

# FORMS OF RADICALISATION AND NATIONAL POLICE SERVICE CONFLICT MANAGEMENT IN GARISSA AND BARINGO COUNTIES, KENYA

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**Abstract:** For a long period of time, Garissa and Baringo counties have continued to experience increased religious, ethnic and political conflicts. Research so far conducted indicates that increased radicalization of the youth and frequent attacks by the Al-shabaab and their affiliated groups have compounded the already existing conflict situation in Garissa County. Baringo County also has been severely affected by ethnic conflicts exacerbating radicalization of the youths resulting to conflicts. In its mandate of maintaining law and order, the Kenya National Police Service has focused on conflict management and the radicalization. The purpose of this study therefore is to examine the forms of radicalization and the National Police Service conflict management in both Garissa and Baringo counties. The study adopts integrated research design composed of descriptive and correlational dispositions. The target population of the study was 697 village elders, 415 local chiefs and Assistant Chiefs, 55 Muslim clergies, 100 police reservists, 48 county police commanders, 65 Christian clergies, 8 Anti-terrorist Police unit operational Commanders, and 6 national Crime research centre officers. Purposive and simple Random sampling techniques were used to sample the study respondents. Questionnaires, interviews and Focus Group Discussions were used to collect data. Qualitative data was analysed based on study objectives. The findings reviewed three main forms of radicalisation as follows; Islamic radicalisation, ethnic radicalisation and political radicalisation. Islamic radicalisation was found to be prevalent in Garissa County, while ethnic radicalisation was found to be prevalent in Baringo County. Political radicalisation is experienced in both counties but to a great extent in Garissa County as compared to Baringo. All the three forms of radicalisation causes various forms of conflict, which compounds the management approaches by the Kenya National Police Service. The causes of each form of radicalisation is unique and culturally based.

Study findings also inform policy on National Police strategies unique to each county due to the uniqueness of the forms of radicalization. Finally the study adds knowledge on the influence of radicalization on crime management in the two counties.

**Keywords:** Forms of Radicalization, Conflict Management, counter Radicalization, Reconciliation, Radicalization.

## 1. INTRODUCTION

This article covers research findings on the forms of radicalisation in Garissa and Baringo counties. The study was conducted in Garissa and Baringo counties which are some of the 47 counties of Kenya IEBC (2012).The study was conducted in the two counties in order to sufficiently address the research problem. Proper Comparative analysis was made of how counter radicalization in the two counties widely known for most terrorists activities, Botha(2014)and cattle rustling. These are also known for gross common criminal threats (Achuka, 2016; Kangogo, 2017).The forms of radicalization includes, Religious, Political and Ethnic radicalization and their influence on conflict management by Kenya National Police Service.

## 2. METHODOLOGY

The study adopts an integrated research design composed of descriptive and correlational dispositions. It adopts both qualitative and quantitative approaches for data collection and analysis. The research is used for description of National Police Service counter radicalization strategies in such most affected counties by radicalization of various forms and the after effects of radicalization. The evaluation paradigm is useful to examine the evaluation of National Police Service counter radicalization and its effectiveness in conflict management. The Quantitative approach is useful as most logical whereas qualitative approach is more exhaustive for inclusive data collection and analysis, Neuman (2003). The study areas are Garissa and Baringo Counties and the population includes the entire grown up (18 years plus) populations of the two counties respectively. The study targets an adult population for according to Lavrakas (2008), the target population should comprise an entire set of units of equally surveyable potentials and for which the survey data is used to make inferences. In the current research context, it is primarily the adult population that is surveyable., it can provide a sample capable of prudently addressing questions related to conflict management.

The study adapts Mugenda and Mugenda (2003), sampling formula which states that a sample size of 10% of the population should be considered adequate for descriptive study.

With a sample determined, simple random sampling was used to get 10% from each of these respondents.: village elders and local chiefs, county Muslim clergy, Police Reservist heads, Police County Commanders, Catholic clergy, and Protestant clergy. In total 151 respondents were sampled.

The instruments of data collection included the questionnaires, interview schedules and Focus Group Discussions.

## 3. FINDINGS AND DISCUSSIONS

### **3.1 Islamist Influence on Conflict Management in Garissa and Baringo Counties**

**Table 3.1.1: Islamist Radicalisation Experience in Garissa and Baringo**

Population	Garissa (f)				% SD %		Baringo (f)				%
	SA	A	N	D	SA	A	N	D	SD	%	
Villager Elders	20	6	1	0	4	(84% : 16%)	7	6	0	5	15 (39%:61%)
Muslim Clergy	1	3	0	1	0	(80%: 20%)	0	0	0	0	1 (0%: 100%)
Chiefs & Assistance Chiefs	12	5	0	1	0	(94%: 6%)	5	3	0	5	8 (38%:62%)
Police Reservist Heads	3	1	0	0	1	(71%:29%)	1	0	0	2	2 (20%:80%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1 (0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	1	2 (25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Study findings showed that 26(84%) village elders against 5(16%) agreed that Garissa County experienced Islamist radicalisation to a great extent. Further findings showed that majority 2(40%) against 3(60%) of the Muslim clergy agreed that Islamic radicalisation is highly experienced in the County. Additionally, majority 17(94%) respondents among chiefs and assistant chiefs against 1(6%) agreed that Islamist radicalisation is experienced in the County. Among the police reservists respondents, majority 4(71%) against 1(29%) agreed that Islamist radicalisation is experienced in Garissa County to a great extent while majority 2(100%) against 0(0%) County Police Commanders respondents agreed that Islamist radicalisation is rampant in the County. Majority 2(100%) of the Christian clergy agreed that Islamist radicalisation is experienced to a great extent in Garissa County. Although Majority 3(60%) of the Muslim clergy respondents disagreed on the fact that Islamist radicalisation is experienced in Garissa County, findings from the other categories of the respondents reveal otherwise.

In Baringo County, Majority 20(61%) against 13(39%) of the village elders disagreed that Islamist radicalisation is experienced in the County. The assertion by village elders was supported by Muslim clergy whose response rate was 1(100%). Majority 13(62%) against 8(38%) respondents among chiefs and assistant chiefs disagreed on the fact Islamist radicalisation is experienced in Baringo County. Among the police reservist respondents, majority 4(80%) against 1(20%) disagreed on the fact that Islamist radicalisation is experienced in Baringo County. Further findings from the County police commanders showed that the majority of the respondents 2(100%) disagreed that Islamist radicalisation is

experienced in Baringo County. On the other hand, majority 3(75%) against 1(25%) of Christian clergy respondents disagreed on the fact that Islamist radicalisation is experienced in the County.

Majority of the focused group discussion respondents,(7 out of 10) argued that Islamist radicalisation is experienced in Garissa County while 3 participants out of 10 disputed. On the other hand (8 respondents out 10) participants in Baringo County argued that Islamist radicalisation is not experienced in Baringo County. This was evidenced by a statement by one of the participants who said,

"No radicalisation and terroristic activities have taken place here in Baringo and most of us are in catholic religion", stated one of the participants as the others nodded in agreement. Findings from the interview schedules with Anti-Terrorist Police Unit Operations Commanders and National Counter-Terrorism Centre field managers revealed that Islamist radicalisation is more experienced in Garissa as compared to Baringo County. This was evidenced by majority of 6 out of 7 participants interviewed in Garissa who argued that Islamist radicalisation is experienced in the County against 11 out 14 participants interviewed in Baringo County who argued that Islamist radicalisation is not experienced in Baringo County.

Based on these findings the researcher concluded that Islamic radicalisation is highly experienced in Garissa County as compared to Baringo County due to the influence of extreme religious beliefs and behaviour. These findings concur with McCauley & Moskalenko (2008) who conceptualised political radicalisation as a dimension of increasing politically induced extremity of beliefs, feelings, and behaviours in support of intergroup conflict and violence. Islamist radicalisation can be described as the process by which an individual, or group is indoctrinated through misconceived extremist doctrines illogically associated with Islam to adopt superstitiously religious ideals that reject contemporary expressions of society. Such extremist ideals lead to violence as a means to achieve equally superstitious aspirations (Aslan, 2009; Kilcullen, 2015; McGregor, Hayes & Prentice, 2015).

**Table 3.1.2: Youth are Vulnerable to Islamic Radicalisation in the County.**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	21	9	0	1	0	(97%: 3%)	4	2	0	12	15	(18%:82%)
Muslim Clergy	0	1	0	3	1	(20%:80%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	8	4	0	2	2	(72%: 28%)	3	1	0	3	14	(19%: 81%)
Police Reservist Heads	2	1	0	0	1	(80%:20%)	1	0	0	1	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	2	2	(100%:0%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Results of this study show that majority respondents 30(97%) Village Elders against 1(3%) agreed that youth are the most vulnerable to Islamic radicalisation in Garissa County. Majority 4(80%) of the Muslim clergy against 1(20) disagreed that youth are vulnerable to Islamist radicalisation in the County. Majority 12(72%) against 4(28%) among the chiefs and assistant chief respondents agreed that youth are vulnerable to Islamist radicalisation in the County. Among the police reservist a majority 4(80%) against 1(20%) agreed that Youth are vulnerable to Islamist radicalisation in the County. All County police commanders 2(100%) and Christian clergy 2(100%) respondents agreed that Youth are vulnerable to Islamist radicalisation in the County.

In Baringo County, majority 1(100%)of the Muslim clergy against 0(0%)strongly disagreed that youth are vulnerable to Islamic radicalisation in Garissa County. Majority 4(80%) against 1(20%) respondents among police reservists disagreed that youth are vulnerable to Islamist radicalisation in the County while all 2(100%) respondents among the police County commanders equally disagreed on youth vulnerability to Islamist radicalisation in the County. Among the Christian clergy majority3(75%) against1(25%) disagreed that youth are vulnerable to Islamist radicalisation in Baringo County.

Majority of the focused group discussion respondents,(8 out of 10) argued that youth are not vulnerable to Islamist radicalisation in Baringo County while 2 participants out of 10 disputed the claim as evidenced by the statement from one of the participants who said that:

"The danger facing our youth today is *bodaboda* business which has earned itself a lot of members including school going youth but not Islamism radicalisation "Asked whether he considered this business as a form of youth radicalisation? The participant observed "Any form of extremism qualifies as a form of radicalisation and *boda boda* need to be checked for it is radicalising youth at a very fast rate even causing school dropout especially boy child,"

Findings from the interview schedules with Anti-Terrorist Police Unit Operations Commanders and National Counter-Terrorism Centre field managers revealed that youth in Garissa are more vulnerable to Islamism radicalisation as compared to youth in Baringo County. This was evidenced by majority of 6 out of 7 participants interview in Garissa who argued that youth are vulnerable to Islamist radicalisation in the County while in Baringo County majority of the participants interviewed argued that youth are not vulnerable to Islamist radicalisation. This was evidenced against 11 out 14 participants interviewed in Baringo County who argued that Islamist radicalisation is not experienced in Baringo County.

Based on these findings, the researcher concluded that youth in Garissa County are more vulnerable to Islamist radicalisation as compared to youth vulnerability to the vice in Baringo County. This also indicates that Islamist extremism and doctrines has added a new dimension to *Al-Shabab* radicalisation in Garissa County. These findings concur with Ruteere (2015) who observed that besides *Al Shabab*, the emergence of the separatists MRC in 2008 added a new dimension to the youth radicalisation in coastal Kenya. Comprehending the gravity of this multiple radicalisation various efforts have according to Ruteere been made at both national and local levels to counter the growing problem of youth recruitment into the violent movements.

These findings concur with Shentov *et al*, (2016), who found out that radicalisation induces crime, but it also dictates the direction of conflict management. However, the findings differ with Shentov *et al*, (2016), who found out that left-wing extremism was robust following the leftist movements of the 1960s, and in some countries especially in Europe it remained visible and active through the 1980s such as Italy and through the 1990s and the 2000s for example in Greece. However, left-wing extremism has generally been rather marginal, if not dormant, in contemporary Europe and USA. Only in Greece as opposed to the rest of West, it has been actively longer with new vitality in the lead up and after the socio-economic crisis since 2010.

**Table 3.1.3: The Poor are Most Vulnerable to Islamic Radicalization**

<b>Population</b>	<b>Garissa (f)</b>					<b>%</b>					<b>Baringo (f)</b>			<b>%</b>	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%			
Villager Elders	18	10	0	1	2	(90%: 10%)	2	2	0	13	16	(12%: 88%)			
Muslim Clergy	3	1	0	1	0	(20%: 80%)	0	0	0	1	0	(0%: 100%)			
Chiefs & Assistance Chiefs	9	5	0	2	3	(72%: 28%)	0	2	0	5	14	(10%: 90%)			
Police Reservist Heads	2	2	0	0	1	(80%: 20%)	1	0	0	1	3	(20%: 80%)			
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%: 100%)			
Christian Clergy	1	1	0	0	0	(100%: 0%)	0	1	0	1	2	(25%: 75%)			

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Response from Village Elders show that 28 (90%) of the respondents agree that the poor are vulnerable to Islamic radicalisation while majority 14(72%) against 5(28%) of the chiefs and assistant chiefs agreed that poor are vulnerable to Islamic radicalisation. Majority of the police reservist 4(80%) against 1(20%) agreed that the poor are vulnerable to Islamist radicalisation. Majority of Muslim clergy 4(80) against 1(20%) agreed that the poor are most vulnerable to Islamist radicalisation. All police County commanders 2(100%) and all Christian clergy agreed that the poor are most vulnerable to Islamist radicalisation in the County.

In Baringo, majority of the village elders 29(88%) against 4(12%) disagreed that the poor most vulnerable to Islamist radicalisation while all 3(75%) against 1(25%) disagreed that the poor are most vulnerable to Islamist radicalisation in the County. Majority respondents 19(90%) against 2(10%) of the chiefs and assistant chiefs disagreed that the poor are most vulnerable to Islamist radicalisation. Majority of 4(80%) against 1(20%) of the police reservists respondents disagreed that the poor are most vulnerable to Islamist radicalisation in the County. Further findings from all Muslim clergy 1(100) and all police County commander 2(100%) disagreed that the poor are most vulnerable to Islamist radicalisation.

Based on these findings the researcher concluded that the in Garissa are more vulnerable to Islamist radicalisation as compared to the poor in Baringo County. These findings disagree with Makoloo, (2005) who observed that economic consequences of migration contributed to the ethnic marginalisation of the original inhabitants and thus their vulnerability to ethnic radicalisation.

**Table 3.1.2: People are Enticed with Money to Islamist radicalisation**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	15	12	0	0	1	(90%: 10%)	2	5	0	13	13	(21%: 79%)
Muslim Clergy	2	2	0	1	0	(80%:20%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	4	2	0	5	10	(29%: 71%)
Police Reservist Heads	2	3	0	0	0	(100%:0%)	1	1	0	1	2	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Out of the total respondents of Village Elders, 17(90%) against 1(10%) agreed that most of the radicalized people are enticed by with money to join the radical groups. The Muslim Clergy characteristically strongly disagreed 4(80%) against 1(20%) agreed that most of the people are enticed with money to join the radical groups. Majority 16(89%) against 1(11%) of the chiefs and assistant chiefs agree that money is used to entice people to radicalisation.

The total number of Police Reservists 5(100%) and County Police Commanders 2(100%) agreed that money is used to entice people to radicalisation. Majority of the Christian clergy 2(100%) agreed that people are enticed with money to join radicalized groups. These findings concur with Githens Mager (2010) who found out that Islamist radicalisation caused religious conflict in Europe.

**Table 3.1.3: People are promised luxurious lives after death**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	13	11	0	4	3	(77%:22 %)	2	2	0	16	12	(12%:84%)
Muslim Clergy	1	0	0	2	2	(20%:80%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	12	5	0	0	1	(94%: 6%)	2	1	0	5	13	(14%: 86%)
Police Reservist Heads	2	1	0	0	1	(75%:25%)	1	0	0	1	3	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority of the Village Elders 28(84%) against 4(12%) agreed that the radicalized are promised luxurious lives after death. Response from Muslim clergy 4(80%) against 1(20%) agreed that people are promised luxurious after dead to lure them to Islamist radicalisation. Majority 3(80%) against 1(20%) agreed that people are promised luxurious life after death to entice them to Islamist radicalisation. Majority 2(100%) of the police County commanders and majority 2(100%) of Christian clergy agreed that people are promised luxurious life after death to entice them to Islamist radicalisation. Based on these findings the researcher concluded that promise of luxurious life after death is a motivator to Islamist radicalisation. These findings concur with Crome and Harrow (2010) who argues that internal affiliated networks are also home-grown, but were found to have some links to organised terrorism either through membership or little contact for either economic or ideological. In this case, it was purely ideological motivation.

**Table 3.1.4: Muslim and Christians Conflicts fuelled by Islamist Radicalisation**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	
Villager Elders	15	13	0	3	1	(90%: 12%)	3	4	0	14	12	(21%:78%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	0	1	0	6	13	(5%: 90%)
Police Reservist Heads	1	3	0	1	0	(80%:20%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority 18(90%) against 4(12%) of the village elders agreed that Muslim and Christian conflicts were fuelled by Islamist radicalisation. The Muslim Clergy had 3 (60%) against 2(40%) agreed that conflict that exists between Christians and Muslims in Garissa is fuelled by Islamists radicalisation. Majority 16(89%) against 2(11%) agreed that conflict between Christians and Muslims is fuelled by Islamist radicalisation. Majority 4(80%) against 1(20) agreed that Islamic radicalisation fuels conflict between Muslims and Christians. Majority 2(100%) and the Christian clergy 2(100%) also agreed that conflicts between Muslims and Christians is fuelled by Islamists radicalisation,

In Baringo majority 26(78%) against 7(21%) disagreed that conflicts between Muslims and Christians is fuelled by Islamist radicalisation. Among the Muslim clergy majority 2(100%) disagreed that conflicts between Christians and Muslims is fuelled by Islamist radicalisation. Among the chief and assistant chiefs respondents majority 19(90%) against 5(1%) disagreed that conflicts between Muslims and Christians is fuelled by Islamists radicalisation. Majority 4(80%) against 1(20%) police reservists respondents disagreed that conflicts between the Christians and the Muslims is fuelled by Islamist radicalisation,

Majority 2(100%) of the police County commanders and majority 2(100%) disagreed that conflicts between Muslims and Christian is fuelled by Islamist radicalisation.

Based on these findings, the researcher concluded that Islamist radicalisation fuels conflict in Garissa County to a great extent as compared to Baringo County. These findings concur with Githens-Mager (2010) who found out that Islamist radicalisation caused religious conflicts in Europe.

**Table 3.1.5: Islamist Radicalisation has led to violent Terrorism Garissa and Baringo**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	
Villager Elders	24	4	0	1	0	(90%: 10%)	5	4	0	7	17	(27%:80%)
Muslim Clergy	2	1	0	1	1	(60%:40%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	17	3	0	1	0	(95%: 5%)	5	5	0	4	10	(30%:70%)
Police Reservist Heads	3	1	0	0	1	(71%:29%)	1	0	0	2	2	(20%:80%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	1	2	(25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority 28(90%) against 1(10%) of the village elders agreed that Islamist radicalisation caused violent terroristic attacks in Garissa County. Majority 3(60%) against 1(40%) of the Muslim clergy respondents agreed that Islamist radicalisation caused violent terroristic attacks in Garissa County. Majority 20(95%) against 1(5%) among the chief and assistant chiefs respondents agreed that Islamist radicalisation caused violent terroristic attacks in Garissa County. Majority 4(71%)

against 1(29) of the police reservists respondents agreed that violent terroristic attacks in Garissa County were influenced by Islamist radicalisation. Further findings from majority 2(100%) police County commanders' and majority 2(100%) Christian clergy agreed that Islamist radicalisation influenced violent terroristic in Garissa to a great extent.

In Baringo majority 24(80%) against 9(27%) disagreed that violent terroristic attacks in Baringo County were influenced by Islamist radicalisation. Majority 14(70%) against 10(30%) among the chiefs and assistant chief respondents disagreed that Islamist radicalisation caused violet terroristic attacks in Baringo County. Majority 4(80%) against 1(40%) respondents among police reservists disagreed that Islamist radicalisation influenced violent terroristic attacks in Baringo County.

Findings from the focus group respondents and interview schedule revealed that Islamist radicalisation has not influenced violent terroristic attacks in Baringo County as evidenced by a statement from one of the respondents who said, "Islamist ideologies have not yet penetrated our County so far and we pray that those distractive religious extremism doctrines and practices don't reach us."

**Table 3.1.6: Islamic Radicalisation has caused conflict between Security Agencies and Community in Garissa County**

<b>Population</b>	<b>Garissa (f)</b>				<b>%</b>		<b>Baringo (f)</b>				<b>%</b>	
	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>%</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	
Villager Elders	15	12	0	0	1	(90%: 10%)	2	7	0	13	11	(28%:72%)
Muslim Clergy	1	1	0	1	2	(20%:80%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	4	2	0	5	17	(38%:66%)
Police Reservist Heads	2	3	0	0	0	(100%:0%)	1	1	0	1	2	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings on the influence of Islamist radicalisation on conflicts between security agencies and communities in Garissa County reveled that majority 27(90%) against 1(10%) among the village elders respondents agreed that Islamist radicalisation has caused conflicts between security agencies and communities in the County. Among the Muslim clergy respondents majority 3(80%) against 2(20%) disagreed that Islamist radicalisation has caused conflicts between security agencies and communities in Garissa County.

Majority 16(89%) against 2(11%) among the chiefs and assistance chiefs respondents agreed that Islamist radicalisation has caused conflicts between security agencies and communities in Garissa County. Futher findings reveal that majority 5(100%) agreed that Islamist radicalisation has caused conflicts between security agencies and communities in Garissa County. Majority 2(100%) and majority 2(100%) supported the claim that Islamist radicalisation has caused conflicts between security agencies and communities in Garissa County.

Findings from the respondents who were interviewed and who participated in the focus group discussion argued that Islamist radicalisation has caused conflicts between security agencies and communities in Garissa as evidenced by the an argument by respondents that Garissa university terror attack 2<sup>nd</sup> April 2015 was as a result of Islamist radicalisation who influenced radicalisation even among university students. It was noted that over 450 students and 5 police officers who lost their lives in the terrible terrorist attack of Garissa University. Although Muslim clergy seem to have strongly disagreed that Islamists radicalisation has caused conflicts between security agencies and communities in the County, findings from other categories of respondents reveal otherwise.

Based on these findings the researcher therefore concluded that Islamists radicalisation has not only caused conflicts between security agencies and communities in Garissa but it has also led to untold suffering of community members in the County. These findings concur with Cannon (2017) who noted that radicalisation is facilitated by religious extremism such as Islamism, which facilitates easy recruitment into *Al-Shabab* terroristic movements and attacks.

**Table 3.1.7: Islamist Radicalisation has Caused Conflict between Civil Servants and Employer in Garissa and Baringo Counties**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	14	13	0	0	1	(87%: 13%)	4	4	0	10	16	(12%:88%)
Muslim Clergy	0	1	0	2	2	(80%:20%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	4	2	0	5	10	(29%: 71%)
Police Reservist Heads	2	3	0	0	0	(100%:0%)	1	1	0	2	1	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	1	0	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	3	1	(25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings on the Islamist influence on conflicts between civil servants and the government reveal that majority 27(87%) against 1(13%) of the village elders respondents agreed that Islamism has influenced conflicts between civil servants and government in the County. However majority 4(80) against 1(20%) disagreed that Islamist radicalisation has caused conflicts between civil servants and the government. Majority 16 (89%) against 2(11%) agreed that Islamist radicalisation has caused conflicts between the civil and the government. Majority 5(100%), majority 2(100%). Majority 2(100%):police reservists, County commanders and Muslim clergy respectively agreed that Islamist radicalisation has caused conflicts between civil servants and the government.

In Baringo County majority 26(88%) against 8(12%) disagreed that Islamist radicalisation has caused conflicts between civil servants and the government. Majority 1(100%) disagreed that Islamist radicalisation has caused conflicts between civil servants and the government in the County. Majority 15(71%) against 6(29%) disagreed that Islamist radicalisation has caused conflicts between civil servants and the government in the County. Majority 3(60%) against 2(40%) disagreed that Islamist radicalisation has caused conflicts between civil servants and the government in the County. Majority 5(100%), majority 2(100%). Majority 2(100%):police reservists, County commanders and Muslim clergy respectively agreed that Islamist radicalisation has caused conflicts between civil servants and the government.

Further findings from majority 6 out of 7 ATPU operation commanders and NCTC field managers revealed that Islamist radicalisation has caused conflicts between the civil servants and the government in Garissa County whereas in Baringo County majority 5 ATPU operation commanders out 7 interviewed revealed that Islamist radicalisation has not caused conflicts between civil servants and the government. Further findings from the focus group discussion participants revealed that Islamist radicalisation has caused conflicts between civil servants and the government as evidenced by the statement from one of the participant who said “True, the TSC and the employee is one case in point in which teachers sharply conflicted with their employer due to terroristic attacks fuelled by Islamist radicalisation. Up to date teachers from other counties resist to take assignments in this County.” One of them referred to a daily nation of 19<sup>th</sup> January 2015 statement on teachers from Garissa, Mandera and Wajir counties’ protests against transfers in those counties in fear of terrorist attacks.

**Table 3.1.8: Cross border Conflict Between Somalia & Kenya caused by Islamic radicalisation**

Population	Garissa (f)				%		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	12	10	0	5	5	(68%: 32%)	3	3	0	16	11	(18%:82%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	5	0	1	3	(78%: 22%)	0	2	0	1	0	(10%: 90%)
Police Reservist Heads	1	2	0	2	0	(60%:40%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	1	0	0	2	1	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings on the influence of Islamist radicalisation on close boarder conflicts between Kenya and Somali majority 21(68%) against 5(32%) among village elders respondents agreed that close boarder conflicts between Kenya and Somalia have been influenced by Islamist radicalisation. Majority 3(60%) against 2(40%) among Muslim clergy disagreed that closer boarder conflicts between Kenya and Somalia are caused by Islamist radicalisation in the County. Majority 14(78%) against 4(22%) among chiefs and assistant chiefs agreed that close boarder conflicts between Kenya and Somalia is influenced by Islamist radicalisation. Majority 3(60%) against 2(40%) among the police reservists respondents agreed that Islamist radicalisation is a cause of close boarder conflict between Kenya and Somalia. Majority 5(100%) majority 2(100%). Majority 2(100%):police reservists, County commanders and Muslim clergy respectively agreed that Islamist radicalisation has caused conflicts between civil servants and the government.

In Baringo, findings reveal that majority 27(82%) against 6(18%) among village elders respondents disagreed that Islamist radicalisation influenced close boarder conflicts between Kenya and Somalia. Majority 1(100) disagreed that close boarder conflicts between Kenya and Somalia is caused by Islamist radicalisation. Majority19 (90%) against 2(10%) disagreed that close boarder conflicts between Kenya and Somalia is caused by Islamist radicalisation. Majority 4(80%) against 1(20%) among police reservists disagreed that close boarder conflicts between Kenya and Somalia are influenced by Islamist radicalisation. Majority 5(100%) majority 2(100%). Majority 2(100%):police reservists, County commanders and Muslim clergy respectively agreed that Islamist radicalisation has caused conflicts between civil servants and the government.

Further findings elicited from participants who were interviewed, majority 6 out 8 among ATPU operations commanders and NCTC field managers agreed that Islamist radicalisation is a cause of close boarder conflicts between Kenya and Somalia.

Findings from focus group discussions revealed that Islamist radicalisation is a cause of close boarder conflicts between Kenya and Somalia as evidenced by arguments by majority of the participants who stated that “The difference between the Al-Shabab, Al-Qaeda and Islamist is not easily distinguishable and especially on the Islamist infiltration from Somalia to Kenya and vice versa via the boarder. It has been noted that most radicalizers from Somali to Kenya disguise themselves as Islamist causing confusion between Islamic religion and Islamism,” lamented one of the participant

These findings agree with Segman (2004) who argues that effective terror network has networks with focus countries for terror attacks and mostly disguised in religious extremism. Segman pointed the focus of terror activities are shifted more towards Islamic extremism in United States. He states that the number of American Citizen involved in extremist activity is continuously increasing and now a global concern.

### 3.2 Ethnic Radicalisation Influence on Conflict Management in Garissa and Baringo Counties

**Table 3.2.1: Ethnic Radicalisation Influence on Conflict Management in Baringo and Garissa Counties**

Population	Baringo (f)				%		Garissa (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	10	13	0	6	2	(74%: 26 %)	6	4	0	11	12	(21%:78%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	8	0	1	0	(94%: 6%)	4	0	0	6	11	(20%: 80%)
Police Reservist Heads	1	3	0	1	0	(80%:20%)	2	0	0	1	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	0	0	0	1	(50%50%)	0	1	0	2	1	(20:80%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Study findings in Baringo County reveal that majority 23(74%) against 8(26%) among village elders agreed that ethnic radicalisation influence conflicts management in the County to a great extent. Majority 3(60%) against 2(40%) among Muslim clergy agreed that ethnic radicalisation influence conflict management in Baringo County. Among chiefs and assistance chiefs respondents majority 17(94%) against 1(6%) agreed that ethnic radicalisation influences conflict management to a great extent in Baringo County. Among police reservists respondents, majority 4(80%) against 1(20%) agreed that ethnic radicalisation influences conflict management to a great extent in the County. Majority 2(100%) among police County commanders and majority1 (50%) against 1(50%) Muslim clergy agreed that Ethnic radicalisation influences conflict management to a great extent in the County.

In Garissa County findings revealed that majority 21(78%) against 10(21%) among village elders disagreed that ethnic radicalisation influence conflict management largely in the County. Majority 5(100%) among Muslim clergy disagreed that ethnic radicalisation influence conflict management in the County largely. Majority 17(80%) against 4(10%) among chiefs and assistant chiefs disagreed that ethnic radicalisation influences conflict management in the County. Majority 3(80%) against 2(20%) among the police reservists disagreed that ethnic radicalisation influences conflict management in the County to a great extent. Among the police County commanders an average respondents of 1(50%) against 1(50%) disagreed that ethnic radicalisation influences conflict management in the County to a great extent. Majority 3(80%) against 2(20%) among Christian clergy disagreed that ethnic radicalisation influences conflict management in the County to a great extent.

Study results from the participants who were interviewed revealed that majority 6 out of 8 ATPU operations commanders and NCTC field managers in Garissa disagreed that ethnic radicalisation influenced conflict management in Garisa County. On the other hand, majority 12 out of 16 operation commanders and NCTC field managers in Baringo agreed that Ethnic radicalisation influences conflict management in the County largely.

Further findings from the focus group discussion participants revealed that majority 8 out of 10 disagreed that ethnic radicalisation influences conflict management in Garissa County. On the other hand, majority 12 out 16 ATPU operation commanders and NTCT field managers agreed that ethnic radicalisation influences conflict management in Baringo County to a great extent as evidenced by a an argument from one of the participants who said that

"In Baringo County, conflict among communities is based on cattle raids in which individuals from each community group themselves in organized armed radicals for cattle rustling which has claimed hundreds of human life, cattle and property including death of police officers at Mukutani. Standard Newspaper of 17<sup>th</sup> February 2017 also published an article entitled "Women and children not spared as cattle rustlers reign in terror" in reference to Baringo County.

Based on these findings, the researcher concluded ethnic radicalisation influences conflict management in Baringo County largely as compared to Garissa County. These findings concur with Tahiri & Grossman, (2013) who conceptualised ethnic radicalisation as the tendency of an individual or group of people to increasingly develop extremist views intolerant of people of a different ethnicity and culture.

**Table 3.2.2: Cattle Proceeds Enticing Ethnic Radicalisation**

<b>Population</b>	<b>Baringo (f)</b>				<b>%</b>		<b>Garissa (f)</b>				<b>%</b>	
	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>%</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	
Villager Elders	16	10	0	0	2	(84%: 16%)	5	3	0	10	13	(26%:74%)
Muslim Clergy	1	0	0	0	0	(100%)	1	1	0	2	1	(40: 60%)
Chiefs & Assistance Chiefs	9	10	0	1	0	(95%: 5%)	4	4	0	1	8	(44%: 56%)
Police Reservist Heads	2	2	0	0	1	(80%:20%)	1	1	0	1	2	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	2	0	0	(100%:0%)	1	1	0	0	0	(100%: 0%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings from majority 26(84%) against 2(16%) agreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 1(100%) among Muslim clergy agreed that cattle proceeds are used to entice to ethnic radicalisation. Majority 19(95%) against 1(5%) chiefs and assistant chiefs agreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 4(80%) against 1(20%) agreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 5(100%) majority 2(100%). Majority 2(100%): police County commanders and Christian clergy respectively agreed that cattle proceeds are used to entice people to ethnic radicalisation.

In Garissa County study findings revealed that majority 23(74%) against 8(26%) among village elders participants disagreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 3(60%) against 2(40%) among Muslim clergy respondents disagreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 10(56%) against 8(44%) among chiefs and assistance chiefs disagreed that cattle proceeds are used to entice people to ethnic radicalisation. Majority 3(60%) against 2(40%) among police reservists disagreed that cattle proceeds are used to

entice people to ethnic radicalisation. Majority 5(100%) majority 2(100%) and Majority 2(100%) of police County commanders and Christian clergy respectively disagreed that cattle proceeds an area used to entice people to ethnic radicalisation .

In Baringo, Further findings from ATPU operation commanders and NCTC field managers interviewed revealed that majority 10 out of 14 participants agreed that cattle proceeds are used to entice people to ethnic radicalisation. On the other hand majority 6 out of 8 ATPU operation commanders and NCTC field managers in Garissa County disagreed that cattle are used to entice people to ethnic radicalisation.

Further findings from the focus group discussions in Baringo County revealed that majority 7 out of 10 participants agreed that cattle proceeds are used to entice people to ethnic radicalisation in Baringo. Most respondents argued that cattle is the main source of income in Baringo and therefore individuals can do anything to win cattle including joining radical groups. On the other hand in Garissa findings from the focus group discussions revealed that cattle proceeds are not used to entice people to ethnic radicalisation.

Based on these findings, researcher concluded that cattle proceed are used to entice people to ethnic radicalisation in Baringo to a great extent as compared to Garissa County. These findings disagree with Rohwerder, (2015) who found out that Land ownership was one of key reasons for the conflict between Kalenjin and Kikuyu communities whereas in Baringo and Garissa it is not the case.

**Table 3.2.3: Ethnic Radicalisation causing conflicts between Communities in Baringo and Garissa Counties**

Population	Baringo (f)				% SD %		Garissa (f)				% SD %	
	SA	A	N	D	SA	A	N	D	SD	%	SA	A
Villager Elders	10	12	0	5	5	(68%: 32 %)	3	3	0	15	12	(18%:82%)
Muslim Clergy	1	0	0	0	0	(100%)	1	2	1	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	5	0	1	3	(78%: 22%)	0	2	1	1	1	(10%: 90%)
Police Reservist Heads	1	2	0	2	0	(60%:40%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	2	0	0	0	(50%:50%)
Christian Clergy	1	2	1	0	0	(100%:0%)	0	0	0	2	0	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Based on the total responses from Baringo County majority 22(68%) against 10(32%) among village elders agreed that ethnic radicalisation has caused conflicts between communities in Baringo County.

The Muslim Clergy had 1(100%) respondent agreed that ethnic radicalisation has caused conflicts between communities in the County. Majority 14(78%) against 3(22%) among chiefs and assistant chiefs respondents agreed that ethnic radicalisation has caused conflicts between communities in Baringo County. Majority 3(60%) against 2(40%) among police reservists respondents agreed that ethnic radicalisation has caused conflicts between communities in Baringo County. Majority 2(100%), majority 5(100%) police County commanders and Christian clergy agreed that ethnic radicalisation has caused conflict between communities in Baringo County respectively.

In Garissa majority 27(82%) against 6(18%) among village elders respondents disagreed that ethnic radicalisation has caused conflicts between communities in Garissa County. Majority 5(100%) among Muslim clergy disagreed that ethnic radicalisation has caused conflicts between communities in Garissa County. Majority 11(90%) against 3(10%) among chiefs and assistant chiefs disagreed that ethnic radicalisation has caused conflicts between communities in Garissa County. Majority 4(80%) against 1(20%) among police reservists disagreed that ethnic radicalisation has caused conflict between communities in Garissa County. Majority 2(100%) and majority 2(100%) police County commanders and Christian clergy respectively disagreed that ethnic radicalisation has caused conflicts between communities in Garissa County.

In Baringo, Further findings from ATPU operation commanders and NCTC field managers interviewed revealed that majority 10 out of 14 participants agreed that ethnic radicalisation has caused conflict between communities in the County. On the other hand, majority 6 out of 8 ATPU operation commanders and NCTC field managers in Garissa County disagreed that ethnic radicalisation has caused conflicts between communities in the County.

Further findings from the focus group discussions in Baringo County revealed that majority 7 out of 10 participants agreed that ethnic radicalisation has caused conflicts between communities in Baringo. Based on these findings the researcher concluded that ethnic radicalisation has caused conflict between communities in Baringo County to a great extent as compared to Garissa County.

**Table 3.2.4: Muslim and Christian Conflicts fuelled by Ethnic Radicalisation**

<b>Population</b>	<b>Baringo (f)</b>				<b>%</b>		<b>Garissa (f)</b>				<b>%</b>	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	15	13	0	3	1	(90%: 12 %)	3	4	0	14	12	(21%:78%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	0	1	0	6	13	(5%: 90%)
Police Reservist Heads	1	3	0	1	0	(80%:20%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority 18(90%) against 4(12%) of the village elders agreed that Muslim and Christian conflicts were fuelled by ethnic radicalisation in Baringo County. The Muslim Clergy had 3( 60%)against 2(40%) agreed that conflict that exists between Christians and Muslims in Garissa is fuelled by Islamists radicalisation. Majority 16(89%) against 2(11%) agreed that conflict between Christians and Muslims is fuelled by Islamist radicalisation. Majority 4(80%) against 1(20) agreed that ethnic radicalisation fuels conflict between Muslims and Christians. Majority 2(100%) and the Christian clergy 2(100%) also agreed that conflicts between Muslims and Christians is fuelled by ethnic radicalisation.

In Garissa majority 26(78%) against 7(21%) disagreed that conflicts between Muslims and Christians is fuelled by ethnic radicalisation. Among the Muslim clergy majority 2(100%) disagreed that conflicts between Christians and Muslims is fuelled by ethnic radicalisation. Among the chief and assistant chiefs respondents majority 19(90%) against 5(1%) disagreed that conflicts between Muslims and Christians is fuelled by ethnic radicalisation. Majority 4(80%) against 1(20%) police reservists respondents disagreed that conflicts between the Christians and the Muslims is fuelled by ethnic radicalisation.

Majority 2(100%) of the police County commanders and majority 2(100%) disagreed that conflicts between Muslims and Christians is fuelled by ethnic radicalisation.

Based on these findings, the researcher concluded that ethnic radicalisation fuels conflict in Baringo County to great extent as compared to Garissa County.

These findings disagree with Githens-Mager (2010) who found out that Islamist radicalisation caused religious conflicts.

**Table 3.2.5: Ethnic Radicalisation has led to violent Terrorism Garissa and Baringo Counties**

<b>Population</b>	<b>Baringo (f)</b>				<b>%</b>		<b>Garissa (f)</b>				<b>%</b>	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	24	4	0	1	0	(90%: 10%)	5	4	0	7	17	(27%:80%)
Muslim Clergy	2	1	0	1	1	(60%:40%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	17	3	0	1	0	(95%: 5%)	5	5	0	4	10	(30%:70%)
Police Reservist Heads	3	1	0	0	1	(71%:29% )	1	0	0	2	2	(20%:80%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	1	2	(25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority 28(90%) against 1(10%) of the village elders agreed that ethnic radicalisation caused violent terroristic attacks in Baringo County. Majority 3(60%) against 1(40%) of the Muslim clergy respondents agreed that ethnic radicalisation caused violent terroristic attacks in Garissa County. Majority 20(95%) against 1(5%) among the chief and assistant chiefs respondents agreed that ethnic radicalisation caused violent terroristic attacks in Garissa County. Majority 4(71%) against 1(29) of the police reservists respondents agreed that violent terroristic attacks in Baringo County were influenced by

Islamist radicalisation. Further findings from majority 2(100%) police County commanders and majority 2(100%) Christian clergy agreed that ethnic radicalisation influenced violent terrorists in Baringo to a great extent as compared to Garissa County.

In Garissa majority 24(80%) against 9(27%) disagreed that violent terroristic attacks in Garissa County were influenced by ethnic radicalisation. Majority 14(70%) against 10(30%) among the chiefs and assistant chief respondents disagreed that ethnic radicalisation caused violent terroristic attacks in Garissa County. Majority 4(80%) against 1(40%) respondents among police reservists disagreed that ethnic radicalisation influenced violent terroristic attacks in Garissa County. Findings from the focus group respondents and interview schedule revealed that ethnic radicalisation has not influenced violent terroristic attacks in Garissa County as evidenced by a statement from one of the respondents who said, "Ethnic cattle rustling activities are the order of the day in our County so much that the government has assigned anti-stock theft unit to manage conflicts emanating from ethnic cattle rustling which has metamorphosed into ethnic radicalisation."

**Table 3.2.6: Ethnic Radicalisation causing conflict between Security Agencies and Community in Garissa and Baringo Counties**

Population	Baringo (f)				%		Garissa (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	15	12	0	0	1	(90%: 10%)	2	7	0	13	11	(28%:72%)
Muslim Clergy	1	1	0	1	2	(20%:80%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	4	2	0	5	17	(38%:66%)
Police Reservist Heads	2	3	0	0	0	(100%:0%)	1	1	0	1	2	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings on the influence of ethnic radicalisation on conflicts between security agencies and communities in Baringo County revealed that majority 27 (90%) against 1(10%) among the village elders respondents agreed that ethnic radicalisation has caused conflicts between security agencies and communities in the County. Among the Muslim clergy respondents majority 3(80%) against 2(20%) disagreed that ethnic radicalisation has caused conflicts between security agencies and communities in Baringo County. Majority 16(89%) against 2(11%) among the chiefs and assistance chiefs respondents agreed that ethnic radicalisation has caused conflicts between security agencies and communities in Baringo County. Further findings reveal that majority 5(100%) agreed that ethnic radicalisation has caused conflicts between security agencies and communities in Baringo County. Majority 2(100%) and majority 2(100%) supported the claim that ethnic radicalisation has caused conflicts between security agencies and communities in Baringo County.

Findings from the respondents who were interviewed and who participated in the focus group discussion argued that ethnic radicalisation has caused conflicts between security agencies and communities in Baringo County.

Based on these findings the researcher therefore concluded that ethnic radicalisation has not only caused conflicts between security agencies and communities in Baringo but it has also led to untold suffering of community members in the County. These findings disagree with Cannon (2017) who noted that radicalisation is facilitated by religious extremism such as Islamism, which facilitates easy recruitment into *Al-Shabab* terroristic movements and attacks.

**Table 3.2.7: Ethnic Radicalisation Causing Conflict between Civil Servants and Employer in Garissa and Baringo Counties**

Population	Baringo (f)				%		Garissa (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	%
Villager Elders	14	13	0	0	1	(87%: 13%)	4	4	0	10	16	(12%:88%)
Muslim Clergy	0	1	0	2	2	(80%:20%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	4	2	0	5	10	(29%: 71%)
Police Reservist Heads	2	3	0	0	0	(100%:0%)	1	1	0	2	1	(40%:60%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	1	0	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	3	1	(25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings on the ethnic influence on conflicts between civil servants and the government reveal that majority 27(87%) against 1(13%) of the village elders respondents agreed that Islamism has influenced conflicts between civil servants and government in the County. However majority 4(80) against 1(20%) disagreed that ethnic radicalisation has caused conflicts between civil servants and the government. Majority 16 (89%) against 2(11%) agreed that ethnic radicalisation has caused conflicts between the civil and the government. Majority 5(100%), majority 2(100%). Majority 2(100%): police reservists, County commanders and Muslim clergy respectively agreed that ethnic radicalisation has caused conflicts between civil servants and the government.

In Garissa County, majority 26(88%) against 8(12%) disagreed that ethnic radicalisation has caused conflicts between civil servants and the government. Majority 1(100%) disagreed that ethnic radicalisation has caused conflicts between civil servants and the government in the County. Majority 15(71%) against 6(29%) disagreed that ethnic radicalisation has caused conflicts between civil servants and the government in the County. Majority 3(60%) against 2(40%) disagreed that ethnic radicalisation has caused conflicts between civil servants and the government in the County. Majority 5(100%), majority 2(100%). Majority 2(100%): police reservists, County commanders and Muslim clergy respectively agreed that ethnic radicalisation has caused conflicts between civil servants and the government.

Further findings from majority 6 out of 7 ATPU operation commanders and NCTC field managers revealed that ethnic radicalisation has caused conflicts between the civil servants and the government in Garissa County whereas in Baringo County majority 5 ATPU operation commanders out 7 interviewed revealed that ethnic radicalisation has not caused conflicts between civil servants and the government. Further findings from the focus group discussion participants revealed that ethnic radicalisation has caused conflicts between civil servants and the government as evidenced by the statement from one of the participant who said "True, the TSC and the employee is one case in point in which teachers sharply conflicted with their employer due to terroristic attacks fuelled by ethnic radicalisation. Up to date teachers from other counties resist uptake of assignments in this County."

**Table 3.2.8: Ethnic Radicalisation causing violent conflict, loss of property and life in Baringo and Garissa Counties**

Population	Baringo (f)				% SD %		Garissa (f)				% D SD %	
	SA	A	N	D	SA	A	N	D	SD	%	SA	A
Villager Elders	15	13	0	3	1	(90%: 12 %)	3	4	0	14	12	(21%:78%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	7	0	1	1	(89%: 11%)	0	1	0	6	13	(5%: 90%)
Police Reservist Heads	1	3	0	1	0	(80%:20%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	0	0	3	1	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Majority 18(90%) against 4(12%) of the village elders agreed that ethnic radicalisation has led violent conflicts leading to loss of life and property in Baringo County. The Muslim Clergy had 3(60%) against 2(40%) agreed that ethnic radicalisation has caused violent conflicts leading to loss of life and property in Baringo County. Majority 16(89%) against 2(11%) agreed that loss of life and property has been caused by ethnic radicalisation in Baringo County. Majority 4(80%) against 1(20) agreed that ethnic radicalisation fuels violent conflicts leading to loss of life and property. Majority 2(100%) among Christian clergy 2(100%) also agreed that ethnic radicalisation has led to loss of life and property in Baringo County.

In Garissa majority 26(78%) against 7(21%) disagreed that ethnic radicalisation has led to loss of life and property in the County. Among the Muslim clergy majority 2(100%) disagreed that ethnic radicalisation has led to violent conflicts leading to loss of life and property. Among the chiefs and assistant chiefs respondents majority 19(90%) against 5(1%) disagreed that ethnic radicalisation. Has led to loss of life and property in the County. Majority 4(80%) against 1(20%) police reservists respondents disagreed that ethnic radicalisation has led to loss of life and property in Garissa County.

Majority 2(100%) of the police County commanders and majority 2(100%) disagreed that ethnic radicalisation has led to loss of life and property in Garissa County.

Based on these findings, the researcher concluded that ethnic radicalisation fuels conflicts leading to loss of life and property in Baringo County to great extent as compared to Garissa County. These findings are in agreement with Achuka (2016) and Obonde *et al*, (2015) who noted that ethnic radicalisation is a common vicious crime that motivate unascertained school of thought such as cattle rustling banditry and common criminal gangism. Management of common crimes involves proactive and reactive measures (Perry, 2010) causing a conflict between the government and the communities involved.

Study findings indicate that cattle rustling causes conflict in Baringo County. These findings concur with (Tahiri & Grossman, 2013). Who found out that ethnic radicalisation is the tendency of an individual or group of people to increasingly develop extremist views intolerant of people of a different ethnicity and culture in some cases extremists may believe that their views justify the use of violence in order to achieve preconceived ethnic or cultural goals (Ngari & Reva, 2017).

### **3.3 Political Radicalisation and Conflict Management in Garissa and Baringo Counties**

**Table 3.3.1: Political Radicalisation Experienced in Garissa and Baringo**

Population	Garissa (f)				% SD %		Baringo (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	
Villager Elders	20	6	0	1	4	(84%: 16%)	7	6	0	5	15	(39%:61%)
Muslim Clergy	1	3	0	1	0	(80%:20%)	0	0	0	0	1	(0%: 100%)
Chiefs & Assistance Chiefs	12	5	0	1	0	(94%: 6%)	5	3	0	5	8	(38%:62%)
Police Reservist Heads	3	1	0	0	1	(71%:29%)	1	0	0	2	2	(20%:80%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	0	0	0	1	1	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	0	1	0	1	2	(25%: 75%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Study findings showed that 26 (84%) village elders against 5(16%) agreed that Garissa County experienced political radicalisation to a great extent. Further findings showed that majority 2(40%) against 3(60%) of the Muslim clergy agreed that Islamic radicalisation is highly experienced in the County. Additionally, majority 17(94%) respondents among chiefs and assistant chiefs against 1(6%) agreed that Islamist radicalisation is experienced in the County. Among the police reservists respondents, majority 4(71%) against 1(29%) agreed that political radicalisation is experienced in Garissa County to a great extent while majority 2(100%) against 0(0%) County Police Commanders respondents agreed that political radicalisation is rampant in the County. Majority 2(100%) of the Christian clergy agreed that political radicalisation is experienced to a great extent in Garissa County. Although Majority 3 (60%) of the Muslim clergy respondents disagreed on the fact that radicalisation is experienced in Garissa County, findings from the other categories of the respondents reveal otherwise.

In Baringo County, Majority 20(61%) against 13(39%) of the village elders agreed that political radicalisation is experienced in the County. The assertion by village elders was supported by Muslim clergy whose response rate was 1(100%). Majority 13(62%) against 8(38%) respondents among chiefs and assistant chiefs agreed on the fact political radicalisation is experienced in Baringo County. Among the police reservist respondents, majority 4(80%) against 1(20%) agreed on the fact that political radicalisation is experienced in Baringo County. Further findings from the County police commanders showed that the majority of the respondents 2(100%) agreed that political radicalisation is experienced in Baringo County. On the other hand, majority 3(75%) against 1(25%) of Christian clergy respondents disagreed on the fact that political radicalisation is experienced in the County.

Majority of the focused group discussion respondents, (7 out of 10) argued that political radicalisation is experienced in Garissa County while 8 participants out of 10 supported the fact political radicalisation is experienced in Garissa County. On the other hand 8 respondents out of 10 participants in Baringo County argued that political radicalisation is experienced in Baringo County. Based on the findings, the researcher concluded that political radicalisation is highly experienced in both Garissa and Baringo County due to the influence of extreme religious and ethnic radicalisation. These findings concur with McCauley & Moskalenko (2008) who conceptualised political radicalisation as a dimension of increasing politically induced extremity of beliefs, feelings, and behaviours in support of intergroup conflict and violence.

**Table 3.3.2: Hate speech and Political Radicalisation in Garissa and Baringo Counties**

<b>Population</b>	<b>Garissa (f)</b>				<b>%</b>		<b>Baringo (f)</b>				<b>%</b>	
	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>%</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	
Villager Elders	24	4	0	1	0	(90%: 10%)	7	17	0	5	4	(80%:20%)
Muslim Clergy	2	1	0	1	1	(60%:40%)	1	0	0	0	0	(0%: 100%)
Chiefs & Assistance Chiefs	17	3	0	1	0	(95%: 5%)	4	10	0	5	5	(70%:30%)
Police Reservist Heads	3	1	0	0	1	(71%:29% )	2	2	0	0	1	(80%:20%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	1	1	0	0	0	(0%:100%)
Christian Clergy	1	1	0	0	0	(100%:0%)	2	1	0	1	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

In Baringo County, findings from the majority 24(80%) against 9(20%) among village elders agreed that hate speech has fuelled political radicalisation in Baringo County to a great extent. Majority 14(70%) against 10(30%) amongst chiefs and assistant chiefs agreed that hate speech has fuelled political radicalisation in Baringo County. Majority 1(100%) among Muslim clergy agreed that hate speech has fuelled political radicalisation in Baringo County. Majority 3(75%) against 2(25%) among Christian clergy agreed that hate speech has fuelled political radicalisation in Baringo County. Majority 4(80%) against 1(20%) agreed that hate speech has fuelled political radicalisation in the County while majority 2(100%)amongst police County commanders agreed that hate speech has fuelled political radicalisation in Baringo County.

In Garissa County findings revealed that majority 28(90%) against 1(10%) amongst village elders agreed that hate speech has fuelled political radicalisation in Garissa County. Majority 20(95%) against 1(5%) amongst chiefs and assistant chiefs agreed that hate speech fuelled political radicalisation in the County. Majority 3(60%) against 2(40%) amongst Muslim clergy agreed that hate speech has fuelled political radicalisation in the County. Majority 2(100%) and 2(100%) amongst Christian clergy and police County commanders agreed that hate speech has fuelled political radicalisation in Garissa County. Majority (71%) against 1(29%) amongst police reservists agreed that hate speech has fuelled political radicalisation in Garissa County.

Further findings from the participants who were interviewed revealed that majority 6 out 8 in Garissa County stated that hate speech has fuelled political radicalisation in the County. Findings from the focus group discussion revealed that hate speech has fuelled political radicalisation in Garisa County.

Based on these findings the researcher concluded that hate speech has fuelled political radicalisation in both Baringo and Garissa counties. These findings agree with (McCauley & Moskalenko 2008) who conceptualised political radicalisation as a dimension of increasing politically induced extremity of beliefs, feelings, and behaviours in support of intergroup conflict and violence. These findings concur with Smith and Tatalovich, (2003). Who argued that political radicalisation can be caused by a concern for disadvantaged relative to others. It is based on belief that there are no justified inequalities, hence there is need to reduce inequalities or have them abolished altogether (Smith and Tatalovich, 2003).

**Table 3.3.3: Cross border Conflict Between Somalia & Kenya fuelled political Radicalisation in Garissa and Baringo Counties**

<b>Population</b>	<b>Garissa (f)</b>				<b>%</b>		<b>Baringo (f)</b>				<b>%</b>	
	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	<b>%</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>	
Villager Elders	24	4	0	1	0	(90%: 10%)	7	17	0	5	4	(80%:20%)
Muslim Clergy	2	1	0	1	1	(60%:40%)	1	0	0	0	0	(0%: 100%)
Chiefs & Assistance Chiefs	17	3	0	1	0	(95%: 5%)	4	10	0	5	5	(70%:30%)
Police Reservist Heads	3	1	0	0	1	(71%:29% )	2	2	0	0	1	(80%:20%)
County Police Commanders	2	0	0	0	0	(100%: 0%)	1	1	0	0	0	(0%:100%)
Christian Clergy	2	1	0	0	0	(100%:0%)	2	1	0	1	1	(75%: 25%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

There were 36 (32%) against 22% of Local Chiefs and Village Elders who agreed that close boarder conflict between Somali and Kenya fuelled political Radicalisation in Baringo as compared to Garissa. (20%)against 16 % of the Muslim and Christian clergy that cross boarder conflicts fuelled political radicalisation in Baringo as compared to Garissa County. 19% against 7% among police reservists and County commanders strongly agreed that close boarder conflicts between Somalia and Kenya have fuelled political radicalisation in Baringo as compared to Garissa. Based on the findings it can be concluded that close boarder conflicts between Somalia and Kenya fuels political radicalisation in Baringo to a greater extent as compared to Garissa. These findings agree with McCauley & Moskalenko (2008) who conceptualised political radicalisation as a dimension of increasing politically induced extremity of beliefs, feelings, and behaviours in support of intergroup conflict and violence.

**Table 3.3.4: Unequal Distribution of National Resources causing political Radicalisation in Baringo and Garissa Counties**

Population	Baringo (f)				%		Garissa (f)				%	
	SA	A	N	D	SD	%	SA	A	N	D	SD	
Villager Elders	12	10	0	5	5	(68%: 32 %)	3	3	0	16	11	(18%:82%)
Muslim Clergy	1	1	0	1	2	(40%:60%)	0	0	0	1	0	(0%: 100%)
Chiefs & Assistance Chiefs	9	5	0	1	3	(78%: 22%)	0	2	0	1	0	(10%: 90%)
Police Reservist Heads	1	2	0	2	0	(60%:40%)	1	0	0	2	2	(20%:80%)
County Police Commanders	1	1	0	0	0	(100%: 0%)	0	1	0	0	1	(50%:50%)
Christian Clergy	1	1	0	0	0	(100%:0%)	1	0	0	2	1	(100%)

Key: Strongly Disagree (SD), Disagree (D), Neutral (N) Agree (A) Strongly Agree (SA)

**Source:** Field Data Analysis, 2018

Findings revealed that majority 21(68%) against 5(32%) among village elders respondents agreed that unequal distribution of national resources has fuelled political radicalisation in Garissa County. Majority 3(60%) against 2(40%) among Muslim clergy agreed that equal distribution of national recourses caused political radicalisation in the County. Majority 14(78%) against 4(22%) among chiefs and assistant chiefs agreed unequal distribution of national resources causes political radicalisation in the County. Majority 3(60%) against 2(40%) among the police reservists respondents agreed that political radicalisation is fuelled by unequal distribution of national resources. Majority 5(100%) police reservists, majority 2(100%) County commanders, Majority 2(100%) Muslim clergy respectively agreed that unequal distribution of national resources is a cause to political radicalisation in Garissa County.

In Baringo, findings reveal that majority 27(82%) against 6(18%) among village elders respondents agreed that unequal distribution of national resources is a cause to political radicalisation in the Baringo County. Majority 1(100) agreed that unequal distribution of national resources is a cause to political radicalisation in Baringo County. Majority 19 (90%) against 2(10%) agreed that unequal distribution of national resources is a cause to political radicalisation. Majority 4(80%) against 1(20%) among police reservists agreed that unequal distribution of national resources is a cause to political radicalisation. Majority 5(100%) majority 2(100%). Majority 2(100%):police reservists, County commanders and Muslim clergy respectively agreed that unequal distribution of national resources is a cause to political radicalisation.

Further findings elicited from participants who were interviewed, majority 6 out 8 among ATPU operations commanders and NCTC field managers agreed that unequal distribution of national resources is a cause to political radicalisation in Baringo County.

Findings from focus group discussions revealed that unequal distribution of national resources is a cause to political radicalisation in Garissa County. These findings concur with Berger, (2003) in a broad conception of conflicts recognized that in all social contexts, conflicts stem from incompatible goals and differences over access and control of valuable resources such as water, oil and mining of minerals such as diamond. Given their ubiquity and universality, conflicts, however, can be creative and constructive, forcing the construction of institutions to manage the efficient and orderly allocation of resources while also minimizing incompatible objectives. These findings concur with McCauley & Moskalenko (2008) who conceptualised political radicalisation as a dimension of increasing politically induced extremity of beliefs, feelings, and behaviours in support of intergroup conflict and violence. These findings concur with Smith and Tatalovich, (2003) who argued that political radicalisation can be caused by a concern for disadvantaged relative to others. It is based on belief that there are no justified inequalities, hence there is need to reduce inequalities or have them abolished altogether (Smith and Tatalovich, 2003).

#### 4. SUMMARY

This article addressed the influence of the various forms of radicalisation to conflict management. The findings reviewed three main forms of radicalisation as follows; Islamic radicalisation, ethnic radicalisation and political radicalisation. Islamic radicalisation was found to be prevalent in Garissa County, while ethnic radicalisation was found to be prevalent in Baringo County. Political radicalisation is experienced in both counties but to a great extent in Garissa County as compared to Baringo. All the three forms of radicalisation causes various forms of conflict, which compounds the management approaches by the Kenya National Police Service. The causes of each form are unique and culturally based.

#### 5. CONCLUSIONS

Islamist radicalisation influences conflict management a great deal in Garissa County. Whereas ethnic radicalisation influences conflict management a great deal in Baringo County, political radicalisation is experienced in both counties but fielded by different factors. In both counties, violent conflicts are highly experienced leading to loss of life and property especially by radical groups thus complicating conflict management.

#### 6. RECOMMENDATIONS

Since Islamists radicalisation was the most prevalent form of radicalisation, which influenced conflict management a great deal, the study recommends the need for Garissa community to rethink ways of extremist indoctrination and cooperate in handling the religious extremism.

That politicians need to rethink the gains and losses of political radicalisation and refrain from utterances, which fuel violent conflicts in Baringo County.

Ethnic radicalisation was found to have complicated conflict management in Baringo County leading to loss of life and property. It was recommended that communities in conflict consider holding peaceful conflict resolution forums not only during conflicts settlement but also to partner together in other economic developments to eradicate negative cultural beliefs, which cause animosity among communities.

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