AUTHORS AND CONTRIBUTORS

Mohamed Osman (Researcher, OCVP)
Omar Abshir (Researcher, OCVP)

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ACKNOWLEDGEMENT

The Observatory of Conflict and Violence Prevention (OCVP) would like to thank the interviewees and survey participants who gave us their precious time and shared their valuable thoughts on such sensitive issues.

We also thank the Department for International Development (DFID) of the United Kingdom, for providing us with the financial support needed to undertake this survey through the United Nations Development Programme (UNDP) in Somalia.

Finally, we are grateful to the local authorities in Kismayo administration for giving us the permission to conduct this assessment in the district for the second time.
## ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AMISOM</td>
<td>African Union Mission in Somalia</td>
</tr>
<tr>
<td>DCSA</td>
<td>District Conflict and Security Assessment</td>
</tr>
<tr>
<td>DFID</td>
<td>Department for International Development</td>
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<tr>
<td>FGDs</td>
<td>Focus Group Discussions</td>
</tr>
<tr>
<td>IDPs</td>
<td>Internally Displaced Persons</td>
</tr>
<tr>
<td>KIIs</td>
<td>Key Informant Interviews</td>
</tr>
<tr>
<td>OCVP</td>
<td>Observatory of Conflict and Violence Prevention</td>
</tr>
<tr>
<td>ODK</td>
<td>Open Data Kit</td>
</tr>
<tr>
<td>SRS</td>
<td>Systematic Random Sampling</td>
</tr>
<tr>
<td>TIS</td>
<td>Transition initiative for stabilization</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
</tr>
<tr>
<td>US</td>
<td>United States of America</td>
</tr>
</tbody>
</table>

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Map of Study Area

Source: www.fsausomali.org
DISTRICT PROFILE

Situated 328 miles to the south west of Mogadishu, near the mouth of Jubba River, Kismayo is believed to be the largest city. Being the headquarters of the Lower Juba Region, it is currently serving the Jubaland Government as their temporary base. Besides, Kismayo is known for its strategic significance gained from the fishing industry, revenues from the port as well as livestock trade and agricultural products which made it the commercial hub of Jubaland regions and beyond. Moreover, its strategic influence made it the bone of contention for warlords and the militia who waged wars in a bid to get access to the sea port and airport which not only guarantees economic gains but also security protection.

In the mid 2000s, the city was under the mercy of religious groups, mainly the sympathizers of the Union of Islamic Courts (UIC) which later gave birth to Alshabaab. For many subsequent years, the city was under the control of Alshabaab serving them as their main economic nerve as it supplied them with a steady income in the form of taxes. However, they lost the strategic city to the Raskamboni forces supported by the Kenyan Defence Forces, which installed the pillars for the current Jubaland administration. The loss of Kismayo was a fierce blow for Alshabaab as it had frozen one of its key economic sources. Today, it is controlled by the Jubaland Government as part of Somalia’s federal arrangements with the support of AMISOM forces – another major political actor in Somalia in general and Jubaland in particular.

Over the long term period of state collapse, the city has lost a magnitude of its infrastructure and other valuable facilities as a result of the entanglements between rival militias and insurgent who embattled over its control. Today, the current government has started to renovate former government premises, paved 12 km-long thoroughfare that connects the city to the airport, and began to collect revenues. However, public sectors such as education and health remain to be under prioritized and still remain to be ushered in the state of the civil wars. Nevertheless, the town has several primary schools, two secondary schools and a university which are all owned privately and taught in foreign curriculums.

Demographically, it is divided into four subdivisions or villages rather: Calanley, Faanole, Farjano and Shaqalaha. Its population is estimated to be over 135,000 households. There are also IDP camps in the vicinities of the city which make a total of nearly 6900 households. Nowadays, the town is relatively peaceful as compared to previous times. Through cooperation and consolidated efforts, there is revitalization of the city’s former beauty. Moreover, the people and the Jubaland government work together in solidarity with a collective determination to move forward to build peace and reconstruct their fallen city.
SCOPE

The District Conflict and Security Assessment is designed to gather community perceptions regarding service providers and the accessibility as well as the effectiveness of the services they provide. The data has been gathered according to four progress indicators relating to service provision: justice, governance, security and conflict. While a district may contain a major urban settlement (main town) and a number of smaller surrounding villages, it is the unfortunate reality that the type of public services, which this assessment is aiming to measure, are concentrated only within the main town of the district. In fact, these services are deemed inadequacy or the complete absence at the village level. Keeping this in mind, this assessment was designed and carried out in the major urban settlement of the district; the Kismayotown.
EXECUTIVE SUMMARY

Continual assessment of issues directly affecting the community’s safety and security is critical for effective evidence – based programming, informed decision making and measuring the impact of related program interventions. It enables a better understanding of what works and does not work at the community level. With this in mind, the district level assessments map out and provide a better understanding of issues that affect targeted communities across the Somali regions. By using key indicators for selected thematic areas, this report portrays the findings of an assessment conducted in Dolow between the 11th to 16th February 2016, by evaluating the state of conflict, governance, justice as well as safety and security in the Kismayo District.

Security Providers

In Kismayo, according to the quantitative data, the informal security providers have been mentioned as the major security provider of the district, however, according to the interviewees and the FGDs, they were argued to play only a complementary role. Rather, the security and intelligence forces were depicted as the main security providers in the district. Even though the majority of the respondents (70%), mentioned the presence of the police in the town, their service is insignificant and unpopular. During the night, in every junction and across villages, there is high presence of the security forces and the role of the police in maintaining security of the town is very limited, if not non-existent. In terms of reporting civil matters, petty and serious crimes, the traditional elders were mentioned twice to be the people’s preference for civil matters and the petty crimes, while the police was mentioned once as the preferred entity for reporting serious crimes.

Justice Providers

Kismayo has a court of which the majority (90%) of the respondents were aware. There are the district court, regional court and court of appeal. The courts use both sharia and constitutional laws in delivering justice. Moreover, informal justice providers such as the traditional elders and religious leaders have been greatly utilized. However, the court remained to be the most utilized justice provider (90%), while the religious leaders and the traditional elders were placed the second and the third respectively (92% and 86%). The preference for justice providers was made based on fast decisions, fair judgement and their independence from politics. Issues referred to the various justice providers included but not limited to, land disputes, business disputes, robbery, youth violence, household violence and assault. Even though more people used the court, which made judgments on all the cases, yet it was only the traditional elders, who were able to enforce all the judgments they made. Despite the presence of a court in the districts, there are several challenges they face in rendering services. Among them include, lack of salary packages, lack of office budget, lack of office furniture, shortage of skilled professionals and lack of logistic facilities.

Governance Providers

Kismayo has a local administration of which more than half of the respondents were aware. Security, justice and health were the main services, which the administration was mentioned to have provided. Even though the deputy governor reported that there are channels of communication between the government and the community through women groups, elders committee, youth groups and the village committees, only 20% of the household survey respondents mentioned that they knew the channels of communication. Likewise, only 8% of the respondents affirmed that they have participated in consultation meetings, however, the deputy district governor
accentuated that there are consultative meetings held on weekly bases at the village centres. On the other hand, a great number of the respondents (91%) highlighted the importance of having elected local representatives. Unemployment, lack of clean and drinkable water, poor education and health among others were the most pressing issues, which the people of Kismayo grapple with. However, there is relatively high confidence (66%) in the district administration, even though only 10% of the respondents said it has improved in giving services; while 42% mentioned no change in giving services as compared to the previous year.

Conflict and Violence

The main town of Kismayo is relatively peaceful; household respondents mentioned that land disputes, power struggles, revenge killings, crime and family disputes, among others, were the most prevalent causes of conflict in the town. Like any other major town, availing justice to conflicts surrounding land in the town has been a main challenge, as it involves interests between groups, clans and individuals. In the occurrence of violence or conflict, both formal and informal security providers played a role to sort out the differences. More than half of the respondents (62%) felt very safe, 29% rather safe and unfortunately 9% felt rather unsafe. However, there is an increase (66%) in the perception of safety as compared to the previous year, while 33% of the respondents depicted that there has been no change.
1. METHODOLOGY

1.1. Overview

As part of its continual assessment of issues directly affecting community security and safety, OCVP conducted an extensive collection of primary data in the Kismayo district.

In order to gain a comprehensive understanding of the thematic areas under investigation, a mixed-method approach (quantitative and qualitative) was employed to allow the research team to triangulate information uncovered in both the data collection and subsequent analysis phase. The household survey aimed at obtaining a representative picture of the target populations’ perceptions regarding the thematic areas under exploration. Focus Group Discussions and Key Informant Interviews were used to probe deeper into emerging issues, and cross-validate issues pertaining these areas.

The quantitative data was analysed by the OCVP Research and Analysis team using the Statistical Package for Social Sciences (SPSS) version 23, after it had been collected using smart tablets that were running ODK Collect; an open source mobile data collection tool. The qualitative data was subjected to thematic analysis, using a largely deductive approach (qualitative research being a smaller component of the overall study). The main themes of coding were developed before the mission, in line with the questions, but further coding was done during analysis.

1.2. Sampling Methodology

A district household estimation provided by the local municipality enabled the application of a sampling formula to determine a representative sample size for the district. The study took into account certain statistical parameters such as the level of confidence desired (95%), sample design effect (1.5), margin of error (+ or – 8%) and the assumption that some security correlations of (0.3) existed within the subdivisions. This is one respondent short of the 2015 Kismayo Assessment.

The p-value of 0.3 in the formula assumes a security correlation above a random normal distribution of 0.5 within the district clusters (subdivision). This is a reasonable assumption based on the topic of the survey – respondents within the districts are likely to exhibit a correlational relationship between their perceptions and the surrounding security environment. This is further backed by OCVP’s past experience in which individuals from the same area tend to exhibit similar perceptions on security, justice, governance and conflict and violence.

The calculation detailed above resulted in a sample size of 201 households.

1.3. Household Survey

A face-to-face quantitative survey was conducted in which questions relating to personal demographics, security, justice and governance provision, as well as conflict and violence were asked of respondents from randomly selected households. OCVP’s two trained data enumerators and two local supporters (with local acquaintances and knowledge on borders between subdivisions) under the supervision of an OCVP supervisor, managed to collect 201 responses, in Calanley, Faanole, Farjano and ShaqalahSub-divisions. The Internally Displaced Persons were also covered this time (Table 1), from 11th to 16th of February, 2016.

OCVP employed a modified Systematic Random Sampling (SRS) approach where enumerators randomly selected the 4th household after a random start point and interviewed one respondent above 18 years old in every selected household. Adjustments to this interval were periodically made, so as to cater for gender balance without adversely affecting the random nature of the sampling approach.

---

1 See Annex 6.1
Table 1: Number of male and female respondents within the subdivisions

<table>
<thead>
<tr>
<th>Area/Subdivision</th>
<th>Gender (Number of respondents)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Calanley</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Faanole</td>
<td>27</td>
<td>28</td>
</tr>
<tr>
<td>Farjano</td>
<td>19</td>
<td>22</td>
</tr>
<tr>
<td>Shaqalaha</td>
<td>28</td>
<td>37</td>
</tr>
<tr>
<td>IDPs</td>
<td>15</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total sample</strong></td>
<td><strong>92</strong></td>
<td><strong>109</strong></td>
</tr>
</tbody>
</table>

1.4. Focus Group Discussions

The second research tool utilised was a series of Focus Group Discussions (FGDs) aimed at capturing participants’ perception on security and justice providers (formal and informal), governance providers and the dynamics and experiences of conflict and violence. The FGDs were conducted from the 11th to 16th of February, 2016.

A total of Six groups were represented in the FGDs and each focus group lasted for an hour. The list of the groups are indicated in table 2 below.

The FGDs involved: women; elders and religious leaders; youth; IDPs, justice providers (formal and informal); and governance providers (formal). Each group consisted of 10 participants. A local organizer assisted in the recruitment of the participants based on clan lines, geographic coverage, social class, gender and age (as well as profession in the case of justice and governance providers).

An OCVP researcher moderated the discussions with the assistance of a note taker. Digital recorders were used to record the discussions only after obtaining the participants’ consent. Following verbatim transcription, the data was cleaned, organised and finally further coding was done during the analysis phase.

Table 2: Distribution of focus group participants by gender

<table>
<thead>
<tr>
<th>Focus Group</th>
<th>Discussion Date</th>
<th>Gender</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td>13/2/2016</td>
<td>- 10</td>
<td>10</td>
</tr>
<tr>
<td>Elders/Religious Leaders</td>
<td>13/2/2016</td>
<td>10 -</td>
<td>10</td>
</tr>
<tr>
<td>IDP Group</td>
<td>13/2/2016</td>
<td>9 1</td>
<td>10</td>
</tr>
<tr>
<td>Youth</td>
<td>14/2/2016</td>
<td>7 3</td>
<td>10</td>
</tr>
<tr>
<td>Justice Providers</td>
<td>14/2/2016</td>
<td>10 -</td>
<td>10</td>
</tr>
<tr>
<td>Governance Providers</td>
<td>14/2/2016</td>
<td>9 1</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>45</strong></td>
<td><strong>15</strong></td>
<td><strong>60</strong></td>
</tr>
</tbody>
</table>

1.5. Key Informant Interviews

The third method utilised for data collection was personal interviews with key informants, who possessed experiential knowledge on the themes under investigation. The aim was to go deeper into the subject areas and cross-validate the issues raised in the FGDs.

The interviews were conducted from 14th to 15th of February, 2016. A convenient venue was selected for those who did not have offices. Four key informants were interviewed, and each interview lasted for about half an hour.

A local organiser assisted with scheduling the interviews, which were then conducted by OCVP researchers. Interviews began with questions that were tailored to the interviewee and then generally cut across the thematic areas of governance, justice, security, and conflict and violence.

Table 3: Key Informant Interview participants

<table>
<thead>
<tr>
<th>Key Informant</th>
<th>Interview Date</th>
<th>Gender</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Key Religious Leader</td>
<td>14/2/2016</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Key Traditional Elder</td>
<td>14/2/2016</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Deputy District Commissioner</td>
<td>15/2/2016</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Prosecutor</td>
<td>15/2/2016</td>
<td>1</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>
2. PROFILE OF RESPONDENTS

The proportions of male and female participants in the research were slightly different; the female participants were a little bit more than the male participants accounting for 54% and 46% respectively, as shown in the figure below. The categorical consideration of both genders in the survey was vital in getting diversified sets of insights, experiences and concerns in relation to the thematic areas of the research (Fig. 1).

Figure 1: Gender distribution of respondents

Only 4% percent of the sample was aged under 20 years. Over one-half (66%) of the respondents were aged between 20-39 years of the sample. Close to two in every ten (17%) were aged between 40-49 years. While nearly one in every ten (11%) were in their fifties and just a little below one in every ten (9%) were in their sixties and above (Fig. 2).

From a gender perspective, 30% of the women and 33% male were aged between 20 and 39 years. Furthermore, equal proportions (14%) of both genders were aged between 40 and 59 years, while only 1% of female and 4% of male were more than 60 years (Fig. 2).

Figure 2: Age distribution of respondents by gender

More than three quarters of the respondents (77%) were married, while nearly two in every ten (12%) were single. Moreover, the widows were 6%, while the divorcees were 4% of the respondents. Only 1% of the respondents refused to answer this question as indicated in the graph below (Fig. 3).

Figure 3: Marital status of the respondents

A majority of the respondents (66%) reported that they never had attended any formal school (36% never educated, 2% self-schooled and 28% attended Quranic Madarasa), while 36% have had formal education (14% primary, 12% intermediate, 6% secondary and 4% tertiary level). See the figure below (Fig. 4).
Nearly half (46%) of the male respondents had participated in formal education, as compared to an equal proportion of the female counterparts (46%). The never educated female respondents (39%) were almost two times more than the men (25%) in the same category. None of the female respondents was self-schooled as compared to 4% of the male respondents. Moreover, nearly equal portions of both male and female respondents have attended Quranic Madarasas (25% and 29% respectively). See the figure below for elaboration (Fig.5).
3. SECURITY, JUSTICE AND GOVERNANCE PROVIDERS

3.1. SECURITY PROVIDERS

At the moment, Kismayo is relatively peaceful, especially in comparison to its past and volatile history. The regional government, the district administration, the intelligence and security forces, the informal security providers and the various sectors of the society all play a major role in keeping the town safe. Despite the actual presence of the police force, the other security forces have overshadowed their role, thus making them insignificant and unpopular.

3.1.1 Level of Deployment

Unfortunately, the OCVP was unable to meet with any representative from the police service. Nevertheless, information was gathered from other sources.

The various focus group discussions reported that the town has one police station, which is very old. Furthermore, the OCVP was told that recently the administration has been trying to implement a new plan; in which they seek to open police stations in the various areas of the town. But still, security will remain a collective responsibility as the Deputy District Commissioner stated:

Security in Kismayo is kept holistically with the involvement of the community. The security forces also play a major role especially in the night-time patrol. We have security present at every junction in every village, even though we don’t have police stations in every village yet.  

Similarly, a participant from the youth FGD explained, how both the community and the youth collaborate with the security forces:

Security is kept by the community, the youth and the security forces. The youth immediately inform the security services and all sectors of the community participate in the provision of intelligence and in every other way they can cooperate with security forces.  

In addition, locals also volunteer in helping the police to respond to urgent incidences of crime and violence by providing information and other assistance needed in executing security operations. For example, as participant from the women FGD explained: “Despite the fact that the town does not have enough police, yet the people, the police and the intelligence work together to keep the town safe”.

In regards to the police presence in Kismayo, findings from the household survey shows that vast majority of the respondents (70%) were aware of the police presence in Kismayo. Some 15% of the respondents were not aware, while a similar portion (15%) was uncertain as to whether or not the police were present (Fig. 6).

Figure 6: Respondents awareness of police presence

In terms of gender, the male respondents were more aware (80%) than their female peers (61%). Likewise, more women (18%) than men (11%) did not know about the existence of the police, while 9% of the male

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2Deputy District Commissioner, Key Informant Interview, February 15, 2016.
3Youth, Focus Group Discussion, February 14, 2016.
4Women, Focus Group Discussion, February 13, 2016.
and 21% of the female respondents did not give any response (Fig.7).

Figure 7: Respondents' awareness of police presence by gender

Within the subdivisions, the majority of the respondents in each subdivision were aware of the police presence in the district. The highest level of awareness was reported in Calanley with 95% of the respondents there indicating awareness. In Faanole and Shaqalaha, the level of awareness was fairly similar at 76% and 78% respectively. Whereas, the level of awareness was in the Farjano subdivision and the IDPs subdivisions reported 59% and 46% respectively (Fig. 8).

Figure 8: Respondents awareness of police presence by subdivision

The respondents, who were aware of the presence of police station in the district, were asked to estimate their distance to nearest police station; by roughly calculating the time it takes them to reach to the police station from their houses. Hence, 34% of the respondents stated that it takes them less than twenty minutes to walk. 37% reported a time frame between twenty to forty minutes, while 19% estimated between forty-one minutes and an hour’s time. Only 2% of the respondents gave an estimate of over one hour, while 9% were uncertain about the response. (Fig. 10).

Figure 10: Respondents’ estimation of distance to nearest police station
When the respondents were disaggregated according to their subdivisions, a slight majority of the respondents (51%) in the Shaqalaha subdivision said that they could reach the police station in less than 20 minutes. Half of the respondents in Calanley and Farjano subdivisions (50% each) as well as a slight majority in Faanole subdivision (52%) reported that each of them could reach between 20 to 40 minutes. The IDP respondents were highly divided in their distance from the police station. However the largest group (31%) mentioned that they could reach it between 41 minutes to 1 hour.

The Shaqalaha subdivision emerged to be the closest in distance to the police station while the IDPs subdivision is the farthest in distance to the police station (Fig. 11).

3.1.2 Preference of the security providers

When the respondents in the household survey were asked to whom they would prefer to report when they had problems of a civil nature such as trespass, family disputes and business disputes, about half (40%) among them mentioned the traditional elders. The police were figured to be the priority for 33%, followed by the local authority preferred by 14%. The religious leaders and the court were only prioritized by 7% and 3% respectively as shown in the figure (Fig. 12).

In relation to gender, no major variations were observed with regard to whom the respondents preferred to report civil matters. Nearly similar
portions of male and female respondents (39% and 40% respectively) mentioned the traditional elders as their choice, while the police were preferred by 35% of the male and 31% of the female in that category. See figure 13.

Figure 13: Reporting preference for civil matters by gender

In regards to petty crimes, about half of the respondents (42%) reported that they preferred to report their matters involving petty crimes to the traditional elders. The police were the second choice with 34%, while the religious leaders and the local authority were mentioned by 7% and 12% respectively. The court has been the least preferred with only 4%. This showed that generally there was an appreciation towards reporting civil matters to the informal security providers. See figure 14.

There was no major variation when the data on reporting petty crimes was disaggregated by gender. Close to similar portions of the respondents (43% male and 40% female) preferred traditional elders as their choice. Further, 37% of the male respondents and 31% of the female respondent preferred reporting to the police (Fig. 15).

Figure 15: Reporting preference for petty crimes by gender

According to the discussants, different factors influenced the preference for a certain security provider including the type of the cases, confidence in the security provider, the degree of the expectation of the outcome and financial ability. According to a participant from the youth FGD:

"..."
It is about the degree of the expectation for an outcome. If one loses some property he/she goes to the police. If it is family or household dispute, then the informal security providers are informed. Murder has no place in informal security providers, instead it should first be reported to the police. 5

However, there were also contending views, for example as another youth discussant stated, “It is due to lack of awareness of the public that leads to reporting to different security providers. For instance, in the rape cases, people report to the elders than to the police which is wrong in my opinion”.6

Further, participants from the elder FGD mentioned how one’s confidence in the different security providers influenced who he or she reported to. “One goes to where he or she trusts,” said an elder.7 Another elder added, “Lack of justice makes one report to another security provider”.8

The governance providers’ FGD declared that it is the lack of services such as justice that causes people to prefer reporting to the elders.9 However, in contrast, participants from the IDP FGD depicted it differently, stating that the police wanted money to proceed a case: “At the police station, we are supposed to pay money. The poor people do not have a place in the police station, because if you don’t pay, your case will not be processed”.10

However, when respondents were enquired about their reporting preference of serious crimes such as grave assault, rape and murder, the police became the most preferred choice for 71% of the respondents, while traditional elders were graded the second by 27% of the respondents. Close to one in every ten of the respondents preferred the local authority and the court with 11% and 9% respectively. The religious leaders were the least preferred with only 7%. Only 4% of the respondents did not respond (Fig. 16).

When the data was disaggregated according to gender, male respondents were far more likely to report to the police in case of serious crimes than female respondents (male 53% vs female 34%). Contrarily, slightly more women preferred to report to the traditional elders (women 28% vs men 26%) as well as the court (women 11% vs men 5%). Meanwhile the religious leaders were only preferred by 8% of the men than 6% of the women. Mere 6% of the female did not respond (Fig. 17).

Figure 16: Reporting preference - Serious crimes

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5Youth, February 14, 2016
6Ibid.
7 Elders and Religious Leaders, Focus Group Discussion, February 13, 2016.
8Ibid.
9Governance Providers, April 14, 2016.
10IDPs, Focus Group Discussion, February 13, 2016.
3.1.3 Level of trust in security providers

When respondents were asked about whom of the security providers they trusted the most, 34% of the respondents mentioned the police as their most trusted security provider. Religious leaders and traditional elders were the second most trusted security provider, with equal portions of the respondents (15% each). The local authority was the least preferred by 10%. However, 1% of the respondents did not prefer any of the security providers mentioned above. Moreover, 3% of the respondents did not know or did not choose to respond (Fig. 18).

From a gender perspective, the respondents revealed that a greater proportion of men (42%) than women (28%) trusted police in responding to crime and violence. Identical portions of men and women (25% and 27% respectively) chose religious leaders and traditional elders in responding to crimes and violence. Similarly, equal portions of both gender (1% each) said that they don’t prefer any of them. However, more women (13%) preferred the local authority than men (7%) (Fig. 19).

When the participants were asked to state reasons for their choice of most trusted security provider, respondents identified fast response, unbiased enforcement, ease of access and respect as some of the main factors that influenced their trust. Majority (54%) of the respondents in the household survey selected the traditional elders as their most trusted security providers they are owed. The local authority has been identified as the second most trusted security provider with 50% due to their ease of access. The police were selected as the third choice with majority 43% reasoning for their fast response. However, the religious leaders were the least with 42% mentioning their respect as the reason for choice. See table 4.

Table 4: Respondents' reasons for choice of trusted security provider
When the respondents’ level of trust in the police (as a formal security provider) was measured, nearly three-quarters (69%) of the respondents held a high degree of trust in the police (Very high 20% and; fairly high 49%). Conversely, almost three in every ten of the respondents had a low degree of trust for the police (Fairly low 22% and; very low 6%) (Fig. 20).

Disaggregation of trust towards the police along gender lines indicated that more males (71%) than females (68%) indicated high levels of trust in the police (Fig.21).

In terms of subdivisions, the Calanley subdivision has the highest degree of trust (92%) for the police, followed by Fanole, Shaqalaha, Farjano and the IDPs with 80%, 77%, 53% and 43% respectively (Fig.22).

From another perspective, the government FGD reported that they believed the police urgently responded to incidents, however that the response was dependent on the intensity of the incident. The government FGD backed up this information by stating that they get regular reports from the people who work with them.\(^{11}\)

The participants of the youth FGD also discerned and depicted that the response of the police was dependent on the availability of logistics, and so on:

\(^{11}\)Governance Providers, April 14, 2016.
The response of the police is dependent on their ability. Meaning that, the availability of logistics will ensure the response of the police. And sometimes, delays arise from the preparation of the fuel and the vehicle.12

3.1.4. Police Performance

When respondents in the household survey were asked about their perception of the police in comparison to the previous year, nearly half of them (49%) stated that there had been no change, while 44% mentioned that the police performance had improved. Only 2% mentioned a decline while 4% did not respond (Fig. 23).

Along gender dimensions, half the male respondents (50%) and close to four in every ten (39%) of the female respondents reported an improvement of police performance, whereas 45% of the male and 52% of the female respondents reported no change. A total of 5% (male 4%; Female 1%) mentioned a decline in the performance (Fig. 24).

When the opinions of the change in police performance across different sub-divisions was compared and contrasted, it was noted that respondents in Shaqalaha subdivision had the highest figure (52%), mentioning that the police have improved its performance. However, there was a general perception across the subdivisions that there had been no change in police performance in the town as the majority of the respondents in the IDPS (75%), Calanley (58%), Fanole (51%) and Farjano (39%) stated that performance had not changed compared to the previous year (Fig. 25).

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12Youth, April 14, 2016.
3.1.5. Challenges to Security Provision

During the interviews it was found that a number of challenges faced the formal security providers in Kismayo, for instance, lack of transportation, lack of fuel, and unreliable and low salary, was all found to negatively affect the moral and performance of the formal security providers.

As pointed out by the women FGD, “The district police lack all the necessary requirements to maintain security such as transportation facilities, vehicles, medical assistance and salaries to boost their moral”.\(^\text{13}\)

In a similar vein, the lack of proper training amongst the security providers were a concern for the governance providers FGD: “You know if you were trained how to shoot, given gun and ignorant about the law you can be part of the security problem we are talking about”.\(^\text{14}\)

The religious KII added that the lack of holistic governance in Kismayo will hinder the effort of the security providers:

People say that the current government is not holistic of all the tribes living in the area. They are all from the same clan. So there is the need to include others and form integrated army composed of all tribes.\(^\text{15}\)

\(^\text{13}\)Women, April 13, 2016.

\(^\text{14}\)Governance Providers, April 14, 2016.

\(^\text{15}\)Religious Leader, Key Informant Interview, April 14, 2016.
3.2. JUSTICE PROVIDERS

This section will cover the performance of the justice providers (formal and informal) and will investigate the perception of the community regarding their level of deployment, the performance of the justice providers and the degree of trust the people might have to the formal justice providers.

3.2.1. Level of deployment

A Majority (68%) of the household survey respondents were aware that the city had a court, whereas 6% among the respondents were not aware of the existence of a court in the town. However, a remarkable portion (26%) of the respondents did not give a response (Fig. 26).

During the qualitative data collection, it was found that the district has a court, in fact. This was assured by a member of the justice FGD: “We do have functioning courts: District Court, Regional Court and Regional Court of Appeal. On the other hand, we have three judges, a chairman and his assistant and a messenger”.

The majority of respondents in Calanley, Faanole, Farjano and Shaqalaha (75%, 73%%, 71%, and 74% respectively) reported that they were aware of a court in town, whereas only 36% of the IDPs agreed.

In regards to the respondents who were not aware of a court, most of them where inhabitants in Shaqalaha (9%), followed by Farjano and the IDPs (with 7% each) and Faanole with 4%. The IDPs had the largest amounts of respondents who did not know, or did not reply to the question (57%), followed by Calenley (25%), Faanole (24%), Farjano (22%) and with the least Shaqalaha (17%). See figure 28.

Figure 26: Respondents’ awareness of the existence of courts

In terms of gender, female respondents in the household were less aware of the existence of the court (65%) as compared to their male counterparts (71%). Similarly, females were the majority of the respondents who reported the absence of a court in the district (male: 4%, female: 8%). In regards to the amount of respondents who did not respond to the question, nearly equal portions of male and females had not responded (Fig. 27).

Figure 27: Respondents’ awareness of the existence of courts by gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Yes</th>
<th>No</th>
<th>Don’t know/No response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>71%</td>
<td>4%</td>
<td>25%</td>
</tr>
<tr>
<td>Female</td>
<td>65%</td>
<td>8%</td>
<td>27%</td>
</tr>
</tbody>
</table>

(n=201)
When the respondents, who had declared that they were aware of courts in the city, were asked of the number of courts in Kismayo, a majority (63%) stated that there is only one court. Further, 21% and 3% of the respondents reported the presence of two and three courts respectively. However, of the respondents who had declared they were aware of a court in the city, 13% could not state the amount of courts. (Fig. 29).

When court’s distance was disaggregated by subdivisions, Shaqalaha subdivision was the closest to the court with 38% of its respondents estimating the distance to be under 20 minutes, while the IDPs is the farthest subdivision from the court with all its respondents mentioning estimates beyond 20 minutes (67% between 20 -40 minutes; 33% between 41 minutes to 1 hour).On the other hand, majority of the respondents in Faanole, and Farjano (65% each) estimated a distance between 20 and 40 minutes’ walk (Fig.31).

In substantiating the existence of the courts and their number, the FGDs themselves were divided or confused in the number of courts in Kismayo. For instance, the women FGD, the elders FGD and the youth FGD mentioned that there were two courts in the districts (district court and regional). However, it was only the Justice FGD and the Prosecutor that added the existence of the appeal court.18

A cumulative majority of the household respondents (98%: 24% under 20 min; 52% between 20-40 min; 22% 41 min – 1 hour) estimated the court’s distance to their localities to be under one hour walking. However, only 2% estimated the distance to be over an hour. (Fig.30).

18Ibid, Prosecutor, Key Informant Interview, April 15, 2016.
3.2.2. Use of the Justice Providers

Over the twelve months preceding the assessment, only 4% of the respondents have used the court, while a total of 23% have used informal justice providers (Religious leaders 8%; Traditional elders 15%) (Fig. 32).

The government FGD reported that, all people can equally access the courts. Similarly, the justice FGD reiterated:

*We use both formal and informal justice providers. The country never had constitutional court for the last 25 years, and that drifted us towards using religious methods of justice by which we handle cases involving injuries, compensation and family disputes.*

This was further stressed by another participant who said, “We don’t know the laws of the constitutional court, so we have to use the religion. Islamic laws are more powerful and respected here in our society and they are more likely to be enforced.”

However, religious method is not the only justice provider that has been used. The traditional elders were even used more than the religious leaders. As a member of the IDPs precisely reckons “we use the traditional elders as well to look for justice and sort out our problems.”

When the usage of justice providers was disaggregated by gender, the proportion of male and female respondents who reported to have used the courts made up 9% (male 7%; women 2%). More male (18%) than female (12%) used the traditional elders, while the same was true for the usage of religious leaders (male 9%; women 8%). In fact, men were slightly more likely to use any of the three justice providers than women (Fig. 33).

As the graphs show, respondents have been referring their cases to different justice providers, and this was mainly influenced by the difference in the cases. For instance:

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19Both formal (district, regional and appeal courts); and informal courts

20Justice Providers, April 14, 2016.

21Ibid.

22IDPs, April 13, 2016.
In the case of family disputes, people who killed each other should be referred to the religious courts. Secondly, it is about the interest and expectation for better outcome. One might proceed to the next justice provider upon failure of the former justice provider who first handled the cases. Again the next stage will similarly be influenced by the criteria in which the first was selected.23

On the other hand, the minorities or those who do not have relatives in the government come to seek for justice in the formal courts because they don’t have trust and confidence in the other justice systems. According to a member of the justice FGD, “it is about trust and confidence, and in most of the cases it is the weak ones who come to us to seek justice from the court”.24

Furthermore a member of the government FGD explained how people refer to the informal justice system, because they lack knowledge of the courts:

The people refer to the informal justice systems due to their lack of knowledge about the court, especially people who come from the rural areas hardly know anything about the court. So they rather prefer to use the informal justice systems.25

The justice KII also explained that it was related to the experience of not having a government for the 25 years, which taught people to use informal justice providers:

You know that we never had government for the last 25 years or so, hence it is difficult to teach them to use the courts. Currently nearly one household in every three uses the court, and hopefully in the next year, the usage of the court will increase.26

The table below shows that both formal and informal justice providers have been utilized for cases ranging from dispute over land, business, robbery, household violence, youth violence and assault. Land dispute was the main (75%) issue referred to the courts. Household violence and youth violence stood out among the issues referred to the traditional elders (40% and 27% respectively. Similarly, youth violence and household violence were the major issues referred to the religious leaders with 41% and 29% respectively. Robbery, business disputes and assault were all scattered across the three justice providers even though, the religious leaders have been utilized by 24% for cases related to robbery as table 5 shows.

Table 5: Issues referred to justice providers:

<table>
<thead>
<tr>
<th>Issues referred to different justice Providers</th>
<th>Justice providers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Court</td>
</tr>
<tr>
<td>Land dispute</td>
<td>75%</td>
</tr>
<tr>
<td>Business dispute</td>
<td>13%</td>
</tr>
<tr>
<td>Robbery</td>
<td>13%</td>
</tr>
<tr>
<td>Youth violence</td>
<td>25%</td>
</tr>
<tr>
<td>Household violence</td>
<td>13%</td>
</tr>
<tr>
<td>Assault</td>
<td>-</td>
</tr>
<tr>
<td><strong>Base</strong></td>
<td><strong>8</strong></td>
</tr>
</tbody>
</table>

In the same vein, the qualitative participants explained how conflicts surrounding land are the main issues, which the justice providers deal with. During the justice FGD, members agreed that, “Land is the major contending issue in Somalia and in Kismayo particularly.” This was complemented by an elder who stated that, “some people use counterfeited documents, while others might have different documents for the same piece of land”.27

The household survey revealed that respondents who mentioned using the court, had all (100%) received judgement. Although, the majority (traditional elders 77%; religious leaders 88%) of the cases referred to the informal justice systems also got a ruling as indicated in the graph below (Fig. 34), 23% of the cases in front of the traditional elders and 12% of the religious leaders had not received a ruling.

Figure 34: Issuance of judgements

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23Governance Providers, April 14, 2016
24Justice Providers, April 14, 2016.
25Governance Providers, April 14, 2016
26Prosecutor, April 15, 2016.
27Justice Providers, April 14, 2016.
28Elders and Religious Leaders, April 13, 2016.
In regards to the enforcement of judgements issued by the different justice providers, a majority of the respondents expounded that the judgements they received from the various justice providers were enforced. For instance, all (100%) of the judgments made by the traditional elders were enforced, while similarly all but 7% of the judgements made by the religious leaders were also enforced. However, the least enforced judgements were those made by the court with nearly one in every ten (13%) left not been enforced (Fig.35).

**Figure 35: Enforcement of judgments**

Although the majority of the judgments made have been enforced, still enforcement is an issue that formal justice providers will have to grapple with for a long time. In the interview with the justice KII it was reported how: “Enforcement of laws is really a problem in the district, though only four cases filed an appeal against the judgment. But, it still remains a big challenge.”

For the elders, enforcement is not a big problem though. In the interview with the elder KII it was explained how the government and clans supported the elders’ decisions: Hence, an elder said, “If enforcement problem arises, the government is there to support us and a person who refuses the verdict of the elders will be ostracized from the rest of the clan members.”

Furthermore, the elder KII explained how the elders accompany every process of the case to ensure the resolution is peaceful:

> ...Moreover, the elders will accompany every process of the case until the verdict is enforced, especially those coming from the offender’s side, because they have to prove to the other party, that they are ready to resolve the matter peacefully.\(^{31}\)

However, it is rather different for the religious leaders, for them enforcement is voluntary and they don’t use force nor outcast perpetrators. The religious KII said, “We do not use force, the people are confident and trust us. We judge based on the Islamic law, so the people will accept because it is their religion that decided”.\(^{12}\)

In affirmation to his view, the women FGD reiterated how they prefer to approach religious leaders due to religious reasons:

> We prefer to approach the religious leaders and the religious court, because we are Muslims, and we submit our consent in advance that we shall fulfill whatever the ruling will be, and in that way we enforce the verdict.\(^{13}\)

**3.2.2.1. Areas for improvement in the court**

Despite the fact that courts in Kismayo have been operating under the Jubaland Government since 2014, there have been challenges hampering the efficient provision of justice to the public.

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\(^{29}\)Prosecutor, April 15, 2016.

\(^{30}\)Key Traditional Elder, April 14, 2016.

\(^{31}\)Ibid.

\(^{32}\)Key Religious Leader, April 14, 2016.

\(^{13}\)Women, April 13, 2016.
The justice KII shared with us a story of a debate he once listened to from the BBC’s Somali Program, in a way to literally explain their situation. The debate was about improving security in Baidoa, where the late Abdullahi Yusuf’s TFG was seated, and the participants all mentioned the provision of constant and monthly salary to the soldiers will do the job, otherwise insecurity will prevail.

He says, “Likewise is our case in the justice department. We need constant and adequate salaries. The current administration is trying their best to pay us, but they don’t pay on monthly basis, and it cannot be called a salary.” He goes on, “This will have an impact on the way we offer justice in the real sense of the term.”

A similar issue was raised in the justice FGD which pertained to the lack of provision of monthly and sufficient salaries and also logistical facilities which would facilitate the work expected of the justice staff, as member discerned:

> It is difficult to expect justice from a judge who wasn’t given any salary for four months. We risk our lives in fulfilling justice duties, by walking all the way to the residents of the accused to give them the summoning of the court without a vehicle or even a body guard.

Capacity building workshops and trainings, office furniture, logistics and running costs was also mentioned as being part of the burning issues in the justice system. On top of this, a member of the justice FGD lamented, “We need housing allowances, constant salary and security packages because our lives are at risk.”

Another issue to be improved is the challenges hindering the enforcement of verdicts made by the court especially in the cases such as land disputes and murder. As suggested by the government FGD, laws and judgments can only be enforced through the support of the security forces.

On the other hand, the women had other views in their FGD. They depicted how the justice system was not fair, especially towards women, which called for an intervention. Also, they pointed out how they felt the importance for women to be in the justice system. As it was stated, “The justice system is not fair…there has to be a system review and intervention.” Moreover, women should be involved in the justice system as judges and prosecutors.

### 3.2.3. Perception of the Justice Providers

The informal justice systems were the most trusted justice providers in the household survey (42% for both traditional elders and religious leaders). The court was selected to be the most trusted by 15%, while only 1% trusted the police, whereas mere 1% chose none of the justice providers (Fig.36).

Figure 36: Respondents’ choice of must trusted justice provider

![Graph showing respondents' choice of most trusted justice providers](image)

Similar to the quantitative data above, the qualitative data also showed that there is a high regard and trust for the informal justice providers. For instance, the elders FGD said, “People are confident in the religious court because they are Muslims, and the security forces are there to enforce their decisions.”

Similarly, a young man in the governance FGD stated how he saw the reason for the preference of religious leaders which he related to the fact that people felt it was their own. He stated, “We prefer the religion because it is

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34Prosecutor, April 15, 2016.
35Ibid.
36Justice Providers, April 13, 2016
37Ibid.
38Key Religious Leader, April 14, 2016.
39Women, April 13, 2016.
40Ibid.
41Elders and Religious Leaders, April 13, 2016.
was observed that, a majority of the respondents (58%) emphasized that they are very confident or fairly confident in the formal justice system, while one fifth (20%) indicated that they were not confident in the formal justice system. Nearly, one fifth of the respondents (21%) did not know whether they are confident or not, or choose not to answer (Fig. 38).

Figure 38: Respondents’ level of confidence in the formal justice system

From the household respondents, “fair judgment” was the main reason cited by those who trusted the religious leaders, traditional elders and the court with 87%, 38%, and 83% respectively. Though only 1% preferred the police as seen earlier in fig. 36, they all (100%) mentioned that their reason of trust was due to their easy accessibility. See table 6 for details.

Table 6: Reasons for trust of justice providers

<table>
<thead>
<tr>
<th>Reasons selected for justice providers</th>
<th>Most trusted justice provider in solving cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Religious Leaders</td>
</tr>
<tr>
<td>Fast decisions</td>
<td>1%</td>
</tr>
<tr>
<td>Fair judgment</td>
<td>87%</td>
</tr>
<tr>
<td>Independence from politics</td>
<td>6%</td>
</tr>
<tr>
<td>Less costly</td>
<td>1%</td>
</tr>
<tr>
<td></td>
<td>Traditional elders</td>
</tr>
<tr>
<td></td>
<td>More reliable</td>
</tr>
<tr>
<td><strong>Base</strong></td>
<td><strong>83</strong></td>
</tr>
</tbody>
</table>

When level of confidence was assessed on the basis of gender, it was apparent that the males were generally more confident in the formal justice system than women (63% men: 55% women). Whereas, more women were unconfident in the formal justice system than men (22%: women; 18% men). In addition, more women did not know about the response than men (24% women: 17% men) (Fig. 39).

3.2.4 Confidence in the Formal Justice System

During the assessment, it was important to determine respondent’s level of confidence in the formal justice system. Hence, from the household respondents, it
Figure 39: Respondents’ level of confidence in the formal justice system by gender

In terms of disaggregating the trust towards the formal justice providers by subdivision, it was apparent that the IDPs subdivision had the least level of confidence (29%) while Calanley had the highest level of confidence (83%). The other subdivisions, i.e., Shaqalaha, Farjano and Faanole rated their confidence at 66%, 63% and 57% respectively (Fig. 40).

Figure 40: Respondents’ perception towards the level of confidence in the formal justice system, by subdivision

A little more than two in every ten (23%) of the household respondents declared that there had been an improvement in the justice system in the last twelve months preceding the assessment. This was in contrast to a majority of the respondents (88%) who did not mention any change. More so, 1% of the respondents reported a decline in performance and 19% did not respond (Fig. 41).

Figure 41: Percentage of the performance of the court in yearly trend

From a gender perspective, more men (24%) than women (22%) reported that the performance of the court had improved as compared to the previous year, while similarly, more men (62%) than women (51%) reported no change of performance. However, only women (3%) have mentioned a decline of the court’s performance. More than two in every ten of the women (24%) did not know the response, or choose not to answer; for men it was a little over one in every ten (14%). See figure 42.

Figure 42: Perception of the performance of the court: yearly trend by gender
When analyzed in terms of subdivision, the analysis disclosed that a majority of the household respondents in Calanley (75%), Shaqalaha (60%), IDPs (57%), Faanole (51%) and Farjano (51%) believed that there was no improvement in the performance of the court. Conversely, 27% of the respondents residing in Faanole, 25% in Shaqalaha, 22% in Farjano, 17% in Calanley and 14% of the IDPs, stated that there had been an improvement in the last year. (Fig.43).

Figure 43: Perception on the performance of the court: yearly trend by subdivision

3.3. GOVERNANCE PROVIDERS
Since the collapse of the central state, warlords and their militias fought over the strategic Kismayo city all with the expectation to benefit from its economic potential so as to sustain their power.

However, the local people, tired of the effects of those mercenaries initiated many attempts to install their own system of administration which was later realized in the federal arrangement of the country. This has formulated the Jubaland Government which encompasses lower Juba, Middle Juba and Gedo region with the support of the AMISOM forces that assisted in the withdrawal of Alshabaab from Kismayo.

Under the presidency of Ahmed Madobe whose government was formed through clan representation by the elders, Jubaland seems to have achieved a lot despite economic and security challenges.

3.3.1. Level of Deployment
According to the household survey, more than half (56%) of the respondents were familiar with the presence of the district administration, while almost a quarter (26%) were not aware about the existence of the district administration. About one fifth (18%) of the respondents were uncertain about the presence of a district administration (Fig.44).

Figure 44: Respondents’ awareness of the presence of a district administration

Across gender lines, male respondents were slightly more aware about the presence of the district administration than their female counterparts (60% and 52% respectively). About a quarter of each of the respondents samples, with slightly more females than men (male 23%; women 29%), stated that a district administration did not exist. Few more women than men reported that they did not know, or choose not to answer (18% vs. 17%). See figure 45.
In the subdivisions residents from the Faanole subdivision were highly aware of the presence of the district administration (65%), followed by Shaqalaha (63%), Calanley (50%), IDPs (43%) and Farjano (41%). See figure 46 for details.

As seen in the graph above, security is the major service that the Jubaland government works hard to maintain. This was confirmed by the District Deputy Commissioner who underlined that the government works together with the security forces: “We work with the security forces, and we placed rapid response security forces across the villages and every junction especially at night time.”

On top of this, the government has tried to offer so many services despite all the challenges except the provision of clean water, which they felt was beyond their ability. In the interview with the government official he explained that the clean water was a health concern; however that it was beyond the government’s ability to provide safe and clean water:

44Deputy District Commissioner, April 15, 2016.
He also reported that they rehabilitated school buildings, created a private company to work on sanitation since they can’t afford to pay cleaners at the moment. Furthermore, the government has rehabilitated the roads within the town. Outside the town they have established a road, with the help of Transition Initiative for Stabilization (TIS)\(^\text{47}\), between the airport and the town. Likewise, the government has renovated former government offices. In a similar vein, some NGOs have helped in the rehabilitation of Market centers.\(^\text{48}\)

A majority of the elders expressed their support of the Jubaland government, and seemed well aware of the services the government had provided so far. “The structure of the government has been established and former government offices were renovated,” stated an elder from the FGD.\(^\text{49}\) However, simultaneously, the elders expressed how the there is one thing that most of the elders resonated. In that, they mentioned that the current government administration is immature but doing well in itspace.\(^\text{50}\)

Some of them blame the Federal Government and the international community for not providing the Jubaland government with financial support. Although, they still criticize Mogadishu’s development despite the Turkish and other international support they get. As pointed out by an elder from the FGD Kismayo had, in fact, used self-help in comparison to other areas, which, in his opinion had resulted in a better situation in Kismayo than for example Mogadishu. As he stated:

\[\text{Compare Kismayo with other administrations on the one hand, and; the new Kismayo and the old one on the other. We did not get Turkish support or Qatari support, but rather we did self-help reconstruction efforts … I visited Mogadishu and toured on the former government premises; I found them in a pale situation and diminished. But, see the Kismayo government offices, all rehabilitated.}\(^\text{51}\)

The district administration collects tax revenues from the port and the airport. They have also begun to collect taxes from the businesses in the town, and the Lorries, who carries merchandise luggage from other towns. However, due to the lack of proper taxation policy, it is not yet enough even though they are trying their best.\(^\text{52}\) An old man reckons, “I remember when the surplus revenues collected from Kismayo used to be subsidized on the low income districts in the Siyad Barre’s era.”\(^\text{53}\)

### 3.3.3. Consultative Governance

#### 3.3.3.1. Channels of Communication

The availability of communication channels is a major requirement that facilitates and improves participation in all aspects of governance. As such, only one fifth of the respondents of the household survey (20%) were aware of the existence of those channels, while great majority of the respondents were not aware (76%)(Fig 48).

![Figure 48: Respondents' awareness of channels of communication](image)

\[\text{Knowledge of channels of communication: Yes: 4\%; No: 20\%; Don't know: 76\% (n=112)}\]

\(^{46}\)The water in the town is salty and fetched from wells which are not covered and protected.

\(^{47}\)USAID funded project

\(^{48}\)Deputy District Commissioner, April 15, 2016.

\(^{49}\)Elder and Religious Leaders, April 13, 2016.

\(^{50}\)Ibid

\(^{51}\)Ibid

\(^{52}\)Ibid.

\(^{53}\)Ibid.
Even though, a great majority of the respondents were not aware about the communication channels, the deputy governor of the district told us that they do have procedures through which they communicate with the public.\(^{54}\) He used the examples of women groups, youth groups, elders and village officials, who work with the government on the behalf of the community. To elaborate further, he said:

We have women groups, youth, elders and village officials who are all formed by the district administration. We communicate all community concerns through these groups who represent the rest of the community by submitting community grievances and also working with the government on behalf of the community.\(^{55}\)

When the data was separated by gender, it was apparent that women were less aware about the existence of the district administration than their counterparts (18% women: 22% men). On the other hand, over three quarters (78%) of the male respondents, as well as three quarters (75%) of the female respondents were not aware about the existence of the district administration (Fig. 49).

When awareness of channels of communication was disaggregated by subdivision, the IDPs overwhelmingly agreed on the nonexistence of any channel of communication. Moreover, a great majority of the respondents in the other four subdivisions, Calanley, Faanole, Farjano and Shaqalaha also reported that they do not know the channels of communication with 83%, 67%, 82% and 73% respectively. Of those who mentioned that they knew the channels, Faanole takes the largest share (28%), followed by Shaqalaha (20%), Farjano (18%) and Calanley (17%). The figure below gives an overview (Fig. 50).

3.3.3.2. Participation of Local Governance Consultation Meetings

According to the chart below, only 8% of the respondents reported that they have participated in local consultations over the last twelve months. The majority of the respondents (92%), however, have not attended (Fig. 51).

\(^{54}\)Deputy District Commissioner, April 15, 2016.

\(^{55}\)Ibid.
In a follow up interview with the deputy district commissioner, he told the OCVP that there are gathering centers built in every village, with the purpose of hosting weekly local governance consultation meetings, i.e., every Thursday, where people discuss issues of concern.\textsuperscript{56}

From a gender perspective only 9% of the male respondents and 8% of the female respondents had attended consultation while a great majority for both gender (male 91%: female 92%) did not attend any consultation meeting over the last twelve months (Fig. 52).

In terms of the frequency of the attendance in those consultation meetings, those who mentioned they had ever attended, 41% among them mentioned that they attended twice, 24% attended thrice while 29% attended only once. However, some 6% mentioned that they attended more than three times as shown below (Fig. 54).

Looking at it from the subdivisions, participation of consultation meetings by subdivision has also been very low as the following graph shows. None of the IDPs subdivision ever attended any consultation meeting. In the other three subdivisions, Faanole subdivision had the highest attendees (18%) of such meetings, followed Calanley with 8%, Shaqalaha 6% and Farjano 5%(Fig. 52).

\textsuperscript{56}Ibid
3.3.3. Election versus Nomination

When asked about their opinions regarding the importance of having elected representatives in the district administration, a majority (91%) of the household survey respondents reported that it is important. However, a small portion (5%) of the respondents discerned that it is not important to have elected local administration officers, while 4% were uncertain about giving an answer (Fig. 55).

Figure 55: Respondents’ opinions regarding the importance of elected representatives

A majority of both male and female respondents (96% and 87% respectively), have reported that it is important for them to elect local officials. Nonetheless, small portions of both male and female respondents (3% and 6% respectively) do not share that idea, while 2% of males and 6% of females did not give a definite response (Fig. 56).

Calanley subdivision respondents wholly (100%) reported that it is important to have the district administration elected, great majority of the respondents in Farjano, Faanole, Shaqalaha and IDPs subdivisions (93%, 91%, 91%, 82%) agreed. Conversely, a distinctive small representation in the Farjano (5%), Faanole (5%), Shaqalaha (5%) and IDPs (7%) reckoned that it is not important to elect to have elected representatives (Fig.57).

Figure 56: Respondents’ perception towards elected representatives by gender

A majority of the interviewees and the focus group discussants agreed on the importance of having elected officials instead of being nominated on the expectation to prove loyalty to those who nominated them. For instance, the elders argued that the process
of nomination could be problematic, because it removed the link between the nominated officials and the public. As they stated:

Nomination of representatives has so many problems, because it eliminates any sort of loyalty between the nominated officials and the public; rather they are more loyal to their officials who nominated them.\(^{57}\)

As one of the elders FGD pointed out, the local officials will be more connected to the people only through election for they will be dependent on them for their political career:

The elected officials will always be dependent on the community for their political career, because election will always be there, and if they don’t fulfil the requirements of the people, they won’t be re-elected. Hence, having that fear, they will be more close to the public.\(^{58}\)

This was an interesting topic for the women FGD as well. A woman participant mentioned that the current Jubaland administration is based on districts and settlements but not on 4.5 power sharing formula\(^{59}\), and even some tribes who never had any representation in the previous systems currently got shares in our administration. However, she insisted that election is better in the effort to make the officials accountable to the public. As she stated: “election is better than nomination. Hence we would like to elect our officials so that we make the right choices and make sure that they are accountable to us, because it our destiny”.\(^{60}\)

The youth participants also recognized the importance of the election, and they believed that such will bring justice and accountability at every level of the government. Moreover, they believed that the people will be righteously represented and given better services upon election of officials.\(^{61}\) One of them even linked election to development and said: “If there would be election of officials at every level of the government, then that would be a sign of development for us”.\(^{62}\)

In addition, the IDPs were also excited by the idea of electing officials, and they agreed that it is an important issue for the wellbeing of the community. They pointed out how people’s choice can make a difference, thus ensuring accountability. As one of the participations of the IDP FGD stated:

The people would get the chance to elect the persons they prefer based on their merit and the expectation of the community. Besides, our choice can make a difference as election will ensure accountability.\(^{63}\)

### 3.3.4. Pressing Needs in the Community

According to the quantitative data, unemployment is reported to be the gravest issue in the district by 87%. This was followed by inadequate access to the basic needs, such as lack of water (82%), poor health (72%), poor education (66%), shortage of electricity supply (53%), poor sanitation (50%), and lack of infrastructure (41%). Poor economy (32%) and draught (11%) were also mentioned, as some of the most pressing community needs. At the bottom of the list lie insecurity (4%), deforestation (3%), and Gender Based Violence (2%) (Fig.58).

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57 Elder and Religious Leaders, April 13, 2016.
58 Ibid.
59 A tribal based political scale used to share political seats in the Somali governments.
60 Women, April 13, 2016.
61 Youth, April 14, 2016.
62 Ibid
63 IDPs, April 13, 2016.
Unemployment was depicted as the most pressing need in the Kismayo district by both qualitative and quantitative participants. For instance, the youth reported a massive rate of unemployment in every sector of the community.64

The second major problem in town is lack of drinkable water in the town, which for many poor families are unattainable. As an elder lamented:

“We have abundant water, but it is salty water and undrinkable. There is only one well that has drinkable water in the entire district (in Farjano subdivision), but it is not enough for the whole town and it is not free of charge, hence many poor families cannot afford to buy it.”

Water was also brought up as a critical issue during the women FGD. Both the un-attainability and the expensive cost were highlighted. As described by one of the women FGD participants:

“The most pressing need in Kismayo is lack of drinkable water. Some of the villages do not even have the salty water as it is too hard to dig. Moreover, it is very expensive as 20-litre jar costs 3,000 shillings. It is also not clean and unhygienic.”

The government KII explained how the government has started to provide social services this year, although water still is a main challenge. He pointed the issue of Alshabaab and the general lack of capacity:

“We have started providing social services this year, and water has been our main challenge. Even though it is abundant in the vicinities of the town about 30 Kms away, it is in the hands of Alshabaab. So we need to get rid of them first and that needs a massive security operation against them. Secondly, it is beyond our capacity, and we therefore request for assistance.”

Poor education and health have also been pressing needs in all the discussions. As a religious KII sighed, “The status of education is very poor. There is no curriculum established by the government and it is very expensive as well.”

The women FGD shared the same view, and raised the fear that lack of education for many kids, will raise their potential for terrorism and being used as child soldiers.

Health is also a major problem especially for those who can’t afford to attend private clinics. There is only one public hospital for the entire population, which is currently supported by an Arab NGO. But that hospital does not have the capacity to handle all of people’s medical needs.

The lack of electricity supply in some parts of the town is not only an economical issue, but also has a great impact on security in the areas where there is shortage. Further, as the Elders KII expressed, such electricity shortage could even be a benefit to the Alshabaab: “The lack of electricity in some parts of the town will help Alshabaab penetrate at night taking advantage of the darkness.”

There is a general complain about the missing economic infrastructure in the town which is a direct

64Youth, April 14, 2016.
65Elder and Religious Leaders, April 13, 2016.
66Women, April 13, 2016.
67Deputy District Commissioner, April 15, 2016.
68Key Religious Leader, April 14, 2016.
69Women, April 13, 2016.
70Ibid.
71Key Traditional Elder, April 14, 2016.
consequence of unemployment and poverty in the district. Hence, it remains the responsibility of all the stakeholders to initiate livelihood programs, create job opportunities and improve the economy. The government KII informs, "Life has now restarted in Kismayo, but we cannot complete the rest of the journey by ourselves. We have nothing at the moment and we need the support of all the stakeholders to help in reconstructing the country."72

3.3.5. Perception towards the District administration

3.3.5.1. Confidence in the District administration

A majority of the respondents were highly confident with the district administration (67%), while 22% of the respondents had relatively low confidence. However, 10% of the respondents did not give a response (Fig 59).

Figure 59: Respondents’ level of confidence in District administration

When assessed on the level of confidence by subdivision, it was discerned that Calanley and Faanole subdivisions had the highest level of confidence (92% and 79% respectively). This was followed by Farjano where three quarters (75%) of its respondents reported that they were confident with the administration, whereas the Farjano subdivision had a little more than half (56%) of its respondents showing a high confidence in the administration. The IDPs had the least level of high confidence for the district administration (32%). See figure 61.

Figure 61: Respondents’ level of confidence by subdivision

72Deputy District Commissioner, April 15, 2016
3.3.5.2. Performance of the district administration

As far as this question was concerned, nearly half (46%) of the respondents did not give any response about whether the performance of the district administration did improve. Only one in every ten (10%) reported that the performance of the district administration improved. Furthermore, 42% of the respondents gave the opinion that nothing had changed in the performance of the district administration in comparison to the previous year (Fig. 62).

From a subdivision perspective, the majority of the respondents either stated there had been no change, or did not choose to answer. It was only 16% in Faanole, 14% in Shaqalaha and 7% in Farjano that mentioned an improvement of the performance of the district administration. Similarly, a lesser portion of the respondents also reported a decline (Shqaalaha 2%, Farjano 2%, and 4% in IDPs). However, a major portion of the respondents in every subdivision mentioned no change as the figure shows (Fig. 64).

Along gender lines, about one in every ten of both men and women (11% and 10% respectively) reported that there had been an improvement in the performance of the district administration in the course of the last twelve months, whereas 48% of the male respondents and 38% of female respondents reported no change in performance. None of the male respondents mentioned a decline; it was only women who reported such with 3%. Moreover, half of the women respondents (50%) were not sure, while 41% of the male respondents had the same feelings (Fig 63).
3.3.5.3. **Avenues for Reform**

The current administration focuses on the security within the town, but there is also a need to improve security outside the town, as well as to improve the challenges of water and other livelihood issues. Also, the elder KII pointed out how Alshabaab is still a major security concern. He explained:

> Alshabaab is a major security threat to the people. They collect cattle and recruit children forcefully. They also damp wells with beans and poison them to force people to endanger people with crocodiles in the river.\(^\text{73}\)

When the AMISOM troops and the Somali government forces capture an area formerly occupied by the Alshabaad, they leave it immediately, resulting in the area being retaken by Alshabaab.\(^\text{74}\)

For instance, the elder KII clarified how recently through a joint operation, the Somali government forces and the Kenyan troops captured a town located 30Km away from Kismayo. The town has abundant water supply with the potential to produce enough water for even Kismayo. Unfortunately, they abandoned it and Alshabaab recaptured the town. The same happened in Biroole and Berxaani.\(^\text{75}\)

A third issue is that the police stations need to work in a just way. Likewise, the work of the court also needs to be improved. Somalia is the most corrupt country; hence unjust systems are in place.\(^\text{76}\) On the other hand, the elders FGD believed that the provision of qualified personnel would be a necessary phenomenon for the improvement of justice system. He referred the current justice system as “Dhiig-joojin”, meaning that the system mitigates conflicts, but do not has the capacity to offer justice in the strict sense of the term.\(^\text{77}\) On the other hand, the judges should be able to bring the government officials to the court.\(^\text{78}\)

There are over 6840 IDPs living in Kismayo. They live in an abject life with no education and health facilities. As pointed out by the district deputy governor, after the UN assessed their situation few are willing to return: “We invited UN to assess their situation and some of them are willing to return to their hometowns and we are now on the process to repatriate them”.

Moreover, there are over 600 returnees from Kenya’s Dadaab Refugee Camp, who further complicated the situation of handling IDPs. They have been returned without social services ready for them in advance: “There are over 600 households who were returned from Dadaab without availing them education and health facilities in advance. They have joined the IDPs who were already suffering”.\(^\text{79}\)

\(^\text{73}\)Key Traditional Elder, April 14, 2016.
\(^\text{74}\)Ibid.
\(^\text{75}\)Ibid.
\(^\text{76}\)Youth, April 14, 2016.
\(^\text{77}\)Elders and Religious Leaders, April 13, 2016.
\(^\text{78}\)Women, April 13, 2016.
\(^\text{79}\)Deputy District Commissioner, April 15, 2016
4. CONFLICT AND VIOLENCE

4.1. Experience of Conflict and Violence

A little less than one in every ten (9%) of the respondents reported that they witnessed conflicts between clans or groups. But, the majority of the respondents (91%) said that they did not witness any conflict between clans or groups in the last 12 months (Fig. 65).

Among those who witnessed conflicts, Shaqalaha subdivision had the largest sample (26%) followed by Faanole (11%), Farjano (10%) and 8% in Calanley. However, none of the respondents in the IDPs mentioned any occurrence of conflict between clans or groups in the last twelve months (Fig. 67).

4.2. Crime and Violence

Since 9% of the respondents have mentioned that they were aware of conflict as shown in figure 65 above, it then becomes important to find out who had an account of witnessing conflict between clans or groups. 7% of those polled reported that they witnessed conflict between clans or groups (Fig. 68).
When this sample was disaggregated along gender lines, 6% of the female and 9% of the male respondents mentioned to have witnessed any account of violence. A great majority of both male and female respondents had not witnessed any conflict between clans or groups in the last 12 months (Fig. 69).

When analysing across subdivisions, it became apparent that also here only a few of the respondents from every subdivision had experienced such violence. In fact, only 10% of respondents in Farjano, 9% in Faanole, 8% in Calanley and 6% in Shaqalaha reported that they witnessed accounts of violence (Fig. 70).

Further, of those respondents who had witnessed conflict, 36% of the respondents said that 2 of the conflicts witnessed had led into violence, while 29% mentioned that 1 of those conflicts they saw had led into a violent situation. Likewise, three portions of 7% each mentioned that 3, 4 and 5 conflicts have led into violence, while 14% mentioned that none of the conflicts they witnessed led into violence (Fig. 71).
Of the violent conflicts reported, 50% of the respondents mentioned no incident of death; three portions of 14% each reported 1, 2 and 10 incidents of death, while 7% mentioned 5 deaths (Fig. 73).

About one in every ten (11%) reported that they witnessed crime or violence against someone outside their homestead (Fig. 74).

Across subdivisions, Shaqalaha had the highest (20%) account of witnessing crime or violence outside their homestead, followed by Faanle subdivision (13%) and 7% in Farjano subdivision (Fig. 76).
Land is the main contending issue across the country and Kismayo is no different. It is very difficult to adjudicate claims and counterclaims surrounding land, due to its entanglement with clan, business and group interests. For example, according to the Elder’s FGD the lack of binding legal contracts, across change in governments, led to conflicts. As one of the participation explained:

Someone buys a land with over 20,000 US dollars and his documents for that land will be nullified upon the change of government and it might be sold to another party by the existing administration. Hence that will definitely cause conflict.\(^{41}\)

According to a participant who opted to remain anonymous, “Some government officials are involved in the conflict over land in the town, because it is also a source of revenue for them. So, most of the people are forced to register their land with every incoming government to avoid being claimed by another person.”\(^{42}\) Moreover, the acquisition of land is engulfed by corruption, nepotism and competition of clan dominance, which all incites and trigger conflict.\(^{43}\)

Nonetheless, water is also a precious natural resource that causes conflict in the rural areas and in the towns. This mostly happens during the droughts when water is scarce in the river and on land.\(^{44}\)

**Power/cultural struggle**

There are no cultural differences as such, that causes conflict in Kismayo, but power struggle is a major variable that not only causes conflicts, but also perpetuates and encourages all sorts of injustice, systematic subjugation and dominance. A member of the women FGD expressed how the people of Kismayo have experienced a large amount of conflicts due to issues of power. As she told the OCVP:

The people of Kismayo, had witnessed so many conflicts between rival clan militias over its control, some of them backed by remote allies, which not only caused the loss of

\(^{40}\)Elders and Religious Leaders, April 13, 2016.

\(^{41}\)Ibid.

\(^{42}\)Anonymous.

\(^{43}\)Ibid.

\(^{44}\)Women, April 13, 2016.
lives, but retarded the growth of the town and destroyed its infrastructure. 

Revenge Killings

Revenge killings are some of the most serious problems, which occasionally cause conflicts in the town. This often happens when the deceased is from a powerful family; when his family have not been paid any diya (Blood-money) or, if the family is not satisfied with the economic retribution. The revenge killings might be replicated until it causes a serious conflict between the tribes.  

Crime

Crimes such as theft, rape and drug dealing might incite conflict and claim lives. In Kismayo, this is often caused by chat (sedative green leaves) and other serious drugs such as Marijuana. Further, the increased rate of unemployment of the youth and the influx of the IDPs is reasons for crime.  

Family Disputes

Disputes at family level involves in most of the cases economical disputes. For example: a housewife complaining about lack of daily bills or family members disputing over inheritance. The former has the potential to lead to clan conflict especially if the husband hurts or kills his wife, while the latter could lead to murder within the family. 

4.2.3. Victims of Violence and Conflict

According to the IDPs, youth have been pointed out being the first victims as they lose their lives or incur injuries in the event of conflicts. They also mentioned that women, children and minorities are affected. 

A mason who is from a minority tribe in Kismayo shared his experiences during the IDPs FGD, as he declared that, the minorities are affected most in conflicts. He mentions a time when he was consecutively targeted and robbed of his daily wages. The mason said, “If you don’t own a gun or you don’t belong to a powerful clan, then you are vulnerable … The engineers are not targeted because their brothers have guns.” 

Another participant added that, women are also affected because she might lose her husband and will be left with the responsibility to fend for her children in the midst of poverty. 

Elders on their part highlighted that women and children were vulnerable on the fact that they cannot defend themselves. Women also mentioned that they become vulnerable once they lose their husbands and sons. 

4.3. Conflict Resolution

Conflict resolution in Kismayo is a task collectively engaged by the elders, religious leaders and the local administration, youth groups as well as women groups. In the case of family disputes, elders intervene and will submit to the court if they fail. However the local administration always gets involved, if the conflict escalates and the elders, as well as religious leaders, fail to solve it. In such a case, they use the police and other security forces in the district to deter the perpetrators. 

4.4 Perception of safety

A majority (62%) of the household respondents said that they feel very safe, whereas another 29% feel safe as opposed to 5% who mentioned that they are unsafe as shown in the figure below figure (Fig.78).
Figure 78: Perception of safety in the area

From a gender perspective, women were more inclined to answer that they felt very safe than men (63% and 61% respectively) while more men felt rather safe than women (32% and 27% respectively). On the other hand, more women felt rather unsafe as compared to men (10% and 8% respectively (Fig. 79).

Figure 79: Perception of safety in the area by gender

It is worth to note that security and safety provision is not a role that is confined to the police and other formal security agencies that exist in the district. Rather, it is a task for the whole community. As pointed out by the youth FGD, the community is regularly involved in maintaining security in the town. As a participant stated: “It is a task for the whole community and all the diverse sectors of the communities are regularly involved in maintaining security.”

Another youth participant added that they take some preventive measures to make sure that our town is safe:

“We notify the police immediately when we see unfamiliar people. The residents also inform the police about visitors or relatives who come to see them. Taxi drivers should register passengers at the police station.”

However, majority of the discussants reiterated that the regional security forces are the ones who keep the town safe. They are there to act upon every incident of violence and conflicts.

In terms of the subdivisions, a majority of the respondents in Calanley, Faanole, Farjano and Shaqalaha mentioned that they felt very safe (83%, 67%, 73% and 66% respectively). Those who said that they felt rather safe were composed of 17% in Calanley, 22% in Farjano, 25% in Faanole, 28% in Shaqalaha and 54% in the IDPs (Fig. 80).

Figure 80: Perception of safety in the area by subdivision

The majority (66%) of the household survey respondents mentioned that there is an increase in safety as compared to the previous year, while some (33%) believed that it remained the same. Only 1% of the respondents did not respond (Fig. 81).

94 Governance Providers, April 14, 2016.
95 Youth, April 14, 2016.
As the graph below illustrates, few more men (67%) than women (64%) mentioned that safety had increased. On the other hand, more women (34%) than men (32%) reported that there is no change in safety measures as compared to previous year (Fig. 82).

Though in different degrees, all the subdivisions, Calanley, Faanole, Farjano, Shaqalaha and IDPS conveyed an increase in safety (67%, 67%, 83%, 71% and 25% respectively). The rest of the respondents in Farjano (17%) and the IDPs (75%), 33% of the respondents in Clanaley, 29% of the respondents in Faanole and 28% in Shaqalaha reported that there is no change in safety as compared to the previous year (Fig. 83).
5. CONCLUSION

In the qualitative and quantitative interviews it was found that there was a general feeling of security in Kismayo in comparison to earlier times. The security was collectively achieved by the security forces, the informal security providers such as the elders as well as other valuable sectors of the community such as the youth and women groups. During the time of this research, there was a revival scene and improvement visible in all the corners of the town. Many government premises had been renovated, roads had been cleared and cleaned, a 12 Km long paved thoroughfare connecting the airport to the town was also constructed, various illegally constructed houses were demolished, and people who settled in government offices had been evacuated. Apparently, the government and the public were determined to move forward and shortly achieve what they missed in more than two decades of state collapse.

The justice system in Kismayo was working properly. The courts were functioning well even though, the district, the regional and the appeal court all operated in the same building. They were dealing with cases ranging from land disputes to revenge killings, and from household disputes to crimes such as theft and robbery. The court works in collaboration with the elders in bringing perpetrators to justice and in the process of enforcing its judgments. Nevertheless, the informal justice providers, especially the elders, are more powerful than the court in terms of enforcing judgments; although such success depends on the complexity of the cases handled.

On the other hand, the district had established village committees with different organs and responsibilities through nomination, which was in accordance with the clan structure. However, there were plans to form a local council in the future. Likewise, they would appreciate to hold elections when the environment allows. The district administration communicates to the community through community representative groups such as the youth, the women and elders, who are all connected with the government, especially the district administration. They have also formed some consultation venues where members of the village committees meet on a weekly basis and this was confirmed by the fact that some of the respondents have participated in some of those consultative meetings.

To revitalise the district economy, the government has initiated a taxation program, which covers the shops, the vegetable and milk markets as well as Lorries from other areas of the country. This program still need clear policies. The KII, however, mentioned that the available revenues are not enough to meet all the needs of the government. Thus, the government requests to be supported by, for example, the reconstruction partners of the country, who are involved with development in other parts of the country. The main pressing needs in Kismayo were unemployment and lack of drinkable water as the water available is salty or unattainable to the poorest families. Drinkable water could only be supplied from a 30 km distance, which is controlled by Alshabaab. In fact, some of the discussants said that the Jubaland government together with its AMISOM partners once captured the area but later evacuated for unknown reasons.

Social services such as education and health do exist in the town, but the role of the government in those sectors is missing. There is no educational policy and curriculum put in place to govern the existing learning institutions, which are privately owned and taught in foreign curriculums. Most of the poor people cannot afford to send their children to such schools. Health is also a major concern. There is only one public hospital in the district, which is run by an Arab charity. But it cannot adequately cover all the needs of the community.

By and large, there have been a lot of commendations on the services the administration provided, especially
on security. There was also a strong confidence that the government will deliver its responsibilities despite all the challenges. The international partners of Somalia have also been criticized that they had underprioritized Kismayo. Hence, the people and the government jointly call for those partners to engage in the ongoing peacebuilding and reconstruction efforts in Kismayo and Jubaland in general.
6. ANNEXES

6.1. Sample Size Formula

\[ \frac{z^2 (P)(1-P)}{f} \] \[ \frac{1}{e^2} \]

**Where:**
- \( z \) = confidence interval (95%)
- \( P \) = \( P \)-Value which assumed some security correlation within the cluster (0.3)
- \( f \) = is the sample design effect (1.5)
- \( e \) = the margin of error to be attained (+ or – 9%)
## 6.2 Glossary of Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Access to Justice</td>
<td>People’s ability to solve disputes and reach adequate remedies for grievances, using formal or traditional justice systems. The justice process has qualitative dimensions, and it should be in accordance with human rights principles and standards.</td>
</tr>
<tr>
<td>Civil case</td>
<td>Non-criminal cases relating to civil wrongs and disputes between individuals, including generally property, business, personal domestic problems, divorces and such types where ones constitutional and personal rights are breached.</td>
</tr>
<tr>
<td>Clan</td>
<td>The clan is a system characterised by a chain of paternal ancestors reaching back to a perceived founding ancestor whose name all members of the clan share for identity.</td>
</tr>
<tr>
<td>Conflict</td>
<td>State of disharmony between incompatible persons, ideas, or interests.</td>
</tr>
<tr>
<td>Criminal case</td>
<td>An action, suit, or cause instituted to punish an infraction of the criminal laws of a country.</td>
</tr>
<tr>
<td>District Safety Committee</td>
<td>A representative body comprised of a broad cross section of civil society that acts in an advisory capacity to the local government in issues of community security and safety.</td>
</tr>
<tr>
<td>Enforcement</td>
<td>Relates to the implementation of orders, decisions and settlements emerging from formal or informal adjudication. Enforcement bodies include police and prisons, and administrative bodies in particular cases. Traditional systems may also have specific mechanisms of enforcement. Enforcement systems are the key to ensuring accountability and minimise impunity, thus preventing further injustices.</td>
</tr>
<tr>
<td>Formal Justice System</td>
<td>A codified system of laws and court proceedings enforced by recognised actors of lawyers, police and justice officials. The formal justice system involves civil and criminal justice and includes formal state-based justice institutions and procedures, such as police, prosecution, courts (religious and secular) and custodial measures.</td>
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<tr>
<td>Gender</td>
<td>“Gender” refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.</td>
</tr>
<tr>
<td>Governance provider</td>
<td>Formal institutions or Individuals that act, process, or possess the authority of governing.</td>
</tr>
<tr>
<td>Informal Justice System</td>
<td>Dispute resolution mechanisms falling outside the scope of the formal justice system. The term informal justice system is used here to draw a distinction between state-administered formal justice systems and non-state administered informal justice systems.</td>
</tr>
<tr>
<td>Justice Provider</td>
<td>Formal or Informal Institutions or individuals that are responsible to provide fair and equitable treatment of all individuals under the law (customary, formal or Sharia).</td>
</tr>
<tr>
<td>Justice System</td>
<td>Includes formal justice institutions and procedures, such as police, prosecution, courts and prisons, as well as Alternative Dispute Resolution (ADR), and other informal and traditional systems (e.g. a council of elders). The justice system includes coordination and other arrangements among its different components that influence overall outcomes on access to justice.</td>
</tr>
<tr>
<td>Land/water disputes</td>
<td>A state of debate or quarrel between/among persons, groups or communities over the property, the use, etc. of plots or swatches of land and water points.</td>
</tr>
<tr>
<td>Local Authority</td>
<td>Those invested with formal power, especially a government or body of government officials at district level.</td>
</tr>
<tr>
<td>Petty Crimes</td>
<td>Criminal offense that is less serious than a serious crime and generally punishable by a monetary fine, forfeiture or a jail term of up to a year, or a combination of both.</td>
</tr>
<tr>
<td>Security Provider</td>
<td>Formal or informal Institutions or individuals that are responsible for the protection of persons, dwellings, communities or the nation from harm.</td>
</tr>
<tr>
<td>Serious Crimes</td>
<td>Criminal offense that is more serious than a petty crime and which can be punished by one or more years in prison.</td>
</tr>
<tr>
<td>Violence</td>
<td>The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, or deprivation.</td>
</tr>
<tr>
<td>Xeer</td>
<td>A customary law system that has evolved from a basis of clan relations, with some influence of Islamic law (Sharia), that employs mediation and negotiation through the use of traditional elders.</td>
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<tr>
<td>Youth</td>
<td>Men and Women between the age of 15 and 30.</td>
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