

# PEACE IMPACT FRAMEWORK REPORT

*Watha Nolasho -Dadaab Communities for Peace*

OCTOBER 2025

Lead Evaluator: Trunesh Sande  
Research Team: Magero Steve, Rebecah Ghamaloku

## Acknowledgments

This study was made possible through the generous support of the French Ministry of European and Foreign Affairs and Search for Common Ground, under the insightful oversight of the HOA Director, Judy Kimamo and Specialist, Strategy Alignment Team, Kaila Dorsey.

We extend our sincere gratitude to the communities, stakeholders, and all participants who generously shared their time, experiences, perspectives and valuable insights. Your collective efforts have been instrumental in achieving our research goals.

Thank you all for your support.

## HOW TO CITE THIS REPORT

This publication should be cited as follows:

Ghamaloku R. (2025). Watha Nolasho- Dadaab Communities for Peace: Peace Impact Framework Report. Search for Common Ground.

## KEY THEMES

- #Gender&SocialInclusion
- #DifferentiatedAssistance
- #Violence
- #SocialCohesion

## Acronyms and Abbreviations

UNHCR: United Nations High Commissioner for Refugees.

WFP: World Food Programme.

MCA: Member of County Assembly.

PWD: Persons with Disabilities

FGD: Focus Group Discussion

KII: Key Informant Interview

NGO: Non-Governmental Organization

PIF: Peace Impact Framework

CSO: Civil Society Organization

CRC: Community Resilience Committee

## Table of Contents

<b>Acknowledgments</b> .....	<b>2</b>
<b>Acronyms and Abbreviations</b> .....	<b>3</b>
<b>1. Introduction</b> .....	<b>5</b>
<b>2. Methodology</b> .....	<b>8</b>
<b>3. Findings</b> .....	<b>10</b>
b. Assess the indicators of PIF aligned measures within the project's target populations.....	10
FINDING 1#: The overall sense of offline safety is extremely high but women report slightly lower perception.....	10
FINDING 2#: Despite strong overall perceived online safety, women ,especially in Borehole 5,feel less safe online.....	10
FINDING 3#: While overall belief in personal agency is very high (92%), a gap lies among youths and Hagadera community respondents.....	11
FINDING 4#: From belief to action, a gap exists between the high personal agency and the actual engagement in actions to influence change.....	11
FINDING 5#: Peace investment is uneven, with women and Hagadera community respondents recording lower engagement.....	13
FINDING 6#: Four out of five respondents feel dehumanized, but only two-thirds can pinpoint social factors fueling this perception.....	13
FINDING 7#: Half of respondents (50%) see violence as acceptable for advancing group interests; with nearly two-thirds of the host community (62%) endorsing it, versus less than two-fifths of the refugee community respondents (38%).....	15
FINDING 8#: Legitimacy is broadly recognized (70%), but trust in media ranks lowest.....	16
<b>4. Conclusions</b> .....	<b>17</b>
RECOMMENDATIONS.....	18

# 1. Introduction

## CONTEXT

On 28 March 2025, H.E. President William Ruto launched the **Shirika Plan**, a transformative multiyear strategy anchored on the Refugee Act 2021 to advance socio-economic inclusion of refugees by reimagining camps as integrated, self-reliant settlements. By bridging humanitarian aid with national development goals, the Shirika Plan positions Kenya as a leader in fostering refugee self-reliance, enhancing social cohesion, and unlocking shared opportunities for refugees and host communities. Its implementation leverages, among others, initiatives such as the Kalobeyei Integrated Socio-Economic Development Programme (KISED) and Garissa Integrated Socio-Economic Development Plan (GISED), designed to integrate refugees into host communities.

However, the dwindling humanitarian funding landscape has prompted actors to rethink assistance models. In response, the **Differentiated Assistance Framework (DAF)** was introduced, shifting from blanket aid to needs-based support that considers individual capacity. DAF aims to transition refugees from dependency to sustainable economic independence through livelihood interventions. This approach moves away from the traditional humanitarian aid to integrating livelihood interventions to promote self reliance. The goal is to ensure that refugees and asylum seekers transition from dependency on aid to sustainable economic independence over time<sup>1</sup>. Under this approach, UNHCR and WFP categorized refugees into four groups: Categories 1 and 2 receive food assistance, while Categories 3 and 4 benefit from livelihood support.

Despite its intended purpose, the categorization under DAF triggered widespread **community dissatisfaction**. Respondents argued that the data used was inaccurate and failed to capture actual needs, leaving many vulnerable individuals, including persons with disabilities, excluded. This exclusion has fueled growing tensions and visible coping mechanisms such as increased begging and deforestation for charcoal production, an activity strongly opposed by the host community. The aid cuts have been reported to further destabilize the local economy, forcing many refugee-run businesses to shut down<sup>2</sup>.

The situation has worsened with an upsurge in **insecurity**, particularly night-time robberies and attacks by machete-wielding gangs in the blocks as most of the community members did not qualify for the food assistance, targeting valuables such as phones and cash. Refugees receiving food rations now live in fear of break-ins and theft of their rations. Host communities have also reported rising cattle theft and slaughter of goats and camels, with some incidents linked to **sexual and gender-based violence (SGBV)**. One FGD participant from Bogorqtoyo, Borehole 5 recounted: *“Halima’s sister was chased and almost raped. Livestock keepers fear being attacked. There is a risk of the refugees robbing them of their livestock due to hunger.”* Further to this, Gender-based violence manifests in arranged early/child marriages, driven by wealthy Somali men abroad influencing vulnerable families (through their elders and fathers) through financial incentives (around \$500 as well as gold). These marriages often end in abandonment, leading to increased single motherhood, school dropouts, and social stigma (hatred) towards the women once they are abandoned by their suitors who flee back to the west. Additionally, due to the set trend of young women marrying rich men, other young women who are ready for marriage deny the local young men marriage opportunities because of the social status they uphold. Additionally, **sexual exploitation and abuse** among young girls between the age of 13-17 years is on the rise. Wealthy men who lure in young girls with marriage proposals are said to record explicit videos and images with the young girls and end up threatening them to file for divorce after 3 months as they fly back to ‘America’.

Compounding these challenges, **drug and substance abuse** among unemployed youth has surged, linked to loss of casual jobs previously provided by humanitarian agencies. Cannabis and miraa use is prevalent, fueling further vices such as theft and sexual violence. Some youths have turned to **illegal migration**<sup>3</sup> (Tahrib) via Libya through the Mediterranean Sea to Europe, influenced by social media narratives on TikTok of the success of those who took the journey. Sadly, this perilous journey has led to kidnappings, ransom demands<sup>4</sup>, and deaths, further deepening community vulnerability. This has also seen an increase of kidnapping within the camps before the victims are traced to North African nations

Basic services remain inadequate. **Water scarcity** forces reliance on costly water vendors, sparking conflicts

<sup>1</sup> The Standard, [Kenya’s differentiated assistance in securing sustainable support for refugees and asylum seekers](#), August 30th 2025.

<sup>2</sup> Relief Web, [Dadaab businesses close as aid cuts shut down refugee economy](#), August 2025

<sup>3</sup> ENACT, [Somali refugees in Kenya fall victim to Libyan-based traffickers](#), May 2025

<sup>4</sup> Young men and women are held in captivity for ransom of approximately 2 Million kenyan shillings

between host and refugee communities. Refugee community members are forced to trek for long distances to look for water where they also end up being overpriced, a jericin that was sold for 10 Kenyan shillings goes for 30 Kenyan shillings. Poor waste management, and lack of medicines in public health facilities have led to rising disease burdens and out-of-pocket expenses for treatment.

Social media, particularly TikTok, has gained significant traction in camps such as Hagadera, IFO, and IFO II, influencing community behaviors and perceptions. Refugee community members have begun imitating trends observed in Kakuma Camp, including practices during aid distribution. One example shared during an FGD described a viral video from Kalobeyi in Kakuma showing refugees scrambling for food aid. This behavior was later mirrored in Hagadera when Turkish aid workers attempted food distribution, forcing the process to be cut short as a scramble occurred, with stronger individuals overpowering the vulnerable, leaving many needy people empty-handed.

Overcrowding in the camps has heightened tensions between host and refugee communities, driven by fears among hosts that their land could be seized if the government fails to properly enforce the refugee integration agenda. Host community members reported that some refugees already own land and reside with their families within host areas. Additionally, this pressure has prompted some refugees to relocate from Hagadera to IFO II, often using donkey carts to move their belongings.

It is amid these prevailing context and conflict dynamics that the project conducted a monitoring visit with the aim of assessing the progress made towards achieving the projects' results as defined in their logical framework, track the indicators of PIF aligned measures within the project's target population as well as monitor progress on safeguarding, in particular Participation & Inclusion indicators.

## PROJECT OVERVIEW

Search is implementing a 18-month project "Wadha Nolasho- Dadaab Communities for Peace" funded by the French Ministry that seeks to address the complex challenges faced by refugee and host communities in and around Hagadera refugee camp within Kenya's Dadaab refugee complex. With over 300,000 refugees, mainly Somalis, Dadaab grapples with protracted displacement, limited economic opportunities, and tensions between refugees and host communities exacerbated by environmental pressures and security concerns. The project responds to these issues by promoting positive personal agency and collaboration across divides to improve social cohesion and economic empowerment.

The **overall objective** of this action is to promote community resilience to violent conflict among refugee and host communities in and around Hagadera, Dadaab.

The overall objective is supported by the following **two specific objectives, and corresponding expected results** outlined below, each supported by a set of activities:

<b>Objective 1: Key stakeholders from refugee and host communities, particularly women and youth, have increased skills, platforms, and opportunities to address drivers of violent conflict (including those related to climate change and environmental shocks)</b>	
<i>ER1.1: Key stakeholders from refugee and host communities, particularly women and youth, are equipped with the knowledge and capacity to address conflict peacefully.</i>	<i>ER1.2 Refugee and host communities meaningfully collaborate to address shared challenges.</i>
A1.1.1 Common Ground Approach cascade trainings A1.1.2 Psychosocial Support Fund	A1.2.1 Community Resilience Committee (CRC)
<b>Objective 2: Refugee and host communities in and around the Dadaab refugee complex experience the tangible benefits of collaboration across divides.</b>	
<i>ER2.1 Local stakeholders receive financial support to design and implement initiatives that address socioeconomic drivers of conflict.</i>	<i>ER2.2 Narratives that promote collaboration across divides are amplified across communities.</i>
A2.1.1 Livelihoods support fund	A2.2.1 Social Media Campaign for Peace

This project strategically targets three key locations: Hagadera refugee camp, the largest camp in the Dadaab refugee complex, Borehole 5, the closest host community to Hagadera and Fafi Hagajin. This focus allows us to address the complex dynamics between refugee and host communities in a targeted manner.

## OUR APPROACH TO MEASURING CHANGE



The project aims to promote community resilience to violent conflict among refugee and host communities in and around Hagadera, Dadaab. In order to assess impact, this study is aligned with the Peace Impact framework (PIF)<sup>5</sup> which explores five elements for healthy societies, focussing specifically on agency and polarisation elements.

---

<sup>5</sup>More on the Peace Impact Framework can be found [here](#).

## 2. Methodology

### OBJECTIVES OF THE STUDY

In the framework of this monitoring visit, Search intended to assess the progress made towards achieving the projects' results as defined in their logical framework and mapping out the priorities refugee and host communities have in relation to peace through the Grounded Accountability Model and assess the indicators of the PIF aligned measures within the project target populations.

#### Specific Objectives of the monitoring Visit:

Specifically the objectives of the monitoring visit were the following:

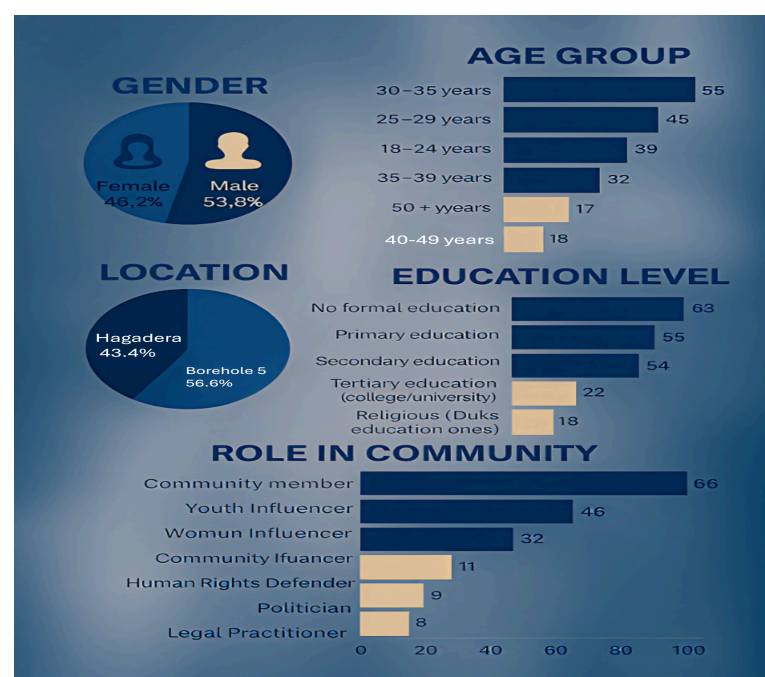
1. Measure the Peace Impact Framework (PIF), specifically:
  - a) Determine priorities, refugee and host communities have in relation to peace through the Grounded Accountability Model(GAM).
  - b) Assess the indicators of PIF aligned measures within the project's target populations.
2. To assess the effectiveness of the processes used during the project's implementation, specifically the Tandem Facilitation for ToTs Stepdown Sessions and Tandem Facilitation for ToTs Mediation Sessions
3. Monitor Safeguarding

However, this report will specifically focus on objective 1b, reporting on the vital signs of peace (aligned measures) as outlined in the Peace Impact Framework.

### DATA COLLECTION AND ANALYSIS

The data collection for the monitoring visit was conducted in September 2025, employing a mixed-methods approach-both primary and secondary data- to provide a comprehensive understanding of the project's progress. This approach ensured the collection of data from diverse participants engaged in the project from Borehole 5 and Hagadera, reaching **238 (128 Men, 110 Women) respondents**.

#### Quantitative methods



Quantitative data was gathered using Computer Assisted Personal Interviewing (CAPI<sup>6</sup>) through enumerator-led surveys reaching 212 respondents, including 98 women and 114 men (youths representing 65.57%, adults 26.4% and elderly 8% of the respondents). 46 (23F, 23M) of the respondents reported different forms of disability.

The survey questionnaire was pre-programmed into a digital form using KoboToolbox software. Trained local enumerators conducted in person interviews with respondents and entered responses directly into the software during the interview. The PIF indicators were embedded in the community surveys, generating the values indicated in this report.

The survey data was analyzed in Excel using

<sup>6</sup> CAPI stands for Computer-Assisted Personal Interviews, a face-to-face data collection method in which the interviewer uses a tablet, mobile phone or a computer to record answers given during the interview.

formulas and pivot tables, and visually presented using Excel SmartArt and Canva.

The infographic above presents a summary of the demographic summary as provided by survey respondents.

## Qualitative methods

Additionally, four homogenous Focus Group Discussions (FGDs) were held, two in Hagadera and two in Borehole 5. These included two sessions with non-project participants, reaching a total of 26 respondents (12 female, 14 male), to provide an unbiased perspective on the peace situation in their communities, independent of project interventions

## SAMPLING AND REPRESENTATION

A random sampling technique was employed for this PIF survey to select community members to ensure broad representation of perspectives and to capture diverse insights aligned with Objective 1.

Geographically, the survey focused on project implementation sites within the Dadaab Refugee Complex in Garissa County, Kenya, specifically Hagadera Refugee Camp and Borehole 5 host community. Key stakeholders engaged included members of both refugee and host communities, with particular emphasis on women and youth. Participants comprised youth influencers, community members, community influencers, content creators, peace committee representatives, human rights defenders, and Nyumba Kumi members.

## LIMITATIONS

LIMITATIONS		MITIGATION MEASURE	
Limited sample	» The small sample size of the survey reduced representativeness of the findings and does not allow them to be generalized to the entire population	Tailored analysis	» The report avoids broad generalizations and explicitly uses the term 'respondents' to reflect only the views of the respondents surveyed.
Language barrier	» Most of the respondents could not interpret English or Swahili well.	Language Adaptation	» Survey instruments were translated from English to Somali to ensure consistent and standardized use of terminology across all data collection

### 3. Findings

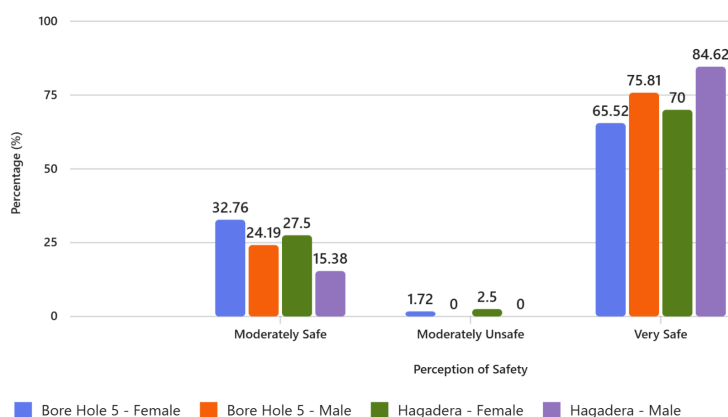
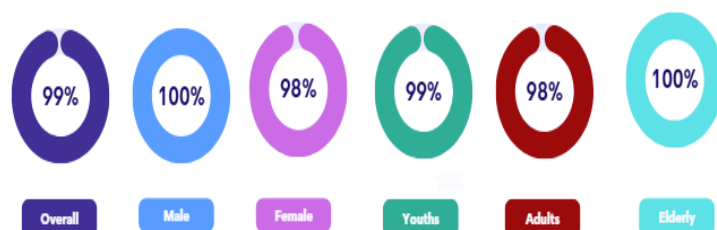
#### b. Assess the indicators of PIF aligned measures within the project's target populations

#### **FINDING 1#:** The overall sense of offline safety is extremely high but women report slightly lower perception.

An overwhelming majority (99%) of respondents report feeling safe walking alone in their area, indicating a strong overall perception of community safety across the surveyed regions and demographics.

When disaggregated by gender, men report 100% safety, while women report slightly lower at 98%, indicating a minor but notable difference in perceived safety between genders. This could point to gender-specific vulnerabilities or experiences that need further exploration.

% of respondents that feel safe walking alone in the area where they live



Further disaggregation by gender revealed striking patterns.

Across both Bore Hole 5 and Hagadera, the majority of respondents rated their environment as safe but the proportions vary significantly.

At Hagadera, male respondents overwhelmingly perceive the area as very safe (84.62%), compared to 70% of females, indicating a notable gender gap in perceived security. Conversely, at Bore Hole 5, the difference between genders is smaller, with 75.81% of males and 65.52% of females reporting feeling very safe.

Perceptions of being “Moderately Safe” are higher

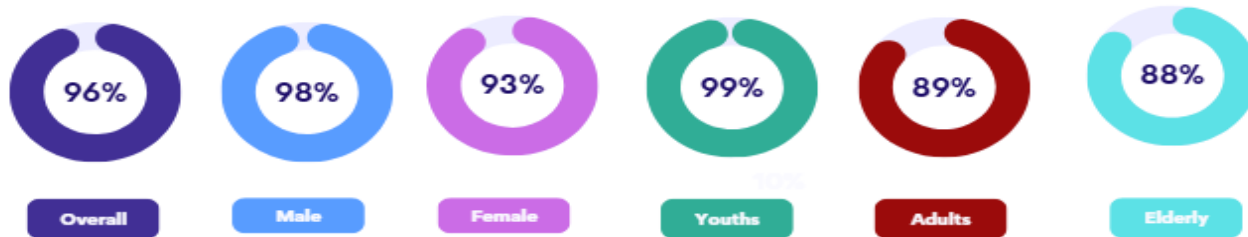
among females at Bore Hole 5 (32.76%) compared to males (24.19%), suggesting that women in this location are slightly less confident about safety than men. At Hagadera, this trend is even more pronounced, where 27.5% of females report moderate safety compared to only 15.38% of males. Notably, while no male respondents reported feeling unsafe, a small sub-set of women respondents, 1.72% of females at Bore Hole 5 and 2.5% of females at Hagadera, expressed this view reflecting gendered experiences of security and exposure to risks in these communities.

Despite an observable increase in insecurity captured in the context analysis, particularly night-time robberies and machete-wielding gang attacks targeting valuables such as mobile phones and cash, the perception data indicates unusually high levels of self-reported safety. This inconsistency can be explained by a combination of methodological limitations, socio-cultural factors, and the localized nature of violence outlined below:

- Structured household surveys, while useful for capturing broad trends, are limited in their ability to surface hidden or sensitive experiences. In contrast, the Focus Group Discussions (FGDs) allowed for more open dialogue, revealing fears related to the conflict dynamics and contextual challenges, issues that were largely absent in the survey responses, particularly within a socio-cultural setting where sensitive information is typically shared only within close and trusted networks.
- The primary safety indicator- “Do you feel safe walking alone in the area where you live?”- captures generalized perception, not exposure to specific or situational risks. Findings from FGDs indicate that violence is spatially concentrated in particular hotspots, including areas around PlayStation gaming stations and Khat-chewing maskanis (dens) which have been linked to serious assaults and fatalities. Outside these hotspots, many residents do indeed experience a sense of relative safety during routine movement.

**FINDING 2#:** Despite strong overall perceived online safety, women, especially in Borehole 5, feel less safe online.

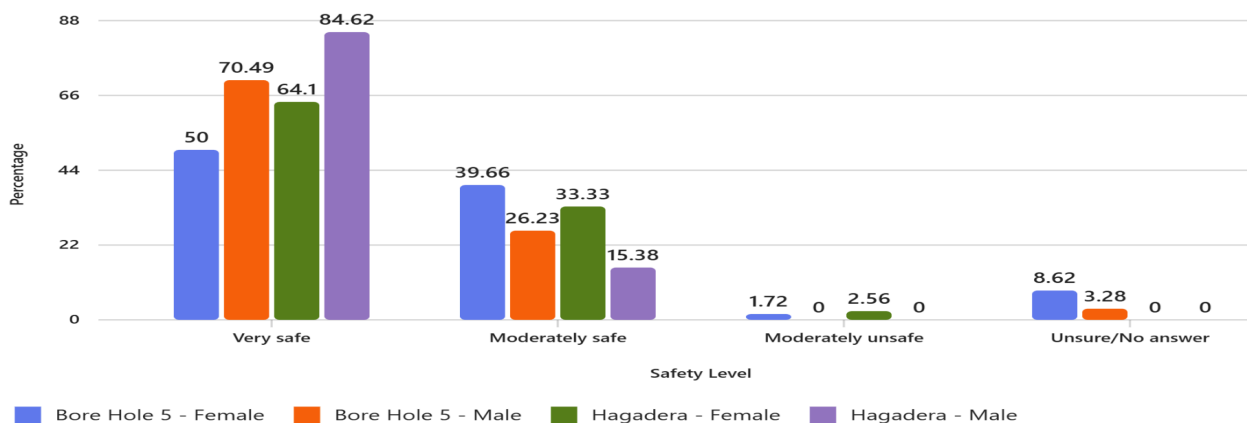
**% of respondents that feel safe engaging in online platforms**



The overall reported level of online safety is 96% within the surveyed population. However, when disaggregated by demographic categories, notable variations and outliers emerge.

Men (98%) report feeling safer than women (93%) with a 5-point gap suggesting that women perceive more vulnerability in online environments, which may reflect gender-specific risks or experiences of insecurity. Youths (99%) report extremely high safety levels, while adults (89%) and elderly (88%) show the lowest safety perceptions.

Borehole 5 respondents (93%) recorded lower safety perceptions compared to Hagadera respondents with a 6-point difference. This is an interesting outlier, as refugees, who are often considered more vulnerable, feel safer than hosts, possibly due to targeted protection measures or community support structures.



Further intersectional analysis shows that Hagadera males reported the highest confidence in safety (84.62% feeling very safe), followed by Borehole 5 males (70.49% very safe). In contrast, Hagadera females expressed higher absolute safety (64.1%) compared to Borehole 5 females (50.00%), highlighting the need for targeted digital safety awareness initiatives for women, particularly within the host communities.

**FINDING 3#:** While overall belief in personal agency is very high (92%), a gap lies among youths and Hagadera community respondents.

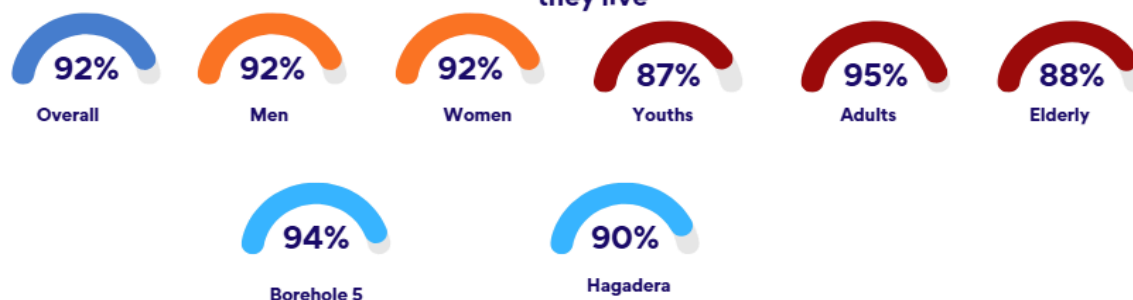
The data reveals a strong overall sense of community agency, with 92% of respondents agreeing that their engagement in community matters can lead to meaningful change. Both men and women report equal levels of agency (92%).

Adults (95%) report the highest sense of agency, surpassing the overall average by 3 points while youths (87%) and elderly (88%) show lower levels of confidence, with youths being the lowest suggesting that younger populations feel less empowered, possibly due to limited access to decision-making spaces and roles.

Borehole 5 (94%) shows slightly higher confidence compared to Hagadera (90%) by a 4-point gap.

## AGENCY

% of the respondents that believes they can make a positive difference in the area they live



The lowest sense of agency (87%) among youths, and the 4-point gap in Hagadera location may have implications for the livelihood interventions for this project. Without intentional targeting, they may:

- Partially engage/disengage from livelihood activities
- View programs as externally driven rather than empowering for them
- Become more vulnerable to negative coping strategies

The following models are recommended to address these gaps::

Finding Gap	Model Response for livelihood interventions
Low youth agency	<ul style="list-style-type: none"> <li>- Youth-led and youth owned local enterprises, adopt youth empowerment models that combine economic opportunity with leadership, mentorship, and peer support models.</li> <li>- Skills incubators and innovation hubs (digital skills, green livelihoods, creative micro-enterprises) that create aspirational pathways and safe engagement spaces.</li> </ul>
Lower overall agency in Hagadera	<ul style="list-style-type: none"> <li>- Apprenticeship and on-the-job learning pathways with local artisans, traders, and micro-businesses to build practical skills and confidence.</li> <li>- Asset-transfer models (e.g., start-up kits, tools, productive assets) paired with financial coaching to strengthen ownership and autonomy.</li> <li>- Market-linked and value-chain oriented livelihoods that connect participants to reliable buyers or cooperatives, increasing perceived relevance and impact.</li> <li>- Community savings, lending, and cooperative models that reinforce collective agency and shared economic responsibility</li> </ul>

#### **FINDING 4#:** From belief to action, a gap exists between the high personal agency and the actual engagement in actions to influence change.

While a significant portion of respondents believe they can make a positive difference in their community (92%), the data shows that only 58% on average actively participate in actions to support their community indicating a gap between belief and action, with notable variations across gender, age, location and type of actions taken.

Mediation is the most common action overall (69%), especially in Hagadera (91%) and among Adults (79%) and elderly (76%) while Social media campaigns are least popular overall (29%), especially among the Elderly (13%) and in Hagadera (14%).

Advocacy for youth inclusion reveals a significant gender gap, with 73% of Males actively participating in this action compared to only 54% of Females.

Community dialogues are highly favored by the Elderly (94%).

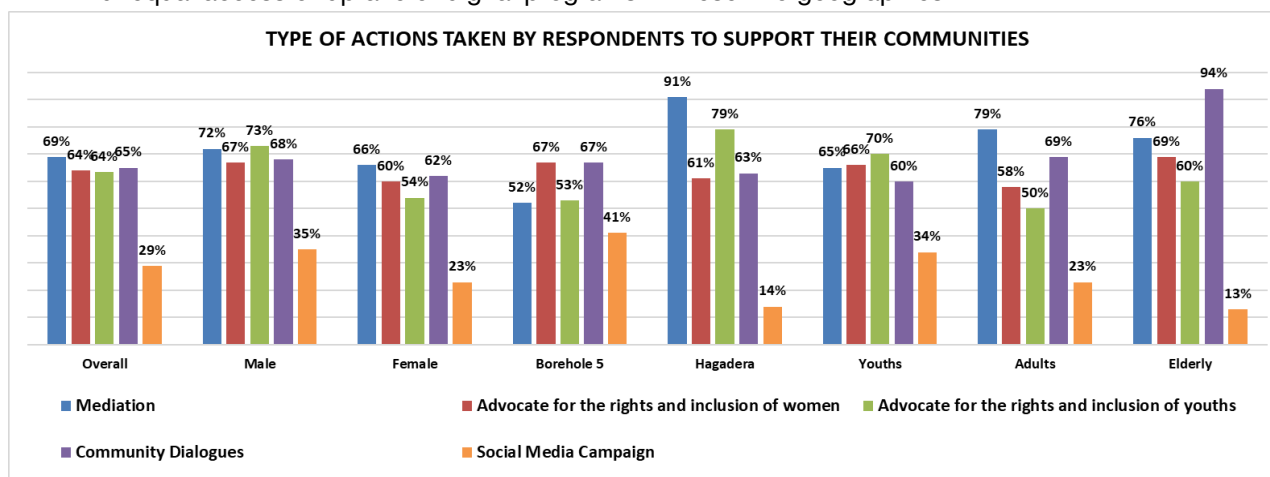
The following is the demographic breakdown for actions undertaken to support the community under Watha Nolasho:

- **Mediation: 69%** of respondents have been involved in mediation, accounting for the **highest level of community action** with a slight gender variation (Men (72%) and women (66%). Participation is highest

among adults and the elderly (79% & 76% respectively), while the youths (65%) are the least engaged, suggesting a gap in youth inclusion but still demonstrating considerable youth efforts. Hagadera (91%) recorded an exceptionally high value in this engagement than Borehole 5 (52%) indicating a need for targeted strategies to strengthen mediation practices.

- **Advocate for the rights and inclusion of women:** 64% of respondents reported engaging in advocacy for women’s rights and inclusion. Men (67%) are slightly more involved than women (60%), a striking finding that portrays a presence of more male allies that need to be included in programming to advocate for women issues but also a need for targeted strategies to promote women’s leadership in championing their own issues. Elderly respondents show the highest engagement (69%), youths had 66% while adults are the least involved (58%). Borehole 5 (67%) leads slightly over Hagadera (61%), indicating relatively balanced participation across the two locations.
- **Advocacy for the rights and inclusion of youths:** 64% of respondents participated in youth advocacy efforts. Men (73%) are significantly more engaged than women (54%), highlighting a gap in female participation in youth advocacy efforts. Hagadera recorded a significantly more involvement (79%) compared to Borehole 5 (53%). Youths themselves report high engagement (70%), the elderly follow at 60% while adults (50%) have the least engagement.
- **Community dialogues:** 65% of respondents have taken part in community dialogues, reflecting strong engagement in collaborative peacebuilding. Elderly respondents lead with 94%, followed by adults (69%), while youths are less involved (60%). Gender differences are minimal (men 68%, women 62%) while Borehole 5 (67%) slightly surpasses Hagadera (63%).
- **Social media campaigns for peace:** Only 29% of respondents reported engaging in social media campaigns for peace, making this **the least common action**. This points to digital advocacy as not yet a dominant strategy in these communities, possibly due to digital literacy gaps, or cultural preferences for offline engagement like dialogues.

Men (35%) are significantly more active than women (23%), which aligns with the project’s reported challenge in onboarding women as social media influencers. Combined with findings from the digital Peacebuilding training, where male respondents recorded a significantly higher percentage change (82%) as compared to females who only scored a 18.4% change, indicates a need to invest in digital literacy and capacity-building for women. Further to this, instead of focusing solely on onboarding women into digital literacy programs through formal recruitment, the project could adopt a community-centered engagement approach that involves actively identifying and leveraging the existing social spaces and networks where young women already feel safe and empowered, and integrating digital literacy activities within those contexts. Youths (34%) show higher involvement compared to adults (23%) and elderly (13%), indicating that digital advocacy is primarily youth-driven. Borehole 5 (41%) significantly outpaces Hagadera (14%), demonstrating unequal access or uptake of digital programs in these two geographies.



These community actions reported demonstrate strong alignment with the project’s Theory of Change, particularly in fostering inclusive peacebuilding and resilience. Mediation, with 69% overall engagement and exceptionally high participation in Hagadera (91%), directly supports A1.1.1 Common Ground Approach cascade training. This indicates that mediation is already a widely accepted practice, and scaling through structured training builds on existing community strengths while addressing gaps in areas like Borehole 5 (52%) and among youths (65%).

Community dialogues (65% engagement) further reinforce the objectives of A1.2.1 Community Resilience Committee (CRC) by promoting collaborative problem-solving and trust-building. Elderly respondents (94%) dominate participation, suggesting strong community leadership but also highlighting the need to enhance youth inclusion (60%) for sustainability.

The relatively low engagement in social media campaigns (29%) underscores the importance of A2.2.1 Social media

campaign for peace. Youths (34%) and Borehole 5 (41%) show higher involvement, indicating potential champions for digital advocacy, while Hagadera (14%) requires focused digital literacy and mobilization efforts.

This overall community engagement and advocacy efforts create a conducive environment for A2.1.1 Livelihoods support fund, which complement peacebuilding by reducing economic vulnerabilities that often fuel conflict particularly in the aftermath of the implementation of the Shirika plan and differentiated assistance.

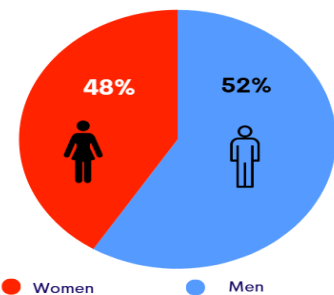
### **FINDING 5#: Peace investment is uneven, with women and Hagadera community respondents recording lower engagement.**

**1,451 hours and  
\$1462**

#### **RESOURCE INVESTMENT**

The combined value of time and resources invested in peace initiatives is **1,451 hours and \$1,462, with 70% of respondents reporting they have spent at least one hour supporting peace efforts in their community.**

Level of actions taken by different genders



Men (52%) have contributed slightly more both in terms of time and monetary value compared to women (48%). Specifically, men have invested 754 hours and \$760, while women have invested 697 hours and \$702 indicating a higher level of engagement and resource allocation amongst men towards peace-building efforts. In many pastoralist communities, men dominate decision-making, and traditional Somali peace processes historically placed women in secondary roles. Although some peace committees are led by women, the Maslahi system remains male-dominated. A local government representative noted that none of the seven chief-led peace committees under his jurisdiction include women.

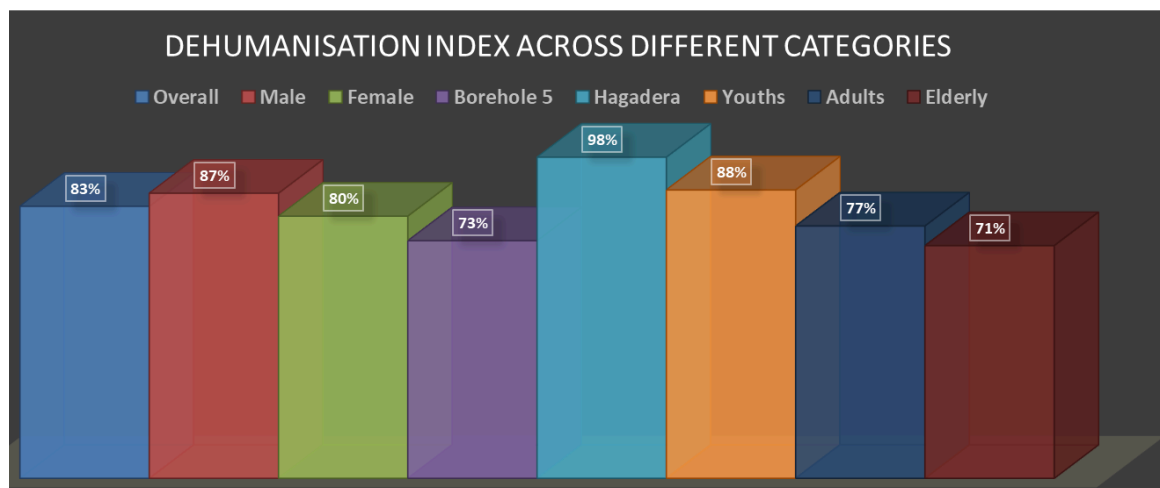
Youths lead in investment (62%) with the highest allocation of both time (895 hours, females 367, males 528) and money (\$901), followed by adults (31%, 451 hours, \$462), and significantly minimal amongst the elderly (7%) in both time (105 hours) and money (\$99). This is despite the fact that the elderly (62%) reported higher levels of community engagement (62%) than the youths (59%) towards peacebuilding, highlighting young people as key drivers of sustainable action. It means that youths are not only active but also willing to commit significant resources, making them critical actors for implementing project components like livelihood support (A2.1.1) and social media campaigns (A2.2.1), aligning with the project design.

Within the youth group, however, participation is gender-imbalanced: male youths contribute 59% of total youth investment, while female youths account for only 41%, representing 367 hours compared to 528 hours contributed by males. This disparity indicates that while youth engagement is high overall, female youths face structural/ contextual barriers that limit their ability to invest time and resources at the same rate as their male counterparts. Male-dominated participation may naturally push the likelihood programme toward sectors where women traditionally face market or cultural exclusion. Based on this, a “gender-sensitive” model is unlikely to be effective for this project. The project must be gender-responsive by design, not as an add-on through models such as:

- Establishing female youths-only livelihood cohorts with ring faced grants (rather than competing with male youths counterparts)
- Reduced entry requirements of women-led enterprises
- Diversified livelihoods initiatives to include initiatives young women traditionally take part in.

### **FINDING 6#: Four out of five respondents feel dehumanized, but only two-thirds can pinpoint social factors fueling this perception**

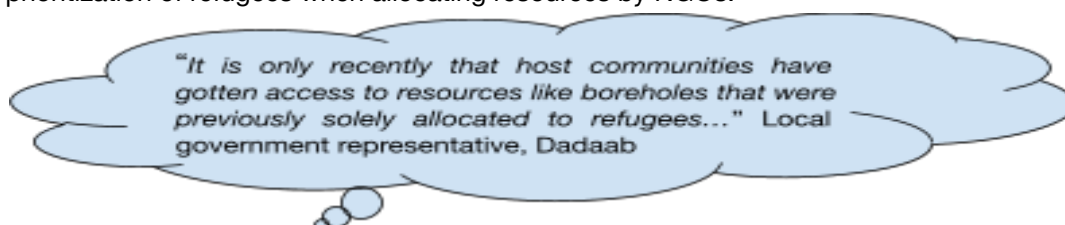
A **highly significant 83%** of the population believe they are perceived as less than human because of their group membership.



Men (87%) report slightly higher levels of perceived dehumanization compared to women (80%), indicating that while both genders experience this significantly, men feel marginally more affected.

Age group analysis reveals notable differences, particularly among the youths (88%), who report the highest levels of perceived dehumanization, followed by adults (77%), while elderly respondents (71%) report the lowest levels.

Hagadera records an exceptionally high prevalence (98%), signaling acute perceptions of exclusion and discrimination in this location. In contrast, Borehole 5 reports a lower rate (73%), though still significant, attributable to historical prioritization of refugees when allocating resources by NGOs.



**The analysis of dehumanization across different social identities reveals significant variation in experiences.**

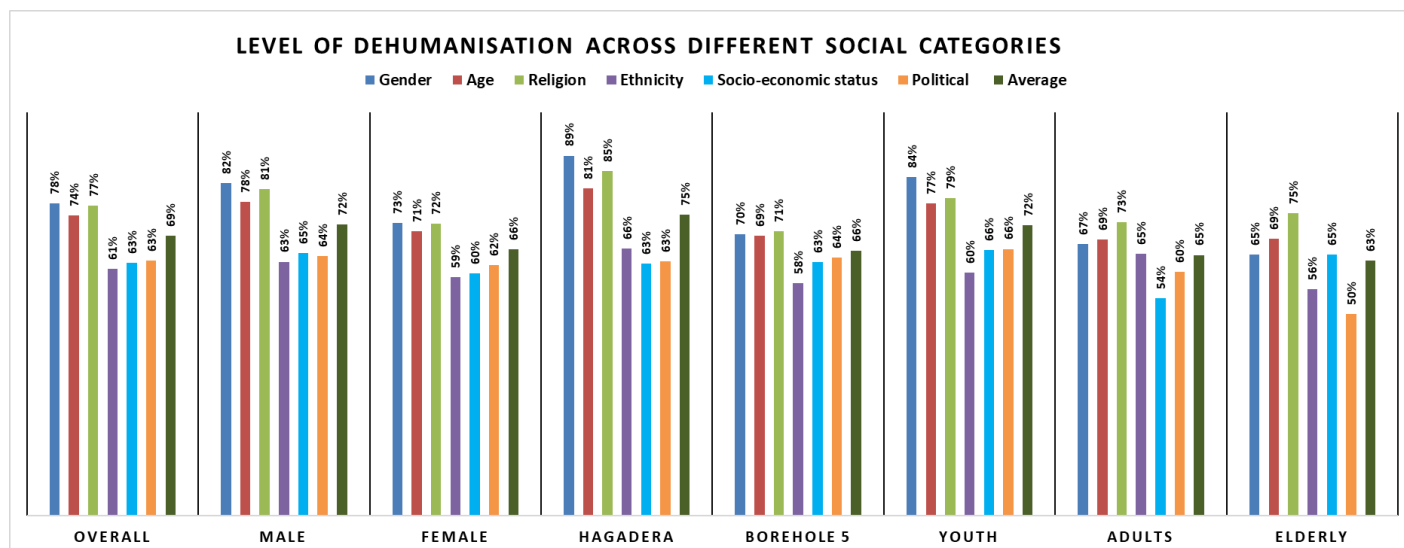
On average, 69% of respondents report feeling dehumanized based on specific social identities, which is notably lower than the general perception of 83%. This gap suggests that while most people believe dehumanization is widespread, fewer attribute it to a single identity category indicating that perceptions of systemic exclusion may be broader than individual experiences.

Gender and religion dominate as the highest perceived dehumanisation factors overall (78% and 77%). The communities in the Dadaab refugee complex are overwhelmingly Somali in origin, over 96–98%, while the rest account for small minority groups from Ethiopia, South Sudan, and other countries. As a result, the dominant religion in Dadaab is Islam, specifically Sunni Islam, which is the predominant faith among Somalis. However, the paradox of religious based discrimination despite overwhelming religious homogeneity can be explained by several dynamics:

- **Sectarian differences:** Even within Sunni Islam, variations in interpretation, adherence to religious norms, and cultural practices can create divisions. Minor doctrinal differences, such as approaches to Islamic jurisprudence or Sufi versus Salafi orientations, often lead to intra-faith tensions.
- **Clan and ethnic identity intersecting with religion:** In Somali society, clan identity is deeply intertwined with religious authority. Religious leadership, power and access to resources often follow clan lines, meaning discrimination perceived as “religious” may actually reflect clan-based exclusion masked under religious legitimacy.

Below is a detailed breakdown of respondents interpretation of dehumanization at specific experiences:

- **Gender-based** dehumanization is the most pronounced, with 78% overall, and men (82%) reporting higher levels than women (73%). Hagadera stands out with an alarming 89%, compared to Borehole 5 at 70%, highlighting local disparities. Youths (84%) also report higher gender-related exclusion than adults (67%) and elderly (65%), suggesting generational tensions around gender norms.
- **Age-related** dehumanization follows closely at 74%, with men (78%) slightly more affected than women (71%). Hagadera again records elevated levels (81%), while Borehole 5 is lower (69%). Youths (77%) feel more marginalized by age than adults (69%) and elderly (69%), possibly reflecting intergenerational power dynamics.
- **Religion-based** exclusion is similarly high at 77%, with men (81%) and Hagadera (85%) leading the trend. Youths (79%) report stronger religious-based marginalization than adults (73%) and elderly (75%), indicating that religious identity intersects with age in shaping experiences.
- Conversely, ethnicity (61%), socio-economic status (63%), and political affiliation (63%) show lower levels of reported dehumanization. These categories, while significant, appear less salient compared to gender, age and religion.



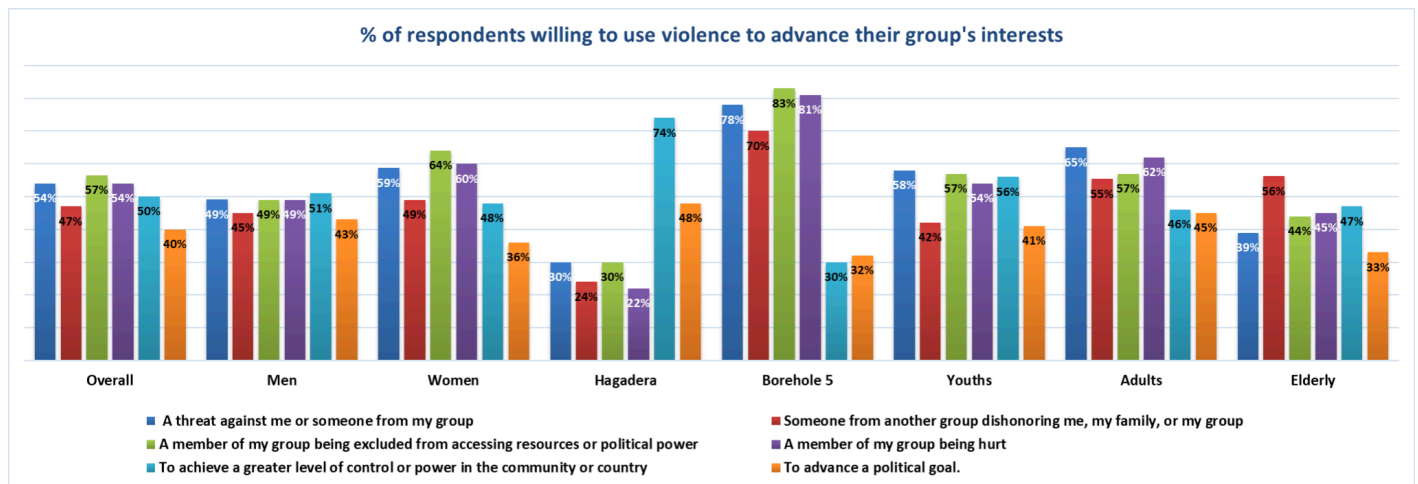
**FINDING 7#:** Half of respondents (50%) see violence as acceptable for advancing group interests; with nearly two-thirds of the host community (62%) endorsing it, versus less than two-fifths of the refugee community respondents (38%).

Violence is seen as a legitimate tool by a significant portion of the respondents, particularly when defending resources or responding to perceived threats. This perspective is not uniform however, it varies notably depending on where individuals live, gender and their age, suggesting that both geographic and generational factors play a crucial role in shaping attitudes toward the justification of violence.

Overall, **50%** of respondents justify violence under certain scenarios, with women (53%) slightly more likely than men (48%) to endorse its use. The most common justification is when a member of their group is excluded from resources or political power (57%), followed closely by threats against themselves or their group (54%) and a member of their group being hurt (54%). These findings indicate that **resource access and security are key drivers of violent attitudes**.

Locational differences are stark. Borehole 5 exhibits the highest overall justification (62%), with extreme endorsement in scenarios such as exclusion from resources (83%) and threats (78%). In contrast, Hagadera reports a much lower average (38%), though notably, 74% of respondents there justify violence to achieve greater control or power, suggesting localized power struggles rather than resource-based grievances. The low justification of violence among Hagadera respondents was attributable to their past experiences with war making them unwilling to repeat such trauma, and to their refugee status imposing strict consequences, including possible repatriation, if they participate in violent actions.

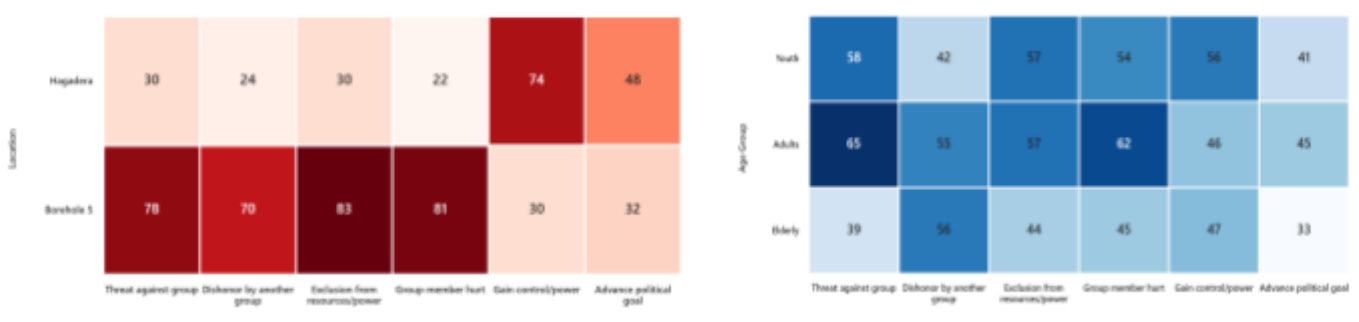
Age dynamics reveal additional complexity. Adults (55%) are the most likely to justify violence overall, followed by youths (51%), while elderly respondents (44%) are the least supportive. Adults show particularly high endorsement when responding to threats (65%) and harm to group members (62%), reflecting a protective stance tied to social responsibility. Youths, while less consistent, still justify violence in scenarios of exclusion (57%) and threats (58%).



A detailed analysis of the justification for violence in different scenarios is outlined below:

- A threat against me or someone from my group:** About **one in every two** respondents (54%) believe violence is justified if they or someone from their group is threatened. This belief is significantly stronger among women (59%) compared to men (49%). Adults (65%) are the most likely to endorse violence in this scenario, followed by youths (58%), while elderly respondents (39%) are less supportive. Regionally, Borehole 5 shows an alarming 78% justification, compared to only 30% in Hagadera, indicating geographic disparities in perceived security threats.
- Someone from another group dishonoring me, my family, or my group:** 47% of respondents justify violence if dishonored by another group. Gender differences are minimal (men 45%, women 49%), but still higher among women, and with age and location emerging as great contributors. Elderly respondents (56%) and adults (55%) show higher endorsement than youths (42%). Borehole 5 again stands out at 70%, while Hagadera reports only 24%, suggesting cultural norms and honor-based triggers vary significantly by region.
- A member of my group being excluded from accessing resources or political power:** This scenario elicits the highest justification rate at 57% overall, with women (64%) significantly more supportive than men (49%). Youths and adults are equally likely (57%), while elderly respondents are less supportive (44%). Borehole 5 records an extreme 83% justification, compared to 30% in Hagadera, signaling that resource-based grievances are a major driver of violent attitudes in Borehole 5. In the wake of the role out of the Shirika plan, such attitudes can quickly escalate from perception to action, especially if people feel that peaceful avenues for change are blocked or ineffective.
- A member of my group being hurt:** 54% of respondents justify violence if someone from their group is harmed. Women (60%) are more likely than men (49%) to endorse violence here. Adults (62%) lead age groups, followed by youths (54%) and elderly (45%). Borehole 5 again shows very high support (81%), while Hagadera remains low at 22%, reinforcing the pattern of localized vulnerability in Borehole 5.
- To achieve a greater level of control or power in the community or country:** Half of respondents (50%) justify violence for power-related reasons. Men (51%) slightly surpass women (48%), but the most striking variation is regional: Hagadera reports 74%, while Borehole 5 drops to 30%, suggesting that power struggles are particularly acute in Hagadera. Youths record the highest power related violence justification at 56% while adults (46%) and the elderly respondents (47%) remain cautious.
- To advance a political goal:** Political violence is justified by 40% of respondents, with men (43%) more supportive than women (36%). Adults (45%) lead age groups, followed by youths (41%) and elderly (33%). Hagadera (48%) shows higher endorsement than Borehole 5 (32%) Such attitudes, when combined with resource grievances, pose risks to governance, humanitarian operations, and development efforts, potentially hindering stability and program implementation.

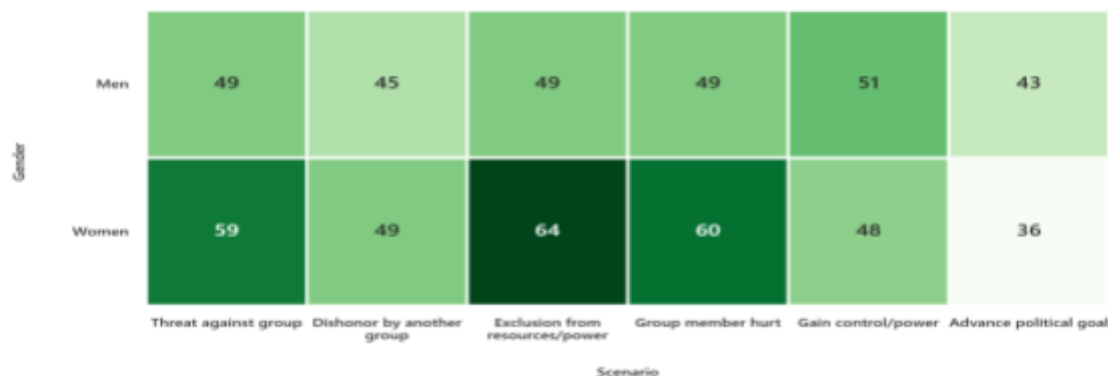
Below is a visual risk infographic to illustrate further locational and demographic patterns of justification of violence:



## FINDING 8#: Legitimacy is broadly recognized (70%), but trust in media ranks lowest

The survey data reveals an overall high perception of inclusivity and responsiveness in decision-making processes, with 70% of respondents expressing belief in the legitimacy of various actors.

The

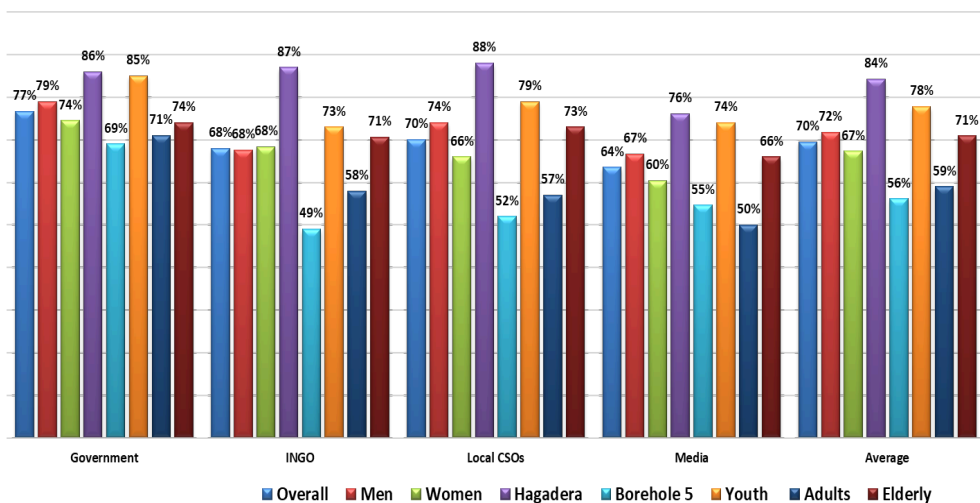


government is perceived as most responsive overall at 77%, peaking in Hagadera (86%) and among youths (85%), positioning it as a critical actor and collaborator for inclusive programming.

INGOs and local CSOs show near-equal trust levels in Hagadera (87% and 88% respectively), indicating strong confidence in both international and local actors. However, the host community of Borehole 5 reports significantly lower trust in both INGOs (49%) and CSOs (52%), a perception gap that is tied to grievances of resources disproportionately favoring refugee communities.

Media ranks lowest in overall trust at 64%, with confidence particularly low among adults (50%) and women (60%).

Perceived Inclusivity and Responsiveness of Different Actors



- Government:** More than three-quarters of respondents (77%) feel the government is inclusive and responsive. The Hagadera community (86%) and youths (85%) feel most included, while the Borehole 5 community (69%) and adults (71%) feel less engaged.

- International NGOs** are trusted by 68% of respondents overall. The Hagadera community (87%) feel highly included, while the host Borehole 5 community (49%) reports the lowest confidence. Youths (73%) and elderly respondents (71%) show stronger trust compared to adults

(58%). This gap suggests that INGOs need to strengthen engagement strategies with host communities and adults to ensure program acceptance.

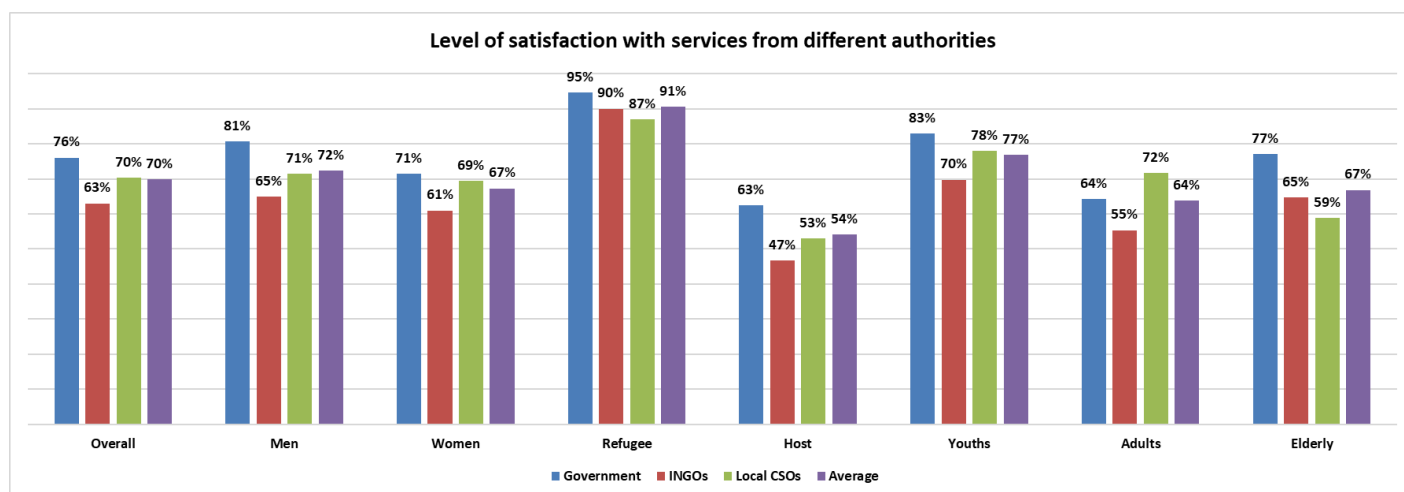
- Local civil societies** are slightly more trusted than INGOs, with 70% overall confidence. The Hagadera community (88%) feel most included, while the host community (52%) feels least included. Men (74%) trust CSOs more than women (66%), and youths (79%) lead age groups in confidence compared to adults (57%). These findings indicate that local actors are well-positioned for community engagement but need to bridge gaps with host communities and women.
- The media** is the least trusted actor overall, with 64% confidence. The Hagadera community (76%) show higher trust than Borehole 5 (55%), while adults (50%) and women (60%) report the lowest confidence levels. Youths (74%) are more trusting than other age groups.

Further to this, the study sought to assess the level of satisfaction with the services respondents seek from the authorities/actors.

**Overall satisfaction with services from authorities is relatively high at 70%, but significant disparities exist across groups and actors.** Gender differences are minimal, with men (72%) slightly more satisfied than women (67%). Adults report the lowest satisfaction across all authorities, particularly with INGOs (55%), while youths (77%)

and elderly (67%) show higher confidence.

- Government services lead with 76% satisfaction, driven by exceptionally high ratings among Hagadera respondents (95%) compared to Borehole 5 (63%).
- INGOs show mixed performance, with strong satisfaction among Hagadera respondents (90%) but very low among Borehole 5 (47%), making them the least trusted overall (63%).
- Local CSOs satisfaction level averaged 70%, with Hagadera respondents again reporting high satisfaction (87%) and Borehole 5 significantly lower (53%).



## 4. Conclusions

Community safety perceptions are exceptionally high both online and offline, yet women consistently report slightly lower confidence compared to men. Gender gaps are more pronounced in Hagadera than Bore Hole 5, with women more likely to rate their environment as “moderately safe” and a small subset expressing feelings of insecurity. These patterns suggest underlying gender-specific vulnerabilities that require targeted interventions.

The findings confirm strong community commitment to peacebuilding but highlight structural gaps between belief and action, gendered participation, generational engagement, and digital inclusion. Addressing these gaps through tailored strategies will be critical for sustaining inclusive peace and resilience.

Entrenched perceptions of dehumanization and conditional acceptance of violence pose critical risks to social cohesion. Gender, age, and location intersect to shape these dynamics, with Hagadera requiring urgent attention for acute exclusion and Borehole 5 for resource-based grievances.

Facilitate training sessions for local youth content creators and community reporters on CGA principles and conflict-sensitive storytelling, using the Social Media Campaign for PeaceLastly, while legitimacy of decision-making processes is broadly recognized, trust and satisfaction remain uneven. Borehole 5 emerges as a priority area for rebuilding confidence in INGOs and CSOs, while media credibility is a systemic challenge—particularly among women.

## RECOMMENDATIONS

Following reflections and discussions during a restitution session with the Community Resilience Committee (CRC), the committee and the Search implementation propose the following project specific actions to enhance peace, security, and overall well-being in the Borehole 5 and Hagadera communities:

- In order to address the lower perceived safety among women, both offline and online, the project should:
  - Expand women-centered digital and offline safety initiatives through women-only circles, leveraging CRC dialogues and the Social Media Campaign for Peace to address TFGBV, image-based abuse, and safe-mobility concerns.
  - Increase the number of trained female digital influencers by offering tailored coaching, safe content-creation spaces, and anonymous participation pathways for women with heightened safety risks.
  - Integrate digital safety and TFGBV modules into CGA cascade trainings and CRC engagements to normalize awareness of online harm and build community-wide protective behaviors.
- To bridge the gap between belief and action, particularly in youths, intentional efforts is required to address the capacity, resource and opportunities gap:

- Establish youth mentorship and leadership circles within the CRCs, pairing trained CGA champions with youth to build decision-making confidence.
- Adopt youth empowerment models that combine economic opportunity with leadership, mentorship, and peer/group support models.
- Skills incubators and innovation hubs (digital skills, green livelihoods, creative micro-enterprises) that create aspirational pathways and safe engagement spaces, particularly for young women.
- Introduce youth innovation micro-bootcamps (digital skills, green livelihoods, creative micro-ventures) to provide aspirational pathways and enhance self-efficacy.
- Inclusive community-led peacebuilding efforts require intentional efforts to elevate women's roles.
  - Establish women-only livelihood and peacebuilding cohorts to reduce competition with male-dominated groups and create safe participation spaces, particularly young women (below 30 years) only cohorts.
  - Use women's traditional social spaces (e.g., Abaye Abaye circles) to embed peace dialogues, digital safety training, and leadership development where women already feel safe.
- In order to address the dehumanisation and exclusion gap:
  - Ensure that all livelihood groups are trained on the CGA through tailored cascade sessions, strengthening their capacity, enhancing step-down leadership skills, and enabling them to proactively address conflict dynamics within their groups, communities and wider environment.
  - Support storytelling micro-projects (short videos, photo stories, poetry) through the Social Media Campaign for Peace to promote empathy and positive identity narratives.
  - Facilitate exchange dialogues between Hagadera and Borehole 5 to address tensions, counter stereotypes, and rebuild mutual recognition.
- To reduce support for violence, especially in Borehole 5, Search should implement targeted peace programming for host communities through CGA, contributing to increased legitimacy of INGOs among host communities.
  - The data shows that a significant proportion of host community members view violence as an acceptable means to advance group interests, twice higher than among refugees. This makes them a critical group for peacebuilding interventions. Addressing grievances and promoting non-violent conflict resolution among host communities reduces the risk of radicalization and communal violence. The project can do this through extra rounds of CGA step-down training specifically for Borehole 5 participants, focusing on themes like non-violent conflict resolution and identity-based tensions, and prioritizing youth, adult men, and influential local actors identified in the findings as more likely to justify violence.
- In order to address the trust deficit highlighted in media and INGOs among host communities, the following actions are recommended:
  - Produce and disseminate conflict-sensitive, trust-building content through the project's Social Media Campaign for Peace.
  - Facilitate training and coaching sessions for local youth content creators and community reporters on CGA principles and conflict-sensitive storytelling, using the Social Media Campaign for Peace.
  - Highlight transparent project processes, success stories, and equitable benefits to counter misinformation and perceptions of bias.