

Pwani Ni Kenya – The Coast is Kenya

Phase 3 – Lamu and Malindi Districts

Strategic communications around ‘Watatu’ film to tackle drivers of violent extremism at the Kenyan coast.

Programme overview and theory of change

Between August 2017 and July 2018, SAFE Pwani carried out phase two of the Watatu Project with funding from the Embassy of the Kingdom of the Netherlands in Nairobi. This project followed on from work previously carried out using Watatu as a resource with communities in Mombasa. The second project targeted communities at risk of extremism in Malindi and Lamu.

Theory of change

The project concept is based on the following Theory of Change:

IF coastal communities are provided with a compelling narrative about how they can address their grievances and inter-community tensions without resorting to violence, and this narrative is communicated by credible sources through culturally appropriate grassroots channels THEN there will be better dialogue between different coastal communities and the security services, and they will be more likely to pursue peaceful and legitimate means of addressing their grievances THEREBY improving coastal inter-community relations and reducing the credibility and appeal of groups such as AS who claim that violence and terrorism as the only effective means for coastal communities to achieve their goals CONTRIBUTING TO reduced radicalisation and social conflict at the coast.

Pre-project research

Before the activities commenced, the team conducted thorough research of the target areas, this included talking to the local chiefs, community leaders and on the ground organisations in the area to assess the current CVE measures in place and get a deep understanding of the root drivers of extremism in the different locations.

Through research, the team discovered the root causes of extremism in Lamu and Malindi were the following:

- Al-Shabaab attacks:

Lamu borders Somalia, a vast area of this border is covered in forest and is sparsely populated, making it easy to cross illegally. It has been recognised by the local government that people pass over this border not only from coastal Kenya, but from Tanzania, Uganda and Rwanda as well to join Al-Shabaab.

Attacks from Al Ababaab normally take the form of a random ambush, their objective to send a message to the government, they want the removal of the KDF as well as to continue the fight for Jihad.

It is also known that Al-Shabaad recruit in Malindi and there is a lot of sympathy for their cause in the area.

- Conflict between pastoralists (Orma) and farmers (Pokomo):

Historically, grazing ground for pastoralists had been put aside by the Lamu community to cater for the Orma community, meaning that there was plenty of room for them to graze livestock. However, over time, the land was grabbed, and subdivided amongst the farmers for crops. This reduction in grazing ground for the Orma has meant that they are being forced to invade private farming land, owned by the Pokomo. When the cattle are found on private land, the Pokomo will kill them – this has led to conflict between the two groups. The Orma are of Somali Muslim heritage and the Pokomo are Christian, therefore this conflict is sometimes labeled by the community services as a religious one or mistaken for an Al-Shabaab attack.

- Land and Lamu's economic potential:

There are many plans for development in Lamu, including a major seaport, a coal plant and wind farm. This potential development is given by the community as the biggest cause of insecurity. The indigenous people of Lamu have fought for their title deeds of their land, but this has been in vain.

Now, with the development potential, land in the area has increased in value. Those close to the political elite have used this knowledge to buy the land very cheaply, and then use favour to secure title deeds. These new owners are now set to receive a great deal of compensation from the government, leaving the previous owners feeling shortchanged. The community wants their land back.

Additionally, those who have held on to their land are being pressurised by the wealthy elite to sell, and there are rumours that the wealthy elite are hiring groups to kill these local landowners and disguising it as Al-Shabaab attacks.

The elite are also known to hire groups to cause trouble, forcing residents to flee, when they return, their land has been grabbed.

- Family Conflict:

Family conflict exists on the islands and is associated with the drug trade and corruption within the justice system. If there is a killing due to family conflict, it seems that no justice is done. Therefore, people take the law into their own hands and will kill a member of the aggressor's family for revenge.

- Historic injustices:

This conflict originated from post-independence land grabs. Where the ruling elite grabbed land, to give it to their supporters, those from upcountry or 'wabara' tribes, mainly the Kikuyu. The resettlement scheme has long caused conflict between the 'wapwani' (coastal people) and the 'wabara' with successive governments unable to solve it. This generation of 'wabara' was born and raised at the coast and view it as their home, though they are still treated as outsiders by the community, who believe the land is theirs and want it back.

During the Malindi research, it became evident that the chiefs and other government officials did not want to openly discuss the extent of the problem in their area. They were also keen to impress on the team how effective their current plans were. However, on

deeper investigation at community level, the team heard many stories of young people disappearing to go to Somalia to join extremist groups.

The situation in Lamu remains extremely volatile. The team was forced to have an armed guard to take them along the highway and to Mpeketoni. Upon reaching Mpeketoni, the team heard that there had been a recent attack on the outskirts from Witu, where 6 Al-Shabaab militants had been killed. It appears these kinds of attacks had become a part of everyday life for the residents of Lamu County.

When visiting Lamu, the government officials had similarly low levels of awareness of the County Action Plan. Officials in Witu, Mpeketoni and Hindi had no knowledge of an action plan, leaving the team wondering how a cohesive response is being handled if there is a lack of knowledge. It seems as though all CVE work is defensive, carried out by the Kenya Defence Force (KDF). There is little civic involvement.

Please see below the venue profiles:

Malindi

Please see below a table with the different areas where the Watatu programme was implemented:

	VENUE	AREA PROFILE
1	TIMBONI	<p>These two towns border each other but have never lived in harmony. Timboni (quarry) started as a quarry and is cosmopolitan. The area is Giriama (a coastal tribe) ancestral land and therefore the other tribes who are there are considered foreigners by the majority. There is also a large population of Europeans. The Europeans and non Giriama tribes have financial power which has enabled them to buy most of the land.</p> <p>Land ownership is a sensitive issue since most of it is owned by wealthy people, who are not from coastal tribes. Therefore poorer people are becoming attracted to the narrative of extremist groups such as the Mombasa Republican Council (MRC)</p> <p>All religious groups coexist peacefully in Timboni, the dominant religion here is Christianity.</p> <p>Watamu is a Bajun (a coastal tribe) community, who consider themselves superior to the Giriama in Timboni. Watamu is a key tourist attraction, and this is how most of the wealth in the region has been created. However, the uncertainty of the tourist industry and the lack of opportunity for coastal people has trapped many youths in poverty. This has encouraged young people join extremist groups, not so much due to a belief in religious fundamentalism, but as a source of income.</p> <p>Timboni residents complain of mistreatment by the Bajunis, and that they are attacked when they visit Watamu. Therefore, they will return with a group of Giriama to attack the perpetrators, and the violence escalates.</p>
2	WATAMU	

3	MSABAHA	<p>Msabaha is situated along the Mombasa Malindi highway, there is a mix of both Islam and Christianity. Msabaha is the home of a big Catholic church, which offers charity services to all religions, and there is relative religious tolerance.</p> <p>The big problem is land. With good arable land and hosting an Agricultural Research Institute, Msabaha has attracted many 'wabara' ('people from the hills') – and these wealthy people are increasing the value of the land and making it inaccessible to the locals.</p> <p>This has angered the youth and made them turn to MRC, because they want to expel migrants from the coast. If they are expelled, the youth can claim back their lands and access opportunities. It is an MRC hotspot and a known hiding place for extremists on the run from the police. There have been many arrests of armed groups in the area.</p>
4	NGOMENI	<p>Ngomeni is situated on the coast and is a transit point for people who wish to cross to Somalia. It is a Bajun, Muslim dominated area in the centre, with other Mijikenda (nine coastal tribes) on the outskirts. The people are known sympathisers of the MRC. The youth are also facing the challenge of drug use and low levels of education.</p>
5	BARANI	<p>Barani is an area within Malindi town. It comprises of both the middle- and low-income populations, dominated by Muslims.</p> <p>Drugs and prostitution are the challenges facing the community in Barani. There is religious understanding, but the wabara /wapwani conflict exists.</p> <p>There is also an added element of racism as the light-skinned Bajun and Arab people believe themselves to be superior to the dark-skinned Mijikenda and Wabara people, leading to conflict.</p>
6	MARERENI	<p>Marereni is situated on the Lamu/ Malindi highway, north of Malindi town.</p> <p>In Marereni there is a scramble for land as different communities move there to take advantage of the arable soil. The land is also often invaded by pastoralists during the dry season looking for grazing land. Leading to the pastoralist/ farmer conflict described earlier, as well as the wabara/ wapwani conflicts that exist elsewhere in Lamu and Malindi.</p> <p>In addition, the area has large salt farms which have employed non-coastal tribes, this has contributed to the Wabara/ Wapwani conflicts.</p> <p>There have been cases of al-Shabaab militants and recruits being arrested in Marereni. This is an active recruitment area and there are cases of al Shabab returnees who claim that they were duped into joining al-Shabaab, believing it was employment.</p>
7	KASARANI	<p>Forms the southern suburbs of Malindi town. It is a poor neighborhood with drugs and unemployment as a major challenge. The community are sympathisers of MRC, as they blame their poverty on the Wabara. They claim that the Wabara are stealing jobs that are rightfully theirs.</p>

8	GONGONI	<p>This area shares the same characteristics as Marereni. Coastal (Wapwani) Muslims and Christians are in compete in harmony, but the wapwani/ wabara conflict is prevalent.</p> <p>It makes an ideal ground for Al Shabaab recruitment, due to the influx of Wabara working in the salt firms, making the local people feel that they are denied job opportunities, increasing the wapwani/ wabara conflict.</p>
9	MAYUNGU	<p>This is a remote fishing town sitting on the south-eastern side of Malindi on the ocean. There is un-restricted entry for people from the ocean making it a good staging site for al-Shabaab. There are reports of recruits passing through Mayungu to get to Somalia.</p> <p>There are also reports of al-Shabaab fighters marrying women from the town, therefore enabling them to stay there whilst they recruit others and smuggle arms.</p>
10	SHELLA	<p>Shella is on the edge of Malindi town, situated on the ocean front.</p> <p>Shella is a Bajun Muslim dominated community, it is a non-tolerant Islamic community and protect its people from other religions. It is also an area sympathetic to al-Shabaab where it is reported there are al-Shabaab military cells active in teaching, recruitment, and coordination.</p> <p>Unemployment, drugs and low education levels are challenges to the community, making it vulnerable to al-Shabaab activities.</p>
11	MAMBRUI	<p>Mambrui is the most important centre of Islam at the coast second only to Lamu. This community is believed to show strong support for al-Shabaab and jihadhi teaching.</p> <p>Mambrui centre is made up of Bajuni while Mijikenda whom are considered inferior by the Bajunis occupy the outskirts. Other religions are on the outskirts but Mambrui centre is an exclusively Islamic area</p>

Lamu Mainland

	VENUE	ABOUT THE PLACE
1	WITU	<p>This is a high-security alert area. There have been several attacks, believed to be al-Shabaab attacks, but the community believes otherwise.</p> <p>The main issue in Lamu is the conflict between the Orma and the Pokomo's. Whenever there is an attack on the on the Pokomo, it is assumed al-Shabaab, because of the Orma's Somali origins. The KDF act in favour of the Pokomo, believing they are fighting al-Shabaab. It should be noted that the Pokomo are both Muslim</p>

		and Christian, but any attack from the Orma is considered al-Shabaab.
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2	MPEKETONI	<p>Mpeketoni is a settlement scheme area where the majority of the dwellers are Kikuyu (an up-country tribe), the presence of whom is a source of conflict.</p> <p>This town has had many extremist attacks, the most notably the Mpeketoni massacre where more than 100 people were killed - most of them were Kikuyu.</p> <p>There is a religious aspect to the conflict in this area too, since the Kikuyus are Christians and the other indigenous tribes like Bajunis and some Pokomos are Muslims.</p> <p>There are also al-Shabaab and MRC sympathisers in the community, due to the sensitivity of the land issue. People think the Kikuyu should give back the land, which the indigenous tribes believe was stolen from them.</p> <p>Police harassment of the Kikuyu youth is also a big issue and cause of instability in this area.</p>
3	HONGWE	<p>Hongweis a Kikuyu town, situated west of Mpeketoni, and faces some of the same challenges.</p> <p>There are also a few prominent Muslim families and there have been arrests of Imams believed to be Al-Shabaab sympathisers and active supporters.</p>
4	MAPENYA	<p>Mapenya is believed to be the epicentre of al-Shabaab activities. Youth have disappeared and later resurfaced, and it is believed they went to Somalia for training. Also, it is believed Mapenya youth were involved in the Mpeketoni attack.</p> <p>Lack of education, drugs, unemployment and land issues are the main challenges facing the youth. There is also lack of religious tolerance among the members of Mapenya especially at Mapenya centre, which makes the youth susceptible to radicalisation in the area.</p>
5	UZIWA	<p>Uziwa is a settlement, mainly inhabited by Kikuyus who feel insecure and at risk of the attack. Such is their concern that the KPR (Kenya Police Reserve) keep guard day and night. This settlement borders Mapenya.</p>
6	MAJEMBENI	<p>Majembeni is composed of Orma and Somalis, and the community are believed to be al-Shabaab sympathisers.</p>

		There was a recent incident in Majembeni where al-Shabaab ambushed the village, took all the people to a central place and preached to them on Islam.
7	BAHARINI	<p>This is a divided community where the Kikuyus (who are Christian), are living separately from the Somali and Orma community (who are Muslim). There have been some cases where arms have been seized and people have been arrested.</p> <p>There is a big division within the community, therefore it is believed that there are sympathisers of al-Shabaab there. The Christians have started to discriminate the Muslims believing them to be killers.</p>
8	MKUNUMBI	<p>This village shares the same challenges as Mapenya (unemployment, drugs and religious intolerance), but the people have recently built a good relationship with the security services that has improved the situation in the area.</p> <p>It is believed that those recruited to al-Shabaab passed through Mkunumbi. It is also believed that most youth from the community are either in Somalia or have been there in the past and returned.</p>
9	HINDI	<p>Hindi town is situated on the Hindi Road that goes directly to Somalia and as such has received attacks. You can be shown spots in the town where people have been killed for being traitors to Islam. The residents live in fear of attack.</p> <p>There is a strong security presence in the area, but this has not stopped the attacks.</p>
10	MOKOWE	<p>Mokowe is a rapidly developing town where the county headquarters and Lamu Port are situated. This is the last town before crossing to the Islands. It is a relatively safe town with a heavy presence of security, as it is their command base.</p> <p>Land is a rapidly growing problem as all of the prime land has been grabbed by wealthy people, taking advantage of the impending development. Therefore, the community has started a pressure group called SAVE LAMU and is trying to take the government and developers to court, but in retaliation, they are being arrested and tortured to discourage them from fighting for their land.</p>

Lamu Islands

NO	VENUE	ABOUT THE PLACE
1	KIPUNGANI	Kipungani village is on the northwestern part of Amu island, the closest town to Somalia on the island. It is used as an entry/ exit

		<p>to ship new al-Shabaab recruits to Somalia and for them to return. There are reports that some youth have already been recruited and some have returned</p> <p>This is a non-religious tolerant community, who have prevented churches from being built or allowing any form of worship other than Islam.</p> <p>Unemployment and lack of education are the main challenge and as it is at the furthest end of the Island, there is minimal outside contact.</p>
2	MATONDONI	Matondoni has the same profile as Kipungani except that it is more developed. There is a prevalence of, youth idleness, a lack of education and non-religious tolerance. They also do not allow other religions and believe this is what keeps them safe.
3	MANDA	Manda Maweni has a large quarry, which makes up most of the employment. Alcoholism is rampant and although this place is normally peaceful, the youth are vulnerable to those who are willing to offer a better life.
4	NDAU	<p>This is a frontier island close to Somalia. There is a well-equipped border police base which scrutinises all those traveling.</p> <p>Fishing and farming are the main economic activities. This is an open community however only Islam is practiced there.</p>
5	KIWAYUU	<p>Kiwayuu has a similar profile to Ndau.</p> <p>Unemployment, lack of education, early marriages and drugs are the main challenges faced by the youth. The Somali border is less than 5KM from Kiwayuu and youth are reported to take boats across to join Al-Shabaab in Somali.</p> <p>It was from this island that a British woman was abducted by Somali gunmen which sparked the KDF invasion of Somalia – operation Linda Inchi.</p>
6	FAZA	<p>These are villages/towns situated on the greater Pate island.</p> <p>Kizingitini and Pate are the administration centres. Between Faza and Kizingitini are the villages of Mkwajumali and Tchundwa. These two towns are noted for having youth who are violent and have the history of leading terror groups in Mombasa such as Wakali Kwanza and Wakali Wao.</p> <p>Faza, Kizingitini, Siu, and Pate are peaceful areas. Although these areas are Muslim dominated, there are also churches.</p>
7	PATE	
8	SIU	
9	KIZINGITINI	

		The main economic activities are fishing, agriculture, mangrove harvesting, and mining. There is a prevalence of youth unemployment, lack of education, gangs, and drugs. This makes the youth vulnerable to al-Shabaab recruitment.
10	WIYONI, SHELLA. KASMIR AND MKUNGUNI.	<p>These villages are on Amu island near each other, this is highly populated areas and the majority are Bajun as in all island villages.</p> <p>Shella is affluent with good hotels and people from different parts of the world who have made Shella their second home. Apart from the foreigners, residents of Shella are strict Muslims and restrict women from socialising with men.</p> <p>Kasmir and Wiyoni though majority Muslim are accommodating and live hand in hand with other religions.</p> <p>Mkunguni is the central spot and it is a historical site.</p> <p>Youth complain of police harassment, lack of employment, lack of education drugs and cultural/religious bondage especially the women.</p> <p>Fishing, tourism and portering are the main economic activities.</p>

Proposed activities for Malindi and Lamu

- Screenings of *Watatu* with facilitated discussions
- Focus Group Discussions with young people
- Bridge Building workshops between the Security Services and young people
- Distribution of *Watatu* DVD's

Additional Activities from Phase One

- Building capacity of the Mombasa Majengo youths
 - Peer Education training
 - Drama Training
 - Investment in income generating activities

Lamu and Malindi County Activities

Public screenings

Following on from the successful tour of the *Watatu* film screenings during phase two of the *Watatu* Programme. The team scaled up these activities, carrying out screenings in Lamu and Malindi.

Overwhelmingly the feedback from the participants was that the film reflected exactly the situation in their home communities. Those who came up to speak post show would say that the messages in *Watatu* were essential for everyone in their community to hear, especially the young people. The older participants pledged to talk to their younger

relatives about extremism because they now had a vocabulary to start the conversation, as well as the confidence to do so.

In Lamu, it was harder for the women to stand up in front of a crowd and talk openly. This was due to culture and religion. Therefore, the team also organised a women's only screening here, to help those who might not be able to voice their opinions during the community-wide screenings.

Malindi

NO	DATE	PUBLIC SCREENINGS	MEN	WOMAN	CHILDREN	TOTAL
1	16/10/2017	KWA NDOMO	135	90	160	385
2	17/10/2017	MTANGANI	255	280	370	905
3	18/10/2017	GANDA	360	310	540	1210
5	20/10/2017	KAKUYUNI	240	130	280	650
6	21/10/2017	GOSHI	180	160	270	610
7	22/10/2017	MADUNGUNI	70	55	90	215
8	23/10/2017	KAKONENI	210	170	240	620
9	24/10/2017	KAVINYALALO	240	180	310	730
10	30/10/2017	FURUNZI	280	210	320	810
11	16/1/2018	TIMBONI	160	130	150	440
12	17/1/2018	MAMBRUI	195	230	355	780
13	18/1/2018	MSABAHA	123	215	282	620
14	19/1/2018	NGOMENI	310	330	560	1200
15	20/1/2018	BARANI	80	55	116	251
16	21/1/2018	MARERENI	320	210	340	870
17	22/1/2018	KASARANI	180	140	220	540
18	23/1/2018	GONGONI	190	215	315	720
19	24/1/2018	MAYUNGU	130	170	170	470
20	25/1/2018	SHELLA	160	180	320	660
21	26/1/2/2018	WATAMU	195	210	355	760
	TOTAL		4013	3670	5763	13,446

M&E Results

Kenyan Identity

Watatu created a sense of unity between people of different tribes. Prior to the screening 78% of respondents strongly agreed that it didn't matter where people came from, they were all Coastarians, this increased to 91% strongly agreeing after the screening.

Armed groups and extremism

Watatu changed the attitudes of the sample towards armed/ extremist groups. Before the film, 84% strongly disagreed that violence by armed groups was justified, this rose to 93% strongly disagreeing following the film. Additionally, 86% strongly disagreed that violence was the only way to gain your rights before the film and after this had risen to 91% strongly disagreeing.

Community response to Radicalisation

During the Malindi screenings, the biggest changes post screening according to the audience members was in their belief in their own capacity to tackle extremism within their community. For example, pre-show, 12% of people strongly disagreed that it was possible to help a young person who was receiving pressure from their friends, post show 0% strongly disagreed this. Additionally, when asked if they could see the warning signs of a friend or loved one becoming radicalised, pre-show 74% strongly agreed with this statement and post show this rose to 80%.

Community Dialogue

Prior to the screenings, 90% of respondents strongly agreed that they could live in harmony with their neighbours, this increased to 96% strongly agreeing after the screening. Additionally, before the screening, 92% of people strongly agreed in the importance of community dialogue to tackling the problems within the community, this increased to 98% following the screening.

Future

Before the screening, 84% of respondents strongly agreed that they were optimistic about the future of their country, after the film, this had increased to 93% strongly agreeing.

Lamu

Lamu Islands

	DATE	VENUE	MEN	WOMEN	CHILDREN	TOTAL
1	27/4/2018	KIPUNGANI	75	85	160	320
2	28/4/2018	MATONDONI	125	160	195	480
3	30/4/2018	NDAU	120	80	180	380
4	2/5/2018	FAZA	190	190	250	630
5	3/5/2018	SIU	60	40	160	260
6	4/5/2018	KIZINGITINI	-	-	-	nil
7	6/5/2018	WIYONI	160	90	290	540
8	7/5/2018	SHELLA	70	6	97	173
9	8/5/2018	KASHMIR	140	200	400	740
10	9/5/2018	MKUNGUNI (WOMEN SHOW)	-	54	-	54
11	10/5/2018	MKUNGUNI	75	35	120	230
			1015	940	1852	3807

Lamu Mainland

	9/3/2018	WITU	30	55	45	130
12	10/3/2018	MPEKETONI	60	84	96	240
13	11/3/2018	HONGWE	35	65	60	160
14	13/3/2018	MAPENYA	45	75	35	155
15	14/3/2018	UZIWA	55	75	40	170
16	16/3/2018	MAJEMBENI	15	46	24	85
17	17/3/2018	BAHARINI	30	60	75	165
18	18/3/2018	MKUNUMBI	80	105	45	230
19	20/3/2018	HINDI	60	35	15	110
20	21/3/2018	MOKOWE	40	75	15	130
21	23/3/2018	MOKOWE(FEMALE ONLY)	7	80	33	120
		TOTAL	457	755	483	1695

M&E Data: Lamu Mainland

Kenyan Identity

The results from the public screenings showed that the film successfully promoted cohesion between Muslims and Christians. Prior to the film, 81% strongly agreed that it did not matter where you came from, we are all Coastarians, this increased to 94% following the film.

Armed Groups and extremism

This is an area which saw encouraging progress from the screenings, prior to the screenings, 78% strongly disagreed armed groups and radicals offered peace and security, this increased to 97% strongly disagreeing following the film. Prior to the screening, 77% strongly disagreed that armed groups and radicals reflected their views, this increased to 94% strongly disagreeing following the film.

Radicalisation

When it came to the questions of a community response to radicalisation, prior to watching the film, 54% strongly agreed that a parent could influence a child who was being radicalised. This increased to 72% strongly agreeing after the film.

Community Dialogue

The screenings created a feeling of unity and cohesion within the community. This was reflected by the respondents who reported that prior to the screening, 87% strongly agreed that they needed to work together to heal community tensions, this increased to 97% following the screenings. Additionally, prior to the film, 87% strongly agreed that they would like to be more involved in community dialogue, this had increased to 97% after the film.

Future

Changes in optimism levels were much more marked in Lamu. The film significantly helped the participants to feel more confident about their futures. Prior to the film, 67% strongly agreed they were optimistic about their future, after the film, this number had increased to 96% strongly agreeing. Additionally, prior to the film, 60% strongly agreed that they would be able to achieve their future ambitions, and after the film this had risen to 98%.

M&E Data: Lamu Islands

Kenyan Identity

The respondents showed an increase in Kenyan identity, prior to the screenings, 81% strongly agreed that they were proud to be Kenyan, this increased to 93% strongly agreeing after the screening. Additionally, prior to the screening, 67% of respondents strongly agreed that they believed in a united Kenya and this increased to 90% after the screening.

Armed Groups and Extremism

The screenings also seemed to affect the respondent's views on armed groups. Prior to the screening, 91% strongly disagreed that armed groups offered peace and security, this increased to 96% disagreeing after the film. Similarly, prior to the screenings, 91% of respondents strongly disagreed that armed groups and radicals offered justice, this increased to 96% strongly disagreeing after the film.

Radicalisation

Prior to the screenings, 71% of the respondents strongly agreed that they would recognise if a friend or family member was becoming radicalised, this increased to 82% after the screenings. Additionally, before the screenings, 67% strongly agreed that they would know where to get support for a family member or friend if they were being radicalised, this increased to 80% after the screening.

Focus Group Discussions (FGDs)

The FGDs are a safe place for young people at risk of radicalisation to come and talk through their grievances in a safe and non-judgemental environment. Using Watatu to open the discussions, the team facilitate discussions about all of the challenges facing young people and help them to create a peaceful way forward for themselves and their peers.

The FGDs included participants across all of the different tribes and religions in the different regions. Helping youth who would traditionally think of themselves as enemies, talk through their pre-conceived prejudices, and come up with a way forward together.

Malindi FGDs

NO	TARGET AREA	ATTENDANCE		
		MALE	FEMALE	TOTAL
1	MAJENGO AND KWA NDOMU	15	6	21
2	GANDA AND FURUNZI	14	7	21
3	KAKUYUNI AND GOSHI	14	5	19
4	KAKONENI	21	0	21
5	MARERENI	9	12	21
6	MALINDI TOWN	12	9	21
7	TIMBONI	14	6	20
8	GONGONI	12	8	20
9	MAMBRUI	12	10	22
10	NGOMENI	14	7	21
TOTAL		137	70	207

During the workshops, the participants were separated into different groups to identify issues which are seen in the film, and are also seen in their community, and which are causing young people to become radicalised:

- Tribalism – Especially when it comes to job opportunities, people look for someone from their same tribe to employ. Tribalism is also being used by politicians to gain power as young people are hired to attack those in other tribes to scare them away from voting.
- Religious Conflict – There have been times when these two religions have fought, this comes to a head over the occupation of religious buildings and prominence of religious events/ festivals. There is also religious favouritism, in the same way as tribal favouritism.
- Radicalisation – In some areas, non-muslims are being termed as ‘kafir’, a person without a religion. This term is often applied to dark skinned people, who are assumed to be Christians.
- Unemployment – Unemployment is leading youth to become susceptible to extremist groups, as they are offered money to join, and then to carry out attacks.

The youth say that it is the Wabara stealing their jobs which have put them in this situation.

- Killings – The youth reported that they know of instances where people in their community have been killed.
- Police Brutality – almost all of the youths had stories to tell about police brutality. Although often what they are reporting is a rumour, there is a great fear of the police within the Malindi youth. They report of any meeting they convened being broken up by the police, even if they have a permit.
- Lack of respect from older people towards the youth – When the youth are talking about their challenges, they are not taken seriously. This has made young people stop coming out to talk in community meetings.
- Sexual harassment/exploitation – the women spoke of having to use sex to get employment.
- Poor parenting – parents do not lay out rules for their children and they often do not know where they are. They are busy and leave the raising of the children to the house help.

FGD Participant Solutions

- Preaching peace and understanding between the different religions
- Starting a group which can meet to discuss different challenges
- Participants to become youth role models, promoting peace and resisting being used by politicians and extremist groups.
- Continued screenings of Watatu in the community
- Requesting police involvement in the Watatu programme.
- Ensuring that the youth know their rights and know how to pursue them peacefully.
- Source finances to sponsor our youth projects and reach out to disadvantaged groups to help them overcome challenges.
- The government should monitor what is being taught in schools and madrassa's to ensure the teachers are not radicalising young people.

Lamu FGDs

NO	TARGET AREA	ATTENDANCE		
		MEN	WOMEN	TOTAL
1	MPEKETONI	11	9	20
2	UZIWA	11	9	20
3	BAHARINI	12	8	20
4	MOKOWE	13	8	21
5	MOKOWE/WOMEN	0	18	18
7	MANDA	13	10	23
8	KIWAYU	12	8	20
9	PATE VILLAGE	16	8	24
10	SHELLA	2	20	22
11	LAMU FORT	16	9	25
TOTAL		106	107	213

During the workshops following the screenings, the participants made the following comments, on issues which are prevalent in their communities:

- Tribalism – this was reported especially around the elections. Additionally, when somebody passes away, only those from his tribe will contribute to the funeral expenses.
- *“We feel like the Wabara are left out of employment opportunities, most of us are from outside Lamu and are not considered for positions.*
- *Politics has divided us, Kikuyu have to support Nasa and the Luo’s Nasa.*
- *Light skinned people are said to be from Lamu and given opportunities, dark skinned people are discriminated”.*
- Religious tensions, there is division between Muslims and Christians and is a lack of understanding on different religions and people from outside our religions are not invited in to understand beliefs.
- Unemployment of the educated youth is causing idleness and hostility to other tribes.
- Idleness is causing the youth to take drugs and join armed groups.
- Parents are not understanding how to talk to their children about radicalisation, either they love them and do not want to upset them with the conversation, or they fear starting the conversation, the women said a lot of households are single mother led and the children are missing father figures (this came out at the women only FGD).
- Injustice, people want revenge over the death of their family members. Deaths which are not properly investigated by the police.
- Poverty is causing parents to not be able to educate their children, meaning that they are missing out on employment opportunities and cannot forge a better future for themselves.

FGD participant solutions

- Fight Tribalism – not let the politicians divide us.
- Build community cohesion, plan activities like playing football together.
- Promote religious understanding by getting information about all religions, getting religious leaders to help with this education.
- Choose leaders who care about everyone’s welfare and will fight for employment opportunities.
- Unite and fight for youth rights, without caring about different tribes.
- Parents should take ownership of their responsibilities and talk to their children.
- Creation of stable family structures, reviving the traditional home set up which had community support structures.
- Mobilise the community to do a peace walk, to show unity between all religions and all tribes.

One female participant in Bahari on Lamu Mainland, said after the Mpeketoni Massacre, people refused to talk to the Somali’s living in the area, they tried to chase them away. This woman was a widow and said that all she wanted to do was look after her children, and it was assumed that she was also a killer. This is the first time she has been able to

air out my anger at this mistreatment she suffered, anger she had been holding onto since 2014.

Some participants at Mkowe women's FGD were from the group SAVE Lamu and talked about being arrested multiple times. The police often framed her, saying she was harbouring al-Shabaab returnees because she was of Somali origin. In fact, they were just trying to scare her and deter her from continuing her work for SAVE Lamu.

Future

There continued to be great optimism for the future shown in the Lamu Island FGDs. Prior to the workshop, 63% strongly agreed that they were optimistic for the future of their country, this increased to 78% after the workshop.

Community Transect Surveys

A week following from SAFE Pwani's visit to an area – the team would carry out community transect surveys, where they would ask a random sample of the community about the messages from Watatu to see how well the message was traveling around the community.

Malindi

Ganda Centre

- 86% of those who were interviewed had attended a screening, and out of those people, 88% spoke to at least one other person about the film and the lessons they had learnt from it.
- When asked what made them start this conversation, the sample gave the following reasons:
 - A friend had asked them what they could do if they found themselves in Yusuf's shoes
 - A thirst for peace and harmony within their community
 - Found themselves in an argument about politics, so brought up the lessons from Watatu to create peace and bring the argument to an end.
 - Seeing the situation in Watatu being reflected accurately in my community and wanting everyone to live together in peace and harmony.
- When asked if they took any other actions following the film, the respondents said the following:
 - Reconciled with friends who I was on bad terms with.
 - We as youth must not be used by bad people for their own benefit
 - We must avoid politicians who seek to divide us
- Of the 14% who had not attended the film, 100% of them had heard about it from friends or relatives and could easily explain the lessons around tribalism and living in harmony.

Mtangani

- 92% of the respondents had attended a screening, and out those who had attended, 94% spoke to someone else about it.

- When asked what made them start this conversation, the sample gave the following reasons:
 - The elections are coming up, therefore it was important to talk about peace and harmony.
 - The actors and the film motivated me to start having this conversation.
 - I was asked about the film and what it was about and so shared what I had learnt.
 - As a parent, I felt it was important to have this conversation with my children.
 - Tribalism has taken over our community and I am keen for it to stop
 - I knew that not everyone was lucky enough to have seen the film, so I thought it was important for me to share.
- When asked if they had taken any further actions as a result of the film, the respondents said:
 - Live in harmony with neighbours
 - Fight tribalism within our community
 - Spread the word around about what we have learned to secure a peaceful future for our community.
- 8% of those spoken to had not attended any activity, but 100% had heard about the messages of the film through a friend or relative.

Ngonemi

- 93% of the respondents had attended a screening or an activity and 93% of them had spoken to other people about the film. The reasons they gave for starting this conversation was the following:
 - The issues are the same in our community
 - Motivated by the film to start the conversation
 - People were discussing the different characters, and this led to a wider conversation about the film
 - Some of my friends had been paid to join Al-Shabaab so I thought it was important to start the conversation.
 - We were discussing issues of unemployment, I told them about the characters in the film facing the same challenges.
 - We were laughing about the moment in the film when Salim is chased for buying a broken television.
- 7% of those spoken to had not attended an activity, but 100% of them had heard the messages of the film through a friend or relative.

Msabaha

- 88% of those the team spoken to had attended a Watatu screening or other activity and 86% of these people had spoken to someone else about the film. The reasons they gave for starting this conversation was the following:
 - We wanted to think of ways to promote peace, so we gathered to talk about the film.
 - I wanted my brother to get the same message I did and then move along the right path.

- To talk about community unity and try and get rid of tribalism.
- When asked if they had taken any other actions following the film and their conversations, the respondents answered:
 - We decided to change and be the people who promote peace
 - We decided not to join any armed groups.
- 12% of those spoken to had not attended an activity, but 100% of them had heard the messages of Watatu from a friend or relative.

Lamu

Mokowe – Lamu Mainland

- 85% of the people spoken to had seen the film and 92% of those who had seen the film had spoken to somebody else about the film, the reasons they gave for starting these conversations were:
 - Motivated by the film
 - People are manipulating the youth for their own gains
 - Because it is important to talk about it now because there is an election coming up
 - People were being killed in the film for no proper reason
 - The screening gave out a picture of how a good society should operate
- When asked if they had taken any other action following the films and their conversations, the respondents answered:
 - When coming across people like Musa and Yusuf, we will have conversations with them and advise them to stay away from radical groups because they might end up using their lives.
 - Not worry about where people come from, just appreciate visitors and live in peace and harmony with everyone.
- 15% of the sample had not attended a screening or activity, but 100% of them had heard the messages from the film through friends and family.

Mkunumbi – Lamu Mainland

- 94% of the people interviewed had seen the film, and of those people, 90% had spoken to somebody else about the film. The reasons given for starting these conversations were:
 - To save children from harm, the things that are happening in the film are also happening in our community
 - The actors really motivated me in the film, especially Yusuf, Salim and the police officer (Jack).
 - I want to do away with tribalism, I want to have peace in my community.
 - I saw the need for Muslims and Christians to live as siblings.
 -
- 6% of people had not seen the film or been to an activity, yet 100% of them had heard about the messages of the film through friends and family.

Ndau – Lamu Islands

- 75% of the people interviewed had seen the film, and 59% of those who had been to a screening had spoken to someone else about the film. The reasons given for starting these conversations were:
 - Because it is possible to live in peace even though you are from different religions and tribes.
 - Because whatever these groups are doing it is not good for the community or the country.
 - I spoke to my mother because I want her to guide me well, so that I can be like Yusuf at the end of the film.
 - I don't want what happened in the movie to happen to us. I love my friends and neighbours.
 - Watching the movie and interacting with SAFE Pwani made me want to start the conversation.
 - I did not want my fellow youths to be misled.
 - I was in a maskan (where young people meet to talk), and it came up as part of our discussion.
 - Other people were talking about how Muslims and Christians should unite.
- When asked what actions they were planning to take as a result of the film and conversations around it, they replied the following:
 - We as youth agreed to stop being idle
 - We decided to embrace change and take responsibility as a community
 - We need to work with the police and not fear them
- 25% had not seen the film or been to an activity, although 86% of those had heard about the film through friends or relatives.

Wiyoni – Lamu Islands

- 70% of respondents had attended a screening or another activity, and of these 72% had spoken to somebody else about the film. When asked why they started this conversation, they gave the following answers:
 - I was asked about SAFE Pwani and what they do
 - I was having a conversation about the Police, and this made me bring up lessons learnt during the film
 - I felt it was important because people have different ideas about terrorism in the community. I wanted them to know the truth.
 - The community were discussing Watatu, we wanted to talk about radicalisation
 - Youths were relating Watatu to their everyday lives.
 - Some of us didn't understand some of the issues raised, so we were explaining them to each other.
- When asked if they took any other actions because of the screenings or the conversations, the respondents answered the following:
 - We formed a peace committee
 - We agreed and then shook hands as a sign of peace
 - Us as youth to not be idle and to find employment when we are not studying.

- As a police officer, I now feel embolden to create peace as it is my job
- I felt the need to go and watch the film because I had heard so much about it.
- When there is a problem between families, it should be solved peacefully.
- Of the 30% who had not seen the film, 100% of them had heard the messages, including a police officer, who had been given the information by his colleagues.

One of the respondents wanted to add that he thought the police needed to change first and stop imposing harsh measures, such as curfews on the community. He said the police were the terrorists and they make people disappear. This man had not attended the screening or seen the film, only heard about it from friends.

Bridge building workshops

There is a large gap between youth and security services. Each side views the other with suspicion. The police regard the youths as troublemakers and the youth believe that the police are oppressors. This sour relationship has therefore fuelled the youth to find alternative ways to seek justice, leaning towards violence and extremist groups.

The objective of the Bridge Building Workshops is to bridge this gap and create mutual understanding and encourage the youth to be the key people to promote peace in their area, and keep good communication with the police.

This understanding will reduce insecurity, help prevent the formation of extremist groups and stop youth from joining these groups. This will also help prevent insecurity caused by extremist groups since reports can be shared and preventive action can be taken on time

Mombasa Workshops

Date	Location	Participants
30/11/2017	Majengo	23
31/07/2018	Likoni	23

Community feedback on the police

- Youth do not know their rights when it comes to being arrested.
- The community grew up fearing the police, if they were badly behaved, their parents would threaten them with a visit to the police.
- Police training is outdated, they are just taught to suspect anyone and arrest them. They are bullied during their recruitment which makes them hardcore.
- The entire police system is corrupt, they get orders from above and have no choice but to follow the instructions of the seniors.
- There is no confidentiality when reporting to the police, by sharing information you are putting yourself in danger.
- Corruption means that those who are arrested are normally let out, even if they have committed a crime.
- The police use profiling, they target young people because of their hairstyles and because they grow beards.
- Maskans are often targeted when a crime has been committed. Why are these raids carried out?

- The youth questioned the police about extra judicial killings. One spoke of a man who used to sell samosas by the mosque, he was taken by the police and has not been seen since.

Challenges facing the police

- They are always encouraged to stay within the camp to avoid being attacked.
- The constitution allows people to be released if their bond has been paid. In these circumstances, it is always assumed by the community that the police have simply taken a bribe.
- Bribery in the courts prevents justice from happening, these failures are then blamed on the police.
- The youth should dress neatly and behave well so they are not associated with crime. Most of the gang members have the same hairstyle, dress and walk a certain way. If you avoid this, you will stay out of trouble with the police.
- When we arrive at the scene of a crime, there is normally a maskan there, when asked if they have seen anything, they say no, even though something has been stolen. This makes the members suspects.
- Reacting to extrajudicial killings – Sometimes extremists pretend to be police officers and abduct people to cause bad blood between the police and the community.

Way forward

- The police offered to bring everyone present at the meeting together again to discuss how they can enhance the police/ community relationship through activities. E.g. a police station tour.
- A WhatsApp group should be created to keep the conversation going and discuss and exchange ideas.
- Organise a meeting with the radicalised youths and those in extremist groups to counter the narrative set about the police.
- The police to have an anonymous box so that people can make complaints/ share information without their fear of their identity being leaked.
- The community needs to not give bribes if they are innocent, justice will prevail.
- The youth leaders should be included in the security committees. Through this, new officers should be introduced to the community so that they have a good relationship with the youth.

At the end of the Majengo BBW, the chairman of the Future youth group thanked SAFE Pwani for organising the meeting. He said they had discussed issues that they didn't think could be possible. He realised the police were his family and they should try and work with them. They are not the enemy and they wanted to work together to share information and make the community safer. More of these meetings should be had.

Malindi

Date	Location	Participants
29/1/2018	Malindi Town	22
30/1/2018	Marereni	23

Community feedback on the Police

- The police on patrol regularly ambush the community. During this exercise, they pick on the youth, even if they produce the correct documents they are harassed until they give out a bribe.
- The youth are subjected to humiliation by the police, being forced to do frog jumps and press ups to secure their release.
- The police often plant drugs on the youth, so they have to call home and get their parents to give a bribe. These actions have created distrust between the police and the youth who are seen as aggressors, not people who the youth can trust.
- The women in the group commented that they have been sexually assaulted by the police officers, and told that they have to give sexual favours in order to be released.

Response from the Police

- Patrols and ambushes are essential to maintaining the peace and order, the police receive calls every day with complaints and this is how the situation is controlled. It is important to raid notorious areas to flush out criminals. It is best if you are not found in those areas. If you are you must produce an ID and have an explanation as to why you are in a place with drug dealers and addicts.
- When you are arrested, the police will use reasonable force, if someone tries to resist arrest, they will also have to be dealt with using force.
- Most of the youth are doing Boda Boda businesses, but do not have the correct papers and do not wear protective gear. We must arrest those who are breaking the law to keep the community safe.
- It is the community who are propping up corruption by offering bribes whenever they are arrested.
- There is not enough manpower within the stations to properly investigate all cases. Often the senior police will put you on an assignment for his friend, meaning you do not have the time to follow up investigations.

Way Forward

Police Advice

- The people need to understand their rights, they need to read the constitution.
- Stop giving bribes, if you are doing something wrong, let the law deal with you accordingly.
- Do not be ignorant, do not be caught in the wrong place at the wrong time. Understand the crime hot spots and avoid them.
- If you are arrested unlawfully, plead your case in court and you will be treated with respect.
- We should start a community drama group to educate the community on their rights and the importance of a good relationship with the police.

Community advice

- Before arresting someone, give them the time to tell their story.
- There should be counseling for the police so that if something bad happens to them, they do not bring their anger and frustrations to the job.
- To ease the police burden, family disputes should be dealt with internally.
- The community should ease their fear of the police and not run when they see them, as it makes them look guilty.

The group at the end of the Marereni workshop took the time to report that they had learned a valuable lesson that day, that the police were not the enemy and should be treated with respect. *“We will cooperate and see an improvement within our community. Thank you to SAFE Pwani for delivering this valuable workshop. Let us keep learning.”* This was not the first time they had learned about peace, but meeting with the police gave a new perspective on all of the issues.

One Love Group

Following on from the BBW in Malindi town, the group was quick to set up a WhatsApp group to see how they could take the discussion forward and plan peace building activities. At one of their first meetings, they decided to register themselves as a group – calling it the One Love Group.

Lamu

Date	Location	Participants
11/05/2018	Mpeketoni	23
14/05/2018	Lamu Island	24

Challenges reported by the community:

- The police are scattered in different departments, no information is shared between these different departments which makes it hard for the officers to successfully investigate crimes.
- Lack of resources means that they are slow to react and respond to different security situations.
- It is hard for the community to access the police because they are isolated in their barracks out of fear of attack, meaning the community cannot give them important information.
- Police Corruption means that crimes are not properly investigated.
- The police generalise the youth as troublemakers, making it hard for them to engage in the peace process.
- Police misuse their power and mistreat the citizens because they know the youth do not know their rights and will not hold anyone accountable.
- There is a lack of confidentiality if the community does go and try and report a problem or incident.
- Police beat people who are suspects before they have been formally accused.

- The security agents are overly strict with the Muslims, harassing them and forcing them into the arms of extremist groups. Muslims feel as though they are not being treated like other Kenyans. There is tribalism within the police.

Reaction from the Police

- The community should share more information, the police are no longer brutal and will listen to what they have to say.
- Often, police do not want to partake in corruption, but they are given 'orders from above' which means they have no option but to let high profile people go who have bribed senior officials.
- The community does not understand the work of the police and they feel underappreciated, while providing civic education and thoroughly investigating crimes.
- The police are human too, and although there are bad people in service, there are good people too.
- The police try to call the youth for meetings, however, they do not show up.
- The police try and charge people, however, when called forward to be a witness, the community does not attend, meaning the case is acquitted.
- Most of the crimes committed in the area are of a religious nature. The police respond quicker to al-Shabaab attacks because they are the most brutal, not because they are crimes committed by Muslims.
- The Police should be allowed to use reasonable force when arresting a suspect. If you cooperate during the arrest and then no violence will be used.

Way Forward

- The community and the police should live in harmony.
- The community needs to understand their rights.
- The group should organise team building between the police and the community like a football league to create cohesion.
- Create a network with the police for sharing information between the police and the community, for crimes and information to be shared.
- The phone numbers of the policemen should be shared so that the community has access to him.
- The Watatu DVD should be distributed in different places such as schools and madrassas.

Watatu DVD Distribution

Malindi

Venue	Number of DVDs
Schools	33
Women's groups	111
Community Organisations	12
Youth Groups	79
Security Services	94
Screenings and FGDs	705

Local CBOs/ NGOs	90
Total	1034

Lamu

Venue	Number of DVDs
Schools	42
Women's Groups	52
Religious Institutions	8
Youth Groups	87
Security Services	190
Screenings and FGDs	1193
Local CBOs/NGOs	104
Total	1572

Conclusions

SAFE Pwani succeeded in creating in depth, honest and open dialogue across all of the activities. The community engaged with the film strongly and formed a relationship of trust with the team which allowed for this dialogue.

The team were encouraged by the level of optimism for the future which was shown amongst the programme beneficiaries. Each of the activities ended on a note of positivity which was reflected strongly in the M&E data.

The new activity of the Bridge Building Workshops successfully brought together the youth and the community services, creating a positive relationship which will not only help keep communities safe from attacks and also prevent youth from becoming radicalised.

The area of great challenge was the investment in income generating activities with the Majengo youth. The groups are continuing with their income generating activities but on a much smaller scale than previously envisaged.

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Report compiled by: David Shida Kalume, Alice Crookenden, Benson Obiva Menya, Nick Reding and SAFE Pwani part time staff.