

**ENHANCE COMMUNITY RESILIENCE ON COUNTERING VIOLENT  
EXTREMISM IN MANDERA TRIANGLE**

**REPORT ON COMMUNITY NEEDS AND STRATEGY ASSESMENT ON  
CONTEMPORARY TRIGGERS AND REMEDIES TO RADICALIZATION IN  
MANDERA TRIANGLE**

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## **Executive Summary**

YAPAD commissioned research in January 2022 to explore existing trends of violent extremism in Manderla Triangle. This research was done in a bid to find out the cause and changing trends of extremism and help recommend strategies to counter them from the community level using Countering Violent Extremism (CVE) strategies. These strategies included exploring the strengths of relationships between communities, and those of state and non-state actors in CVE.

The assessment employed a triangulated methodological approach that incorporated literature review, key informant interviews, focus group discussion and site visits. A total of 210 respondents were reached in the six sub- counties of which 68% were male and 32% female.

The respondents were sampled from religious institutions (Sheikhs, Imams and Pastors), school teachers, Youth Groups, Peace Committees, Women Institutions, local elders, National and County Government officials, civil society, local media houses and personnel. . A summary of the key findings of the assessment includes but not limited to the following:

### **Violent Extremism**

Violent Extremism (VE) and radicalization remains prevalent in the Manderla Triangle and in fringe counties, which remains a key threat to the peace and security of residents in these areas. These issues are instigated by individuals and groups that perpetuate fear and intimidation to advance their agenda. These issues are further compounded by the existence of disillusioned youth struggling with unemployment, poverty and perceived marginalization and victimization by the state, which leaves them vulnerable to indoctrination from radical Islamic preachers and cyber sheiks. These modern-day Sheikhs provide teachings relevant to the current problems the Muslim community faces which resonates with the youth and women unlike old traditional Sheikhs who repeat the same sermons that were preached in olden days.

The Al-Shabaab remains the biggest recruiter of extremists in the region, which allegedly promises a monthly salary of \$1000 to its recruits. This is a hefty incentive for youth living in poverty. It also uses peer pressure, and a false sense of identity (duty of a Muslim to defend Islam and fellow Muslims) to radicalize them.

### **Role of Women in Preventing and Countering Violent Extremism (CVE)**

Violent extremism is a communal problem even though it's mainly associated with the male youth (*mambo ya vijana*). This association has led to women shying away from giving their views on the subject since they believe it doesn't affect them. Despite this belief, some women in these communities actively aid these extremists behind the scenes by providing intelligence information, such as police movements as well as logistical support. They also consciously harbour these extremists and some willingly joining these extremist organisations as active combatants. However, in CVE, women's ability to covertly observe their close relatives and friends is also recognized and has proved to be instrumental towards any effective approaches to recognize early signs of radicalization and thus checking the spread of violent extremism.

Some of the cited early signs in Mandera include self-isolation and excessive questioning of the "purity" of activities such as weddings terming them as "haram". Some new recruits start wearing short "kanzus" and growing their beards. In the case of radical Islam preachings in Madrassas and Duksis, women can be key in recognizing their early effects because most are very close to their children and siblings.

### **Civil Society and Existing Strategies**

Violent extremism has been a problem for quite a while and several Civil Society Organizations (CSOs) have set up camp in the North Eastern region, especially in Mandera, to help curb this menace. According to the assessment, most of these organizations lack the technical expertise on CVE programming yet they hold useful information on the local VE context.

Nevertheless the CSOs in this area use strategies such as peace dialogues, inter-religious forums, drama and theatre to highlight issues common to the Mandera triangle. These strategies not only raise awareness and preach peace and tolerance, but also keep the youths occupied with constructive activities. Although constructive, these strategies also have their own limitations and appropriate conflict management and resolution and CVE strategies should be put in place.

### **Recommended Strategies**

1. **Improve capacity of state and non-state actors to effectively address conflicts and violent extremism issues in the region:** Violent extremism is not a new phenomenon, and while most organizations lack the technical expertise needed for conflict management, some organizations have the required skillset. What is needed is capacity building for all stakeholders including state and non-state actors through peer regional and national discussion forums on CVE. Regional forums and symposiums especially in the coastal region will be of great help.
2. **Counter messaging:** The first step would be to research methods that these radicalizers use to recruit and use them to spread counter narratives. This should be frequently done in public gatherings, learning institutions, mosques and media outlets.
3. **Strengthen community structures to counter extremism and manage conflict:** This can be done using mechanisms that bring communities together including inter-fait dialogue forums, intra and inter community meetings and cultural events.
4. **Amnesty, Rehabilitation and Re-integration:** There is also need to lobby the county and national government to provide an Amnesty that would allow returnees to come back, be rehabilitated and re-integrated back into the society. Such returnees would also be used in outreach activities to dispel the notion that joining extremist groups is cool.

5. **Gender and youth integration:** We have discussed the role of women both in perpetuating and preventing CVE. They can be trained to prevent CVE by being peace ambassadors and use the proper channels to report suspicious activities.

This can be done by:

- I. Conduct a more in-depth gender analysis of the drivers of conflict and violent extremism to inform planning and implementation of CVE programs such as SCORE.
- II. SCORE M&E data should also be aggregated by sex to strengthening existing information.
- III. Programs such as SCORE should also facilitate a safe space for women and the youth to develop and share information regarding conflict and extremism for purposes of prevention and management.

**Social reconciliation and Trauma healing:** Unhealed trauma could also beget violence. Therefore, there is need to undertake social reconciliation and trauma healing activities especially for those counties where extremism has resulted in destruction of lives to enable healing of the affected individuals and communities.

**Eventual CVE roll-out:** With VE in Mandera triangle being blamed partly by the county proximity to Somalia and by extension border areas of Kenya and Ethiopia, there is a critical need to expand the scope of YAPAD program or any other CVE programming to those areas.

## **1.0. Introduction**

### **1.1. Background Information**

The Manderu Triangle of Kenya is experiencing entrenchment of radicalization and violent extremism mostly because of its close geographical proximity to extremist strongholds in Somalia, deep-rooted unaddressed historical injustices, marginalization (both real and perceived), indoctrination, and high unemployment rates among the youth.

To address conflict and violent extremism not only in the Manderu Triangle but in Kenya as a whole, it is important to prioritize and implement integrated programming that seeks to address the root causes of conflict and violent extremism. In addition, collaboration between communities at risk of violent extremism and government (county and national) officials; providing young people at risk with positive alternatives to enable them resist the lure to join extremist groups; and building capacity of local civil society to mobilize communities against conflicts and violent extremism are understood to be the wider mechanisms and strategies for preventing and managing conflicts and violent extremism in Kenya.

The Enhancing Community Resilience on Countering Extremism Program was designed to respond to the radicalization and violent extremism in the Manderu Triangle and areas in Kenya facing similar challenges. P/CVE is an Activity (program) of the Knowledge Management Fund (KMF) that is being implemented by Young African for Peace and Development (YAPAD) in the Manderu Triangle.

This assessment provides research-backed information that ekes out priority issues that will inform decision making for programming and execution of Enhancing community resilience on countering extremism Project as well as other similar initiatives. The CVE program aims at evaluating the different factors that contribute to the rise in violent extremism and provide recommendations on how the community, state and non-state actors can work together to counter it.

This assessment report contains the findings of a community consultation with the citizens of Mandera triangle on the topic of preventing and countering violent extremism. This community assessment is part of a broader project of “Enhancing community resilience and countering extremism project and counter violent extremism amongst vulnerable youth. The assessment was conducted YAPAD in support from Knowledge Management Funds.

## **1.2. Objectives of the community Needs and Strategy Assessment (CNSA)**

The following were the main objectives of the CNSA:

- Undertake a community assessment on understanding the contemporary triggers of radicalization into violent extremism in Mandera Triangle
- Map existing capacities for Countering Violent Extremism
- Assess the validity of findings that may be pertinent to the present study

## **1.3. Methodology**

The CNSA adopted both primary and secondary methods of data collection. 171 respondents were used in Key Informant Interviews (KIIs) and Focused Group Discussions (FGDs) to provide primary data. Out of the 171 respondents, 68% were male and 32% female. These respondents included government authorities, religious groups and leaders such as Sheikhs and Pastors, members of the private sector, civil society organizations working on conflict, VE and governance, women leaders, youth, school heads, and Somali elders.

Those that showed up for the interviews also recommended that the victims of terrorism be involved in the discussions to provide in-depth answers to some of the questions.

The assessment studied existing literature on CVE in Mandera Triangle from government sources, local stakeholders, Civil Society Organizations and the media. This literature review informed the discussion and interpretation of study results, and helped identify information gaps concerning CVE in Mandera.





The data collected underwent quantitative and qualitative methods of data analysis to enhance the quality of the recommendations offered to identify and counter conflict and violent extremism in the region.

## **2. Findings from the study**

### **2.1. Understandings of violent extremism**

When asked about violent extremism meant to them personally and to people in Mandera, all respondents framed violent extremism in negative terms. For most of the respondents, violent extremism was understood as an ideology or a radical belief system. 24 respondents specifically stated that violent extremism is an ideology based on an incorrect interpretation of religion (Islam). One of the religious leaders stated, “It [violent extremism] is an extremely violent ideological group claiming religious principles that are not right.” One of the KII respondents agreed saying that, “A person who strictly follows his or her religious principles is in good order, but killing people without reason, that is the wrong ideology and is called [violent] extremism.”

A handful of participants shared that to them violent extremism represents a rigidity in one’s ideology. As one stated, “violent extremism means a person believes in his own ideas and not shared community-held ones; he believes his own ideas and has no flexibility.” Other respondents agreed, stating that violent extremists are not open to debate, that they believe their ideology is the only way things can be. Linked to this, one respondent stated that violent extremists have “lost their kindness feeling”, or ability to empathise with others who do not hold the same beliefs.

Respondents also linked violent extremism with its inherent capacity for destruction and harming the community. Violent extremists were seen as bullies who torment others. More seriously, one respondent stated that violent extremists are “those who slaughter people, they murder people, they carry out bombings, they target people that have relations with government offices, they target people who have obtained contracts from international agencies and the government.” The respondents consistently highlighted the connection between violent extremism and insecurity with 17 directly tying violent extremism to violence and insecurity in Mandera. There are consistent attacks by violent extremists carried out in the county.

Another significant linkage was between violent extremism and clan. Numerous respondents stated that violent extremism can reflect clannism and clan conflict in Mandera. The responses on this topic varied, including that clan conflict leaves space for violent extremism to thrive, that clan tensions drive some to violent extremism, and that clans do not adequately address violent extremism. This dynamic will be further explored in the following sections of the report.

As seen through these responses, violent extremism in Mandera is seen as a violent ideology that creates insecurity. As one respondent succinctly put it, violent extremism “creates unsolved problems that harm the lives of the people.”

## **2.2. Understanding the contemporary triggers of radicalization into violent extremism in Mandera Triangle.**

The first question was to describe the respondents’ understanding of the meaning of violent extremism. 171 respondents generally interpreted the term to mean “an erroneous interpretation of religion (Islam) to cause violence.”

These respondents further noted the rigidity that radicalists portray especially in religion, which makes it impossible for them to empathize with people with contrary beliefs. They consistently linked violent extremism with insecurity and clannism in Mandera Triangle.

## **2.3. Main Concerns about Violent Extremism**

The KII and FGDs further highlighted the on-going violence caused by violent extremists. The acts of violence discussed include the continual killing of innocent civilians, assassinations of leaders, and destruction of property.

The on-going violence has led to the displacement of people from most regions in the country, the destruction of towns, and the committal of “atrocities on human rights, particularly on women and children.” These respondents also expressed their worry especially regarding the stunted economic growth and development as well as security issues brought on by violent extremism.

Affected communities worry that not enough action is taken to counter and prevent violent extremism, and that these twisted ideologies are taking root in their communities.

## **2.4. Vulnerabilities to Violent Extremism**

Violent extremism affects the entire community but groups such as youth, the elderly, children, women, low-income households, and minority clans, are seen as being more vulnerable to violent extremism. Factors such as lack of education, employment and poverty are major contributors to this conclusion.

Second, high profile community members such as politicians, religious leaders, clan elders, and the highly educated are seen as targets for acts of violent extremism. These community members are vulnerable due to their status, leadership potential, and ability to speak out against violent extremism.

Third, youth were the most frequently mentioned group by the respondents and were widely seen as being the most vulnerable to violent extremism. Respondents stated that youth are the most vulnerable in terms of being radicalized and in being affected by violent extremism. As one respondent put it, “they (youth) are killing and being killed.” Youth were seen as being particularly vulnerable to radicalization and recruitment as

“They do not have access at all to any means and do not have many alternative paths.”

## **2.5. Causes and Risk Factors**

### ***2.5.1 Factors affecting youth and violent extremism***

The factors that drive youth into violent extremism replicate throughout the globe, especially in Somalia. Drivers such as unemployment and limited options make the youth vulnerable especially because these extremist groups offer paid employment.

The lured youth see these opportunities as a way to build their future and that of their families. Other factors include the twisted interpretation of Islam discussed earlier in

this document and the fact as these youth use violent extremism as a way to address societal injustices.

In the Mandera Triangle especially, these factors also fuelled clan conflicts and tahrib (immigration). For instance, clan's clans utilize violent extremist groups as a method for getting revenge. A young person will be nominated by the clan, or volunteer, to join a violent extremist group in order to forward the clan's agenda for revenge on another clan.

Third, community tensions that were cited as contributing to violent extremism included unequal resource distribution among different clans, unequal division of government and NGO jobs among clans, and the imbalance of the 4.5 formula.

As an example, one respondent discussed the building of the river canal in Mandera Triangle, stating that this project needs to be equally shared between the various clans including contractors and workers. The respondent went on to state that all of the smaller and marginalized clans are looking for this type of equity, but that the bigger, powerful, dominant clans maintain the status quo.

The fourth factor listed by respondents included a more general lack of opportunities including the lack of education, poverty, and a general hopelessness about the future. Many young people lack education, while others don't develop employable after school.

### ***2.5.2. Mechanisms for youth radicalization***

During these discussions, respondents gave several mechanisms that radical groups use to recruit the youth. Familiarity is one of them. Recruited members of these radicalized groups usually convince their friends and relatives to join them. These organizations also use religious influencers such as Quranic teachers to romanticize violent extremism.

Respondents also discussed the ways that urban centers such as Mandera County serve as centers of recruiting efforts. Due to the strategies of many violent extremist groups, urban areas are rich in potential targets for attacks such as government

buildings and busy markets, so recruiting from urban areas is likely to provide them better access to such targets. Also, recruiting in urban areas where the government has more power is seen as a way of undermining the government and showing the power of the violent extremist groups. Youth are also recruited through radicalization centers. These centers serve as a key place in the radicalization and recruitment of young people. A respondent explained that youth frequently go to these centers of their own volition. At these centers, new recruits are screened and undergo detailed background checks, looking into where the youths are from, who their family is, and what the family does.

The discussions also covered how easy it is for the radicalized organizations to recruit youth from youth Khati bases such as Mandera out skirt these areas have government operations, busy markets vendors and hiding bases where youth gathered as well as idle youth that can easily be lured for quick cash.

Several respondents also mentioned that youth are drawn into violent extremism through the promise of material rewards including smart mobile phones, and memory cards. Significantly, youth are also promised money in the form of a monthly salary.

Extremist organizations also have radicalization centres and some youth voluntarily visit them for screening and recruitment.

### ***2.5.3. Resiliency factors***

Mandera Triangle already has a number of existing resiliency factors preventing and countering violent extremism. First, members of the community are actively working to prevent and counter violent extremism. Second are the existing P/CVE initiatives and activities. Third, the local culture and religion contain the means of preventing and countering violent extremism. These factors will be discussed in the following section.

## **2.6. Actors Involved in P/CVE**

The discussions further moved to the involvement of six key actors in P/CVE: elders, religious leaders, women, and youth, police, and government authorities.

First, the respondents were generally content with the current role of elders in preventing and countering violent extremism. Elders were seen as having a positive role in resolving community conflict, which was discussed as a driver of violent extremism. The elders have strong potential as they are seen as being able to coordinate with other groups such as the police and the other government officials. However, some respondents stated that the elders are currently poorly organized and that they are letting their differences, mainly clan divides, come between them and their capacity for P/CVE. “Elders do some communal duties but still their role is not enough. They are divided due to clan orientation.”

Elders for instance, were praised because of their role in solving community conflict, raising awareness, and refusing violent extremism when radicalized groups reach out to them. Mandera has five radio stations that call upon elders to speak on P/CVE. Aside from the positives, these elders also live in fear especially because of constant intimidation from these extremists.

Second, the respondents were almost unanimous in their unhappiness with the role currently being played by religious leaders. As one respondent stated, “religious leaders do not react, express, or talk at all. They are silent on VE. Other respondents agreed, stating that religious leaders are too passive on issues of violent extremism, and that they are not doing enough in defending true interpretations of Islam and combatting false interpretations that lead to violent extremism. Religious leaders were also criticised for letting their differences divide them instead of uniting against violent extremism.

Even more so than the elders, religious leaders were seen as being too concerned with their own safety to stand up against too violent extremists. While the community respondents viewed them unfavourably, the religious leaders contacted for this community consultation reported that they were regularly contacted about violent extremism and that they are involved in P/CVE activities. This included being in regular contact with other religious leaders as well as government officials and elders about violent extremism and engaging in awareness raising activities.

Third, more than any other stakeholder group, women received positive responses concerning their current role in preventing and countering violent extremism in Mandera. Respondent after respondent stated that women are on the frontlines of P/CVE and are critical in the P/CVE landscape in Mandera Triangle. “Women are very active and they react openly over violent extremism devil business.” Another respondent stated, “Women are the only body that actively addresses the violent extremism risks.” Agreeing, one respondent said, “they [women] do not stop because of fear like the religious leaders or elders, but the women commit.”

Many discussed women’s role in terms of the home and their relationship with their children. “The mother is the only principle of the family. Everyone in the family reaches out to her, sharing their concerns.” “Women are the lead in this [VE] matter because she knows many things about her boy, more than the father.” “Women take on a great role in this process [P/CVE], particularly the mothers because everyone comes home to his or her mother in the evening.” These responses typify the main role many respondents saw women having in P/CVE.

However, the women in Mandera Triangle are also active in other way. Unlike many other actors, women are using their collective agency to mobilize the community on P/CVE. They conduct P/CVE activities such as awareness raising and holding meetings amongst themselves. They do this at the community level, but also meet with the government and the elders, sharing information about P/CVE and what is going on in the community.

Clearly, women in Mandera like Mandera Women for Peace and development play a significant role in the P/CVE landscape. While they are bit organized, their capacities are currently limited due to a lack of resources. Respondents asserted confidently that, with additional support, the women would become even more organized, effective, and successful in their P/CVE initiatives. “Women are doing well and could improve and enhance their role if the government and other actors supported them.” Similarly, in Mandera, women use their collective agency to mobilize the community to speak on P/CVE.



The youth too play their part in the fight against violent extremism by raising awareness during gatherings such as sporting and musical events. Youth respondents also alluded to the need for more support especially from stakeholders such as the government and NGOs to increase the effectiveness of their efforts.

When it comes to the government levels, respondents cited minimal help from the police and the government. They recommend a collective effort by state and non-state organizations to solve violent extremism.

Fourth, when asked about youth's role in P/CVE in Mandera Triangle, respondents were almost unanimous in stating that youth are making a positive contribution. Respondents shared that the youth are currently doing awareness raising and host sporting events, coordinating across group divisions and working to bridge societal divides. However, these activities are in their early stages, have limited reach, are largely informal, and are not connected to broader P/CVE activities by other actors. The youth have very limited access to resources to support their activities and are not receiving much support from other stakeholders such as the government, elders, and religious leaders. The people of Mandera Triangle are hopeful about the contribution that the youth could make, with the proper support, and that they are the key to a peaceful future for the city, the region, and the country.

In the focussed group discussion (FGD) with the youth, the youth expressed their frustration at the current state of affairs. They are doing what they can, but need support from other actors. They also found that opportunities for youth coming from other stakeholders such as the government or NGOs are very limited and when they do occur, they are only for a select few individuals. In order to effectively advance P/CVE in Mandera Triangle, the youth stated, "We need a joint effort by all social groups including the youth." Additionally, another youth respondent said that, "we [the youth] need to utilize our capacity and then look for support from others."

## **2.7. Current P/CVE initiatives**

According to the respondents, the Mendera Triangle has witnessed several P/CVE activities to curb violent extremism including awareness raising by women and youth. These groups raise awareness through broad topics such as elections, peace building, government projects, security, or WASH initiatives.

Local NGOs, INGOs CSOs and the UN are also at the forefront and create workshops to raise awareness. Efforts by these organizations don't have a serious effect because of the lack of trust and coordination between them. Respondents also complained of the low attendance in most NGO workshops where the broader community isn't involved in the discussions.

## **2.8. Role of culture/ religion in P/CVE**

From the discussions, it was determined that culture plays a big role in combating violent extremism especially because Somalis have cultural philosophies that dispel the problem. According to Somali culture, seven social groups shouldn't be harmed even during war; women, children, intellectuals, religious leaders, traditional leaders, business people, and the elderly.

Strengthening the Somali culture will give these communities an identity which will start the repairs in societal, political and religious divisions. Respondents agreed that there needs to be focus on true interpretations of Islam and a reemphasis of Somali culture.

Respondents also shared that their cultural customs, religion, and political traditions have been weakened by outside influences. Religiously, Somali's scholars have been overwhelmed by initiatives coming from the Middle East including Saudi Arabia, Iran, and Egypt.

### 3.0. Conclusion and Recommendations

The discussions brought to light the roles for each member of society in fighting violent extremism but there's still significant work to be done. Here are some recommended strategies from the discussions:

1. **Community Awareness Raising:** There should be more activities to raise awareness on radicalization and methods of recruitment by these radicalized groups. These events should also dissociate violent extremism from Somali culture and Islam.
2. **Skills Training:** Skills trainings and vocational programs will help manage youth unemployment rates. While respondents were largely vague about the form this skills training should take, programs such as entrepreneurship schemes and training for specific professions such as mechanics or tailoring.
3. **Social Opportunities:** These include sporting events and theatre which could be used as opportunities to help spread a counter narrative.
4. **Cross Boarder Cooperation.** Across the KIs and FGDs, respondents highlighted the need for an approach to P/CVE that goes beyond Mandera Triangle itself. P/CVE is a county and national issue and the respondents would like to participate in dialogue and to coordinate at these levels. This could take a wide variety of forms such as hosting a regional conference on P/CVE and inviting representatives from different cities and stakeholder groups.
5. **Improve the relationship between state and non-state actors:** The relationship between communities, civil society and state agencies such as the Anti-Terrorism Police Unit (ATPU) is at its lowest in Mandera Triangle. This has made it difficult for communities to share information with state actors mandated with countering extremism. The relationship between Muslim youth and the police in particular needs to be repaired and restored the soonest possible. Open public dialogues and forums, training of security agents on human rights and promoting community policing are some of the activities that can be supported to improve this relationship that is key to CVE.

6. **Intra and Inter Religious dialogues to counter extremist narratives:** Intra and inter religious dialogues should be supported to defeat Jihadist agenda of driving a wedge between Muslims and Christians in Mandera Triangle. Such dialogues could also identify and regularly update Islamic narratives that have been misinterpreted by the Jihadis and come up with correct narratives to counter the same. Such dialogue should also extend to schools and prisons that have been identified as hubs of radicalization in the county.
7. **Strengthening technical capacities of CSO's in CVE:** There is need to provide training and technical assistance to CSOs and local government bodies in Mandera Triangle in CVE. This should also include county-based research, policy reviews, networking, conflict sensitivity in service delivery training and training County officials on alternative dispute resolutions.
8. **Rehabilitation and Re-integration of returnees:** Re-integration of returnees through psychosocial support, linkage to funds such as Uwezo and Youth funds and provision of alternative livelihoods options can go a long way in rehabilitating and reintegrating returnees. Returnees could then be used as role models in countering Jihadist narratives including the false promise of jobs in Somalia.
9. **Empower and equip women to meaningfully participate in CVE:** Programs such as KMF CVE program could facilitate a safe space for women to dialogue VE issues through such organizations and or forums like women for Peace based in Mandera Triangle. Such dialogue could come up with women led and home-based CVE strategies.
10. **Community peace dialogues:** Dialogues with clear outputs mediated by peace committee including inter-religious dialogues, dialogues between youth and elderly community members.
11. **Capacity building on CVE among all stakeholders:** There is need to train key stakeholders such as CSOs, peace committees, youth and women groups and security agencies on violent extremism and how to counter it. The content of such a training should include tips on how to identify radicalization

tendencies amongst the youth and role of mosque communities in identifying and countering jihadist narratives.

12. **ADR mechanisms:** Strengthen and promote traditional/alternative conflict resolution mechanisms e.g. Maslah Council of Elders. Link such institutions to other processes like peace committees, County Land Boards/Tribunals and livestock Committees to address the rampant clan conflicts.
13. **Strengthen community structures** to counter extremism and manage conflicts: This should include facilitating regular inter-faith dialogue forums, intra and inter community meetings and cultural events such as music, theatre and sports to promote understanding, tolerance, interactions and cumulatively improve communities' resilience against violence.