for Conflict Prevention.
- United Nations General Assembly (UNGA). 2012. ‘Integrating Volunteering in the Next Decade.’ Resolution Adopted by the General Assembly. Sixty–seventh session. Retrieved September 15, 2017 from [http://www.un.org/en/ga/search/view\\_doc.asp?symbol=A/RES/67/138](http://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/67/138)
- United Nations Secretary–General, Peace–building in the Aftermath of Conflict: Report of the Secretary–General, UN Doc. A/69/399.
- United Nations Volunteers (2014). Peace–Building and Volunteerism: Considerations for post–2015 development agenda. Retrieved September 15, 2017 from 119020443\_UN\_Volunteers\_POST–2015\_Brief – Peace–building and Volunteerism WEB.pdf
- United Nations Volunteers program, (2011). Volunteer participation caring cities volunteerism in urban development and the role of the United Nations volunteer program.
- Upreti, B. R. (2008a). Peace process in Nepal. *Swiss Peace Policy, Publication of the Swiss Federal Department of Foreign Affairs*, 1, pp. 4–13.
- Upreti, B. R. (2008b). Role of women in Nepal’s peace process.
- Urlings, G. (2016). Neighbourhood watch in the UK and South Africa; A comparison of neighbourhood watches within the broader perspective of plural policing.
- USAID Office of Conflict Management and Mitigation US ID/DCH /CMM
- USAID. (2011). People–to people peace–building: program guide.
- Van Leeuwen, M., Nindorera, J., Nzweve, J. K. & Corbijn, C. (2019). The ‘local turn’ and notions of conflict and peacebuilding – Reflections on local peace committees in Burundi and eastern DR Congo, *Peacebuilding*.
- Van Tongeren, P. (2013a). Potential cornerstone of infrastructures for peace? How local peace committees can make a difference. *Peacebuilding*, 1(1), pp. 39-60.
- Van Tongeren, P. (2013b). Increasing Interest in Infrastructures for Peace. *Journal of Conflictology*, 2(2), pp. 45-55.
- Vásquez-León, M. & Burke, B.J. & Finan, T.J. (2017). Cooperatives, Grassroot Development, and Social Change: Experiences from Rural Latin America. 10.2458/azu\_uapress\_9780816541720.
- Väyrynen, R. (1991). To Settle or to Transform? Perspectives on the Resolution of National and Internaitonal Conflicts. In Raimo Väyrynen, ed., *New Directions in Conflict Theory: Conflict Resolution and Conflict Transformation*. London: Sage.
- Verkoren, W., Rens, W., Jesper, K., & Hans, R., (2010). From DDR to Security Promotion: Connecting National Programs to Community Initiatives. *International Journal of Peace Studies*, 15(2), pp. 1-32.
- Vollhardt, J. K., Migacheva, K., & Tropp, L. R. (2009). Social cohesion and tolerance for group differences. In J. de Rivera (Ed.), *Handbook on building cultures of peace* (pp. 139–152).

- Walton, O. (2010). *Youth, Armed Violence and Job Creation Programmes*. A rapid mapping study. Birmingham, UK: GSDRC, University of Birmingham.
- Wennmann, A. (2009). 'Economic provisions in peace agreements and sustainable peacebuilding', *Négociations*, No. 11 (2009/1), pp.43-61; H. de Vries (2009). Economic provisions in peace agreements. The Hague: Netherlands Institute of International Relations Clingendael, pp.9-12.
- Wickes, R., Zahnnow, R., White, G. & Mazerolle, L. (2014). Ethnic Diversity and Its Impact on Community Social Cohesion and Neighbourly Exchange. *Journal of Urban Affairs*, 36(1), pp. 51-78.
- Wild, H., Fallavier, P., & Patel, R. (2019). "Lost Generation" in South Sudan: A Broader Approach Toward Peace Urgently Needed. *Disaster Medicine and Public Health Preparedness*, 13(4), pp. 663-671.
- Wild, H., Jok, J.M. & Patel, R. (2018). The militarization of cattle raiding in South Sudan: how a traditional practice became a tool for political violence. *Journal of International Humanitarian Action*, 3(2), p. 2.
- Willems, R.C. & Verkoren, Willemijn & Derks, Maria & Kleingeld, Jesper & Frerks, Georg & Rouw, Hans. (2009). Security promotion in fragile states. Can local meet the national? Exploring connections between community security and disarmament, demobilization and reintegration (DRR).
- Winton, A. M. (2004). Environment and Urbanization Ailsa Winton Urban violence: A guide to the literature.
- Witt, F. & Balfe, K. (2016). *Civil Society, Conflict Transformation, and Peace Building – a Christian Aid Ireland Learning Paper* (PSRP Working Paper No. 4). Edinburgh: Global Justice Academy, University of Edinburgh.
- Woodhouse, T. (2010). Peacekeeping, Peace Culture and Conflict Resolution. *International Peacekeeping*, 17(4), pp. 486-498.
- World Bank. (2010). *Violence in the City: Understanding and Supporting Community Responses to Urban Violence*. Washington DC: World Bank.
- World Economic Forum (2017). *Recycling our Infrastructure for Future Generations* [https://www3.weforum.org/docs/WEF\\_Recycling\\_our\\_Infrastructure\\_for\\_Future\\_Generations\\_report\\_2017.pdf](https://www3.weforum.org/docs/WEF_Recycling_our_Infrastructure_for_Future_Generations_report_2017.pdf)
- World Vision International (2016) Annual Review [https://www.wvi.org/sites/default/files/WVI-Annual-Report-2016\\_final\\_0.pdf](https://www.wvi.org/sites/default/files/WVI-Annual-Report-2016_final_0.pdf)
- Yin, R.K. (2014). *Case Study Research Design and Methods (5th Ed.)*. Thousand Oaks, CA: Sage.
- Ziring, L., Riggs, R. E. & Plano, J. C. (2005). *The United Nations: International Organization and World Politics*. Belmont, CA: Thomson Wadsworth.

## APPENDICES

### Appendix A: Questionnaire for Heads of Households Who Are Also Grassroot Organizations Members

Serialization code: ...../.....

Date: ...../...../.....

Dear respondent,

My name is Christine Agaya, a Doctor of Philosophy student in Peace and Conflict Studies at Kisii University. This questionnaire is intended to assist in obtaining information on the contribution of grassroot organizations to inter-communal cohesion in urban informal settlements using the case of Kibra, Nairobi Kenya. The information obtained will strictly be used to respond to the study questions and shall thus remain confidential. Kindly provide your answers honestly. Please mark your answer with a tick (√) or an (x). For the open-ended questions, please write your response in the spaces provided. Thank you.

#### PART A: Bio-data

Please tick (√) or mark with an (x) the choice that is applicable to you.

1. Age:

A. 21–30years ( )

B. 31–40 years ( )

C. 41–50 years ( )

D. Over 51 years ( )

2. Please indicate the name of your GRO

3. Education Level:

A. None ( )

B. Primary ( )

C. Secondary ( )

- D. College        ()
  - E. University    ()
4. Gender:
- A. Male            ()
  - B. Female         ()
5. How long have you lived in Kibra?
- A. Less than 1 Year    ()
  - B. 1 – 5 Years         ()
  - C. 6 Years – 10 Years   ()
  - D. 10+ Years         ()

**PART B: Nature of Grassroot Organizations that Predisposes them as Viable  
Platforms for Community Peace–Building and Cohesion in Kibra**

6. For how long has the grassroot organization that you are a member of been active in the area of community cohesion in Kibra informal settlement?
- A. Less than 1 year ()
  - B. 1–5 years ()
  - C. 6–10 years ()
  - D. Over 11 years ()

7. Where does the organization draw its membership from?

.....

.....

.....

8. Is the membership free or is there a subscription fee for one to be a member?

.....

.....

.....

9. Does the organization allow for membership drawn from all ethnic communities or it is restricted to a specific ethnic group?

.....

.....

.....

10. What motivated the formation of the group?

.....

.....

.....

11. What is the geographical scope of the operations of the organization in the larger Kibra Sub-county?

.....

.....

.....

12. To what extent do you agree with the following statements relating to methods used by grassroot organizations to encourage active participation of the community in peace and cohesion programs? (Please tick only one option for each statement; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

	SA	A	N	D	SD
a) Use of Social media					
b) Through the chiefs' barazas					

c) Use of Caravans					
d) Through main stream media					
e) Offering stipends					
f) Use of leaflets					

**PART C: The Strategies Employed By Grassroot Organizations And Their Effectiveness In Enhancing Community cohesion In The In Informal Settlement**

13. To what extent do you agree with the following statements on the strategies used by grassroot organizations in fostering inter-communal cohesion in Kibra? (Please tick only one option for each statement; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

	SA	A	N	D	SD
a) Use of sporting and clean up events					
b) Theatre arts (drama)					
c) Cross community visits					
d) Music and food festivals					
e) Economic empowerment programs					
f) Joint economic ventures					

14. To what extent do you agree with the following statements relating to effectiveness of grassroot organizations in fostering inter-communal cohesion in Kibra? (Please tick only one option for each statement; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

a) Evidence of improved intergroup relations	SA	A	N	D	SD
b) Declining incidents of inter-communal violence					

c) Sharing of communal social amenities					
d) Use of common language in public gatherings/spaces					
e) Presence of organized and recognized joint communal security programs					
f) Increased inter-communal marriages					

15. Please state any other indicators of increased inter-communal cohesion arising from the work of grassroots organizations in Kibra informal settlement.

.....  
.....  
.....

**PART D: Nature and Extent of Collaboration Between Grassroot Organizations and Government Agencies in Advancing Community cohesion in Kibra**

16. What government agencies work with grassroots organizations in fostering inter-communal peace and cohesion in Kibra? Please list them.

.....  
.....

17. Are there formal agreements with regard to scope and sharing of responsibilities between the cooperating parties? Please explain.

.....  
.....

18. Please explain ways through which government agencies complement the effort of grassroots organizations in fostering inter-communal cohesion in Kibra Informal settlement.



.....

.....

.....

**PART E: Challenges and Opportunities for grassroots Organizations in View of Achieving Peace and Community Cohesion in Informal Settlements**

19. To what extent do you agree with the following statements on barriers undermining grassroots organizations’ efforts in fostering inter-communal cohesion in Kibra?  
 (Please tick only one option in each question; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

	SA	A	N	D	SD
a) Negative ethnicity					
b) Inadequate government support					
c) Volatile political environment					
d) Insensitivity to cultural diversity					
e) Failure to address historical injustices					
f) Corruption among the actors					
g) Poor communal participation arising from competing interests with income generation activities					
h) Financial reward expectations					
i) Poor allocation of resource due to poor prioritization					
j) Lack of political good will					

20. Does your organization have any partnership agreements to work with NGOs dealing with intercommunity cohesion elsewhere? Please explain

.....  
.....

21. What opportunities do you think are available for grassroots organization to explore that can enhance their work in advancing community cohesion?

.....  
.....  
.....

## **Appendix B: Questionnaire for GRO non-member Heads of Households**

Serialization code: ...../.....

Date: ...../...../.....

Dear respondent,

My name is Christine Agaya, a Doctor of Philosophy candidate in Peace and Conflict Studies at Kisii University. This questionnaire is intended to assist in obtaining information on the contribution of grassroot organizations to inter-communal cohesion in urban informal settlements using the case of Kibra, Nairobi Kenya. You have been identified as a potential participant and you are therefore requested to provide your honest opinion to the questions posed. The information obtained will strictly be used for purposes of the academic study and your identity shall remain concealed and at no material time will it be disclosed to anyone or anywhere in the written work.

Please tick (√) or mark with an (x) the choice that is applicable to you.

1. Age:

- A. 21–30years    ()
- B. 31–40 years    ()
- C. 41–50 years    ()
- D. Over 51 years ()

2. Education Level:

- A. None            ()
- B. Primary        ()
- C. Secondary     ()
- D. College        ()
- E. University     ()

3. Gender:

A. Male

B. Female

4. How long have you lived in Kibra?

A. Less than 1 Year

B. 1 – 5 Years

C. 6 Years – 10 Years

D. 10+ Years

5. Have you witnessed grassroots organizations using the following methods to encourage active participation of the community members in peace and cohesion programs? (Please tick only one option for each statement)

	Yes	No
a) Use of Social media		
b) Through the chiefs' barazas		
c) Use of Caravans		
d) Through main stream media		
e) Offering stipends		
f) Use of leaflets		

6. Have you and your neighbours ever been invited to the following activities organized by grassroots organizations aimed at fostering inter-communal cohesion in Kibra? (Please tick only one option for each activity)

Activities	Yes	No
I have been invited to the following activities organized by grassroots organizations aimed at enhancing community cohesion in Kibra:		

a) Sporting and clean up events		
b) Theatre arts (drama)		
c) Cross community visits		
d) Music and food festivals		
e) Economic empowerment programs		
f) Joint economic ventures		

7. In your opinion, do you think the grassroots organizations have been effective in enhancing community cohesion in Kibra informal settlement?

A. Yes ( )

B. No ( )

8. To what extent do you agree with the following statements relating to effectiveness of grassroots organizations in fostering inter-communal cohesion in Kibra? (Please tick only one option for each statement; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

Evidence of improved intergroup relations	SA	A	N	D	SD
a) Declining incidents of inter-communal violence					
b) Sharing of communal social amenities					
c) Use of common language in public gatherings/spaces					
d) Presence of organized and recognized joint communal security programs					
e) Increased inter-communal marriages					

9. Based on the scale provided below to what extent do you agree with the statements on factors undermining grassroots organizations' efforts in fostering inter-

communal cohesion in Kibra? (Please tick only one option in each question; Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D) and Strongly Disagree (SD))

	SA	A	N	D	SD
a) Negative ethnicity					
b) Inadequate government support					
c) Volatile political environment					
d) Insensitivity to cultural diversity					
e) Failure to address historical injustices					
f) Corruption among the actors					
g) Poor communal participation arising from competing interests with income generation activities					
h) Financial reward expectations					
i) Poor allocation of resource due to poor prioritization					
j) Lack of political good will					

10. What other factors other than those listed in question 10 above do you think hinder grassroots organizations from achieving community cohesion in Kibra?

.....

.....

.....

.....

11. What suggestions can you make to the grassroots organizations to improve their activities/programs aimed at enhancing community cohesion in Kibra informal settlement?

.....

.....

.....

## **Appendix C: Focus Group Discussion Schedule for Grassroot Organizations Leaders**

1. How different are the peacebuilding grassroot organizations that exist in Kibra informal settlement from non-governmental organizations engaged in the same?
2. How ethnically-inclusive are the grassroot organizations engaged in peace and cohesion work in Kibra?
3. How do the grassroot organizations manage to mobilize the resources needed for fostering intercommunity cohesion in Kibra informal settlement?
4. What activities are used by grassroot organizations to facilitate relationship building for community cohesion?
5. Would you say the activities put in place by grassroot organizations to foster intercommunal cohesion have been effective? Please explain.
6. What are the barriers to community cohesion initiatives by grassroot organizations in Kibra informal settlement?
7. Are there any partnerships of note between government agencies mandated to foster peace and cohesion and grassroot organizations involved in intercommunity cohesion in Kibra informal settlement?
8. In what ways do government agencies support activities of grassroot organizations' geared towards community cohesion in Kibra informal settlement?
9. What are the strategies used by the government agencies to augment the efforts of grassroot organizations geared towards building peace and cohesion in Kibra informal settlement?
10. What barriers do the government agencies have to contend with in the cohesion and peacebuilding initiatives in Kibra informal settlement?
11. What remedial measures would you recommend to overcome the barriers?



#### **Appendix D: Interview Schedule for Government Officials**

1. Are you familiar with any grassroots organizations working to advance peace and cohesion in Kibra informal settlement?
2. To what extent would you say that the grassroots organizations in Kibra are ethnically inclusive?
3. What strategies do grassroots organizations use to build peace and cohesion among community members in Kibra informal settlement?
4. How would you rate the effectiveness of the strategies used by grassroots organizations in building intercommunity cohesion in Kibra?
5. In what ways does the government support the activities of grassroots organizations aimed at building community cohesion in Kibra?
6. What challenges exist that in your view undermine the effectiveness of grassroots organizations in advancing community cohesion?
7. Are there any opportunities that in your view exist which grassroots organizations have not exploited and which if they pursued would advance their quest for building intercommunity cohesion in Kibra?

**Appendix E: Krejcie & Morgan (1970) Sample Size Determination Table**

Population Size	Confidence = 95%				Confidence = 99%			
	Margin of Error				Margin of Error			
	5.0%	3.5%	2.5%	1.0%	5.0%	3.5%	2.5%	1.0%
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	48	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
200	132	160	177	196	154	174	186	198
250	152	190	215	244	182	211	229	246
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
1000	278	440	606	906	399	575	727	943
1200	291	474	674	1067	427	636	827	1119
1500	306	515	759	1297	460	712	959	1376
2000	322	563	869	1655	498	808	1141	1785
2500	333	597	952	1984	524	879	1288	2173
3500	346	641	1068	2565	558	977	1510	2890
5000	357	678	1176	3288	586	1066	1734	3842
7500	365	710	1275	4211	610	1147	1960	5165
10000	370	727	1332	4899	622	1193	2098	6239
25000	378	760	1448	6939	646	1285	2399	9972
50000	381	772	1491	8056	655	1318	2520	12455
75000	382	776	1506	8514	658	1330	2563	13583
100000	383	778	1513	8762	659	1336	2585	14227
250000	384	782	1527	9248	662	1347	2626	15555
500000	384	783	1532	9423	663	1350	2640	16055
1000000	384	783	1534	9512	663	1352	2647	16317
2500000	384	784	1536	9567	663	1353	2651	16478
10000000	384	784	1536	9594	663	1354	2653	16560
100000000	384	784	1537	9603	663	1354	2654	16584
300000000	384	784	1537	9603	663	1354	2654	16586

## Appendix F: Authorization Letter from Kisii University



**KISII UNIVERSITY**

**OFFICE OF THE COORDINATOR POSTGRADUATE**

Phone: 0718 125 360  
Email: [nairobicampus@kisiiuniversity.ac.ke](mailto:nairobicampus@kisiiuniversity.ac.ke)

P.O. Box 408 - 40200  
**KISII - KENYA**

Our Ref:KSU/PG/NL/17(01)

DATE: 30<sup>th</sup> March, 2017

The Director,  
National Commission for Science, Technology and Innovation(NACOSTI)  
P. O Box 30623 - 00100  
NAIROBI

Dear Sir/Madam,

**RE: INTRODUCTION LETTER FOR CHRISTINE AGAYA - DAS/60015/14**

This is to confirm that the above mentioned student is a member of Arts and Social Sciences of Kisii University. She is undertaking a course leading to Doctor of Philosophy in Peace and Conflict Studies.

She has completed her coursework and successfully presented her proposal entitled "*Grassroot Organizations and Community Cohesion in Urban Informal Settlements: Case of Kibera Informal Settlement in Nairobi County, Kenya*" and is now embarking on research. Any assistance accorded to is highly appreciated.

Thank you.

Yours faithfully,

  
**KISII UNIVERSITY**  
NAIROBI CAMPUS  
POST GRADUATE COORDINATOR'S OFFICE  
30 MAR 2017

**Kauthar Faraj**  
P.O. Box 408 - 40200, KISII  
Ag. Coordinator Postgraduate Nairobi Campus

KISII UNIVERSITY IS ISO 9001:2008 CERTIFIED



## Appendix G: Authorization Letter from NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349,3310371,2219400  
Fax: +254-20-318245,318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI Upper Kabak  
Off Waiyaki Way  
P.O. Box 20523-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/70414/22485**

Date **10<sup>th</sup> May, 2018**

Christine Juma Agaya  
Kisii University  
P.O. Box 402-40800  
**KISII.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on *“Grassroot organizations and development of peace and cohesion in informal settlements: Case of Kibera, Nairobi,”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **10<sup>th</sup> May, 2019**.

You are advised to report to **the Commission Secretary, National Cohesion and Integration Commission, the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**DR. STEPHEN K. KIBIRU, PhD.**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The Commission Secretary  
National Cohesion and Integration Commission.

The County Commissioner  
Nairobi County.

*National Commission for Science, Technology and Innovation is ISO9001:2008 Certified*

**THIS IS TO CERTIFY THAT:  
MS. CHRISTINE JUMA AGAYA  
of KISII UNIVERSITY, 11301-100  
Nairobi, has been permitted to conduct  
research in Nairobi County**

**Permit No : NACOSTI/P/18/70414/22485  
Date Of Issue : 10th May,2018  
Fee Received :Ksh 2000**

**on the topic: GRASSROOT  
ORGANIZATIONS AND DEVELOPMENT OF  
PEACE AND COHESION IN INFORMAL  
SETTLEMENTS: CASE OF KIBERA,  
NAIROBI**

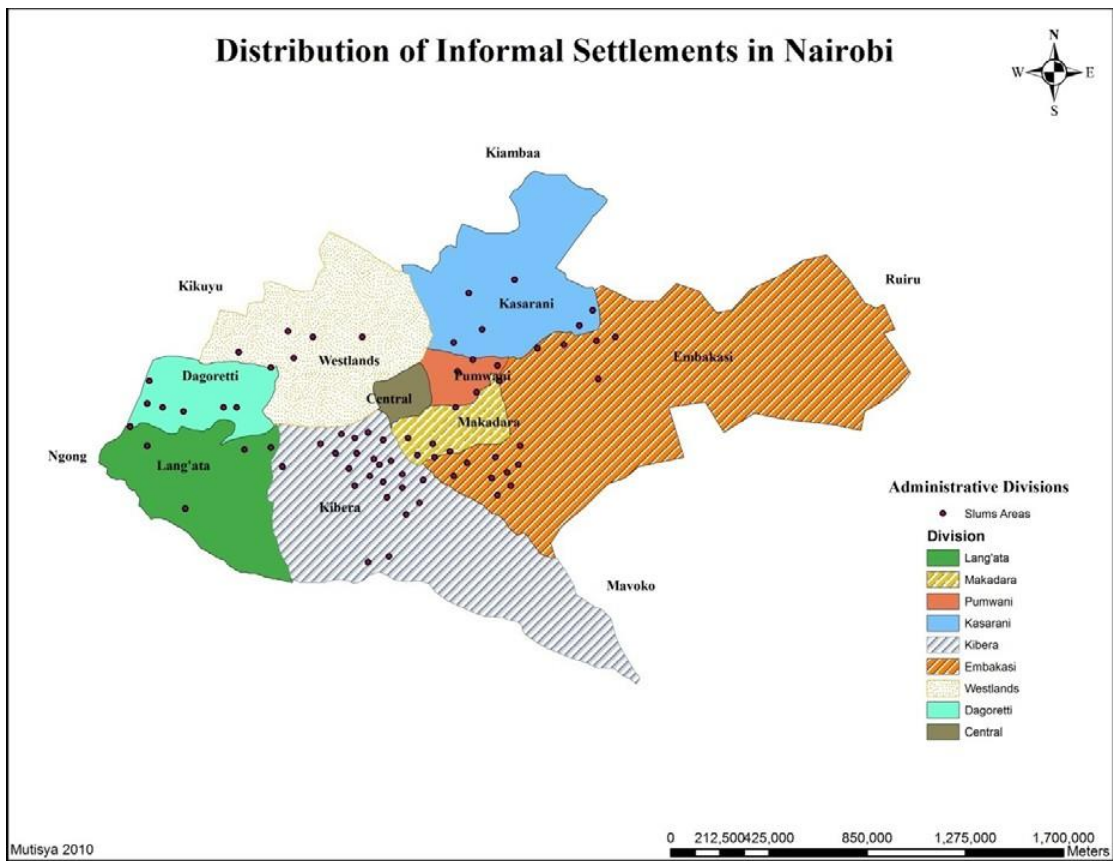
**for the period ending:  
10th May,2019**



**Applicant's  
Signature**

**Director General  
National Commission for Science,  
Technology & Innovation**

## Appendix H: Map of Kibra Informal Settlement



Distribution of informal settlements in Nairobi Administrative Divisions

## Appendix I: Plagiarism Report

### CONTRIBUTION OF GRASS ROOT ORGANIZATIONS TO COMMUNITY COHESION IN URBAN INFORMAL SETTLEMENTS: A CASE OF KIBRA, NAIROBI, KENYA

#### ORIGINALITY REPORT

<b>17</b> %	<b>15</b> %	<b>4</b> %	<b>8</b> %
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

#### PRIMARY SOURCES

<b>1</b>	<b>Submitted to Kisii University</b> Student Paper	<b>2</b> %
<b>2</b>	<b>library.kisiiuniversity.ac.ke:8080</b> Internet Source	<b>1</b> %
<b>3</b>	<b>erepository.uonbi.ac.ke</b> Internet Source	<b>&lt;1</b> %
<b>4</b>	<b>docplayer.net</b> Internet Source	<b>&lt;1</b> %
<b>5</b>	<b>researchspace.ukzn.ac.za</b> Internet Source	<b>&lt;1</b> %
<b>6</b>	<b>Submitted to Kenyatta University</b> Student Paper	<b>&lt;1</b> %
<b>7</b>	<b>www.du.edu</b> Internet Source	<b>&lt;1</b> %
<b>8</b>	<b>pdfs.semanticscholar.org</b> Internet Source	<b>&lt;1</b> %

[www.globethics.net](http://www.globethics.net)



9	Internet Source	<1 %
10	<a href="http://ir-library.ku.ac.ke">ir-library.ku.ac.ke</a> Internet Source	<1 %
11	<a href="http://etheses.whiterose.ac.uk">etheses.whiterose.ac.uk</a> Internet Source	<1 %
12	<a href="http://hdl.handle.net">hdl.handle.net</a> Internet Source	<1 %
13	<a href="http://www.grassrootsgrantmakers.org">www.grassrootsgrantmakers.org</a> Internet Source	<1 %
14	<a href="http://www.tandfonline.com">www.tandfonline.com</a> Internet Source	<1 %
15	<a href="http://journals.sagepub.com">journals.sagepub.com</a> Internet Source	<1 %
16	<a href="http://www.nuffield.ox.ac.uk">www.nuffield.ox.ac.uk</a> Internet Source	<1 %
17	<a href="http://erepository.uonbi.ac.ke:8080">erepository.uonbi.ac.ke:8080</a> Internet Source	<1 %
18	Submitted to Africa Nazarene University Student Paper	<1 %
19	<a href="http://en.wikipedia.org">en.wikipedia.org</a> Internet Source	<1 %
20	<a href="http://www.globalcommunities.org">www.globalcommunities.org</a> Internet Source	<1 %



21	<a href="http://gjar.org">gjar.org</a> Internet Source	<1 %
22	<a href="http://www.sportanddev.org">www.sportanddev.org</a> Internet Source	<1 %
23	<a href="http://repository.chuka.ac.ke">repository.chuka.ac.ke</a> Internet Source	<1 %
24	<a href="http://www.coursehero.com">www.coursehero.com</a> Internet Source	<1 %
25	<a href="http://www.dac.gov.za">www.dac.gov.za</a> Internet Source	<1 %
26	<a href="http://www.e-ir.info">www.e-ir.info</a> Internet Source	<1 %
27	<a href="http://www.jkuat.ac.ke">www.jkuat.ac.ke</a> Internet Source	<1 %
28	<a href="http://d-nb.info">d-nb.info</a> Internet Source	<1 %
29	Submitted to Mount Kenya University Student Paper	<1 %
30	<a href="http://cfk.unc.edu">cfk.unc.edu</a> Internet Source	<1 %
31	<a href="http://ir-library.egerton.ac.ke">ir-library.egerton.ac.ke</a> Internet Source	<1 %
32	<a href="http://ir.jkuat.ac.ke">ir.jkuat.ac.ke</a> Internet Source	<1 %