

Influence of Social-Economic Factors on Youth Radicalization in Garissa County: Kenya

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ABSTRACT

This study was set to study the influence of social-economic factors on radicalization in Garissa county in Kenya. Radicalisation refers to a process by which individuals are indoctrinated into an overtly ideological belief system that encourages a shift from mainstream ethics to extremism. While violent radicalisation appears to have been significantly neutralised in Coast, North Eastern and Nairobi Counties, Garissa county is still threatened by youth radicalization. The study objectives were: Influence of Religious extremism in radicalization, influence of Cattle rustling in tackling Radicalization, Influence of poverty in radicalization. The study adopted descriptive survey research design in which simple random and purposive sampling were used to select 10% sample size from the target population of the study. The instruments of data collection included questionnaires, and interviews. Study reliability and validity were established through piloting of the instruments and expert judgements. The study outcomes will inform policy formulation and enhance the body of knowledge in research. The study found out that: Social-economic factors influenced youth radicalization to a very great extent as compared. to religious extremism. The study also found out that poverty played a major role in influencing radicalization in Garissa county in Kenya.

Key Words: Radicalization, Religious Extremism, Cattle Rustling, Poverty.

YOUTH ARE INDOCTRINATED TO ISLAMIC RADICALIZATION

Table 1.1 Youth are indoctrinated to Islamic Radicalization

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	56	45	4	3	1
Clergy - Muslim	0	0	0	3	4
Clergy - Christian	0	6	1	0	0
Police Reservists and County Police Commanders	5	6	1	2	1
	32	25	1	2	5

THE EXTENT TO WHICH YOUTH ARE INDOCTRINATED TO ISLAMIC RADICALAZATION

The highest number Local Chiefs and Village Elders who strongly agreed that youth are indoctrinated to Islamic radicalization were 56 (51%) and 45 (41%) agreed on the same opinion. Out of the total number of respondents in this category, 4 (4%) were neutral and 3 (3%) disagreed to this opinion. The least number (1) (1%) strongly disagreed. Obviously this

explains validates the assertion most of the heinous crimes are committed by the youth in the name of protecting Islamic faith.

Response from the Muslim clergy reveal a very interesting finding because 4 (57%) strongly disagreed that it is the youth who are indoctrinated to the Islamic radicalization. And 3 (43%) also disagreed to this assertion. The Muslim clergy appears to dispute that indoctrination may is a preserve of the youth.

The clergy response showed the highest respondents (6) (86%) as those who agreed that it is the youth who are indoctrinated to Islamic radicalization. Only 1 (14%) was neutral. This kind of finding is illustrative that the youth are more vulnerable to Islamic radicalization.

The response from the Police Reservists and County Police Commanders showed that those who agreed that the youth are indoctrinated to the Islamic radicalization were 6 (40%) while those who strongly agreed on the same were 5 (33%). Only 2 (13%) disagreed and 1 (7%) strongly disagreed A similar number with those who were neutral on the opinion. This finding confirms that the youth are more exposed to Islamic radicalization.

INFLUENCE OF RELIGIOUS EXTREMISM YOUTH RADICALIZATION

Table 1.2. Religion Extremism Influence Radicalization

Category	Frequency	Percentage
Strongly Agree	34	25
Agree	56	40%
Neutral	9	6%
Disagree	6	4%
Strongly Disagree	33	23%
Total	138	100%

THE EXTENT TO WHICH RELIGIOUS EXTREMISM INFLUENCES RADICALIZATION

Majority of the respondents 56(40%) agreed that religion extremism influenced radicalization while 34(25%) strongly agreed. While 33(23%) were strongly disagreeing. 9(6%) were neutral to answering the question and only 6(4%) disagreed. This is a revelation that recruitment to radicalization was based on teachings in religion forums in Garissa County. These findings concur with Barro, Robert, Jason and Rachel (2010).who argues that religious conversion is a form of radicalization.

Table 1,3 Influence of Cattle Rustling on Youth Radicalization

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	6	15	14	34	40
Clergy - Muslim	0	0	0	4	3
Clergy - Christian	0	0	5	2	0
Police Reservists and County Police Commanders	6	4	2	2	1

THE EXTENT TO WHICH CATTLE RUSTLING HAS INFLUENCED YOUTH RADICALIZATION IN CARISSA COUNTY

Findings from this study showed that Local Chiefs and Village Elders strongly agreed that cattle rustling influenced youth radicalization to a great extent. This was represented by a high response rate of 40 respondents (37%). A closer number of respondents (34) (31%) disagreed to this opinion while 15 (14%) agreed on this assertion. Out of the total respondents in this category, 14 (13%) were neutral. The least number of respondents in this category (6) (6%) did chose not to support either opinion. Out of the opinions collected from the Local Chiefs and Village Elders.

The majority of Muslim Clergy respondents (4) (57%) disagreed that there was cattle rustling influence on youth radicalization in Garrissa County while 3 (43%) strongly disagreed on any cattle rustling radicalization experience in their county.

The Christian Clergy respondents had the highest number (5) (71%) of those who were neutral on the influence of cattle rustling on youth radicalization in Garrissa County, The findings in this objective indicate that cattle rustling in Garissa County has very little influence on youth radicalization.

The Police Reservists and County Police Commanders had the highest number of respondents (6)(40%) who strongly agreed cattle rustling had strong influence on youth radicalization in Garrissa county. This could be as a result of their their experience cattle rustlers conflicts in the county. This finding can lead to a conclusion that though cattle rustling in Garrissa county has little influence on youth radicalization. , These findings differ with the with the findings byb Koutroubas, Vloeberghs, & Yanasmayan (2009), who equated radicalization to scenarios with the deep-rooted rivalries between the Turkish and the Kurdish populations which played a significant role in the radicalisation of either ethnicities.

Table 1.4: Poverty Influences Youth Radicalization

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	49	43	4	7	6
Clergy - Muslim	0	0	4	1	2
Clergy - Christian	0	5	1	1	0
Police Reservists and County Police Commanders	6	4	1	1	3
County Garissa	28	22	6	4	5

INFLUENCE OF POVERTY ON YOUTH RADICALIZATION IN GARISSA COUNTY

Response from the Local Chiefs and Village Elders show that 49 (45%) of the respondents strongly agree that the poor are more vulnerable to radicalization. Out of the total respondents, 43 (39.5%) agreed on the same. A small number (7) (6%) disagreed while 6 (5.5%). The number of respondents which was neutral was only 4 (4%). Clearly this is a testimony this category has information from the ground that the poverty influence on youth radicalization is real and the poor are mostly dragged to it due to the incentives offered.

The Muslim Clergy response indicated that majority of the respondents (4) (57%) were neutral on the matter but only 2 (29%) strongly disagreed and 1 (14%).

The Christian Clergy response showed that 5 (71%) agreed that the poor are most vulnerable to radicalization. Only 1 (14%) disagreed on this matter – a similar number with those who were neutral on the matter. This finding suggests that the respondents in this category are confident that the poverty influences youth radicalization a great deal is real in the community. Response from the Police Reservists and County Police Commanders showed that 6 (40%) of the respondents strongly agreed that poverty influences youth radicalization a great deal.. There were 4 (27%) respondents who agreed on the same. Only 3 (20%) strongly disagreed on this matter but 1 (7%) disagreed, which was a similar number with those who were neutral. This gives credence to the fact that poverty is a phenomenon which has great influnes o youyh radicalization in Garrissa County.. radicalization is a real phenomena and the poor the community are the most vulnerable due to the enticement offered.

Table : 1.5 Radicalized are Promised Luxurious Lives after Death

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	61	36	6	7	6
Clergy - Muslim	0	0	4	1	2
Clergy - Christian	0	5	1	1	0
Police Reservists and County Police Commanders	6	4	1	1	0

INFLUENCE OF LUXURIOUS LIFE PROMISE AFTER DEATH ON YOUTH RADICALIZATION

The Local Chiefs and Village Elders who strongly agreed that the radicalized are promised luxurious lives after death were 61 (56%) and those who also agreed on the same were 36 (33%). Only 6 (6%) were neutral on the matter whereas 5 (45%) and 6(6%) disagreed and strongly disagreed respectively. Evidently this is a sign that the misplaced ideological teaching has permeated to those who are radicalized so much so that they see violence as a norm in pursuit of the luxurious life.

Results from the Muslim Clergy give the highest number of respondents to be 4 (57%) of those who are neutral on the claim that those who are radicalized are promised luxurious life after death. Out of the total number in this category, 3 (43%) strongly disagreed to this argument.

The Christian Clergy response shows the highest respondents (3) (43%) as those who were neutral on the assertion that those who are radicalized are promised luxurious life after death.

Only 2 (28.5%) strongly agreed to this claim and a similar agreed. This can be concluded to mean that this claim has some element of truth.

The outcome from the Police Reservists and County Police Commanders shows that 6 (40%) of the respondents agreed that those who are radicalized are promised luxurious life after death. A close figure of 5 (33%) respondents in this category strongly agreed on the same. But 3 (20%) strongly disagreed to the claim with 1 (7%) disagreeing. It is apparent that those who are radicalized are sustained in the practice because of such promises of lavish life. This is in line with Tadesse (2016) view that as much as there has been internal fertile ground for radicalization, the ideological roots and financial backing of violent extremist groups will ever be there.

PEOPLE ARE ENTICED WITH MONEY
Table 1.6: People are Enticed with Money

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	61	36	5	4	3
Clergy - Muslim	0	0	4	0	3
Clergy - Christian	2	2	3	0	0
Police Reservists and County Police Commanders	5	6	0	1	3

THE EXTENT TO WHICH YOUTH ARE ENTICED WITH MONEY TO RADICALIZATION

Out of the total respondents of Local Chiefs and Village, 71 (65%) agreed that most of the radicalized people are enticed by with money to join the radical groups. A small number (3) (3%) were neutral. Only 2 (2%) disagreed as 1 (1%) strongly disagreed on the same.

The Muslim Clergy characteristically strongly disagreed (4) (57%) that most of the people are enticed with money to join the radical groups. Those who were neutral on the matter were 3 (43%). This palpable denial again is illustrative of either a system that condoning the practice or – to say the least; predisposed to conflict.

Response from the Christian clergy presented a total number of 3 (42%) respondents who agree that money is used to entice people to radicalization. Only 2 (29%) respondents were neutral on the matter as 1(14%) disagreed – a similar number with those who strongly agreed. The total number of Police Reservists and County Police Commanders who agreed and strongly agreed that money is used to entice people to radicalization were 6 (40%) and 5 (33%) respectively. Only 2 (13%) strongly disagreed and 1 (7%) disagreed. This was an equal number with those who were neutral. Based on this result, conclusion can be drawn that the reality of radicalization is without doubt and money is used as way to allure the innocent people to the practice.

CATTLE RUSTLING INFLUENCES THE YOUTH TO RACIALIZATION

Table 1.7: Cattle Rustling influences the Youth to Radicalization.

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	1	5	14	45	42
Clergy - Muslim	0	0	3	0	4
Clergy - Christian	1	3	2	1	0
Police Reservists and County Police Commanders	6	2	2	1	3

THE EXTENT TO WHICH CATTLE RUSTLING INFLUENCES THE YOUTH TO RADICALIZATION

Response from local Chiefs and Village Elders showed the highest response rate as 45 (41%) as those claimed the youth in the county are influenced by cattle rustling to radicalization., 42 (39%) strongly disagreed on the same. A small number of 5 (5%) agreed to this while only 1 (1%) strongly agreed. This shows that this category that cattle rustling influences the youth to radicalization in Garissa County.

In the Muslim Clergy category, only 4 (57%) out of the total respondents strongly disagreed that most youth are influenced to radicalization by cattle rustling.. But 3 (43%) were neutral on this matter. This is a testimony that the Muslim clergy do not believe cattle rustling has any influence on youth radicalization.

The Christian Clergy had 3 (43%) respondents who agreed that cattle rustling influences the youth to radicalization,. Out the total number, 2 (29%) were neutral while only 1 (14%) agreed to the claim with a similar number disagreeing. The respondents in this category still hold the believe that there is cattle radicalization influence on youth radicalization in the County, in their County.

The Police Reservists and County Police Commanders had the highest number of respondents (6) (40%) who strongly agreed to the claim that cattle rustling influences the youth to radicalization in the County. Out of the number, 3(20%) strongly disagreed to the claim and only 2 (13%) agreed a similar number with those who were neutral. Only 1 (7%) disagreed. Again this gives evidence cattle rustling greatly influences youth radicalization in Garissa County

**PEOPLE IN THE COUNTY ARE ENTICED WITH CATTLE PROCEEDS INTO
RADICALIZATION**

Table1.8 : Cattle Proceeds Influence on Radicalization

Category	SA	A	N	D	SD
Local Chiefs and Village Elders	4	9	17	41	38
Clergy - Muslim	0	0	6	0	1
Clergy - Christian	2	2	2	1	0
Police Reservists and County Police Commanders	4	3	1	6	1

THE EXTENT TO WHICH CATTLE PROCEEDS INFLUENCE ON RADICALIZATION

Local Chiefs and Village Elders category had the highest number of respondent at 41 (38%) as compared to those who disagreed that cattle proceeds enticed the youth into radicalization. A closer number of 38 (35%) strongly disagreed to this assertion while 17 (16%) were neutral on the matter. Out of the total number, 9 (8%) agreed on the claim and the least number was 4 (4%) of those who strongly agreed. Based on these findings it is clear that this category of respondents do believe that cattle proceeds influence youth radicalization in the county.

Majority of the Muslim Clergy (6) (86%) were neutral on the claim that cattle proceeds influence the youth into radicalization. A small number of respondent (1) (14%) strongly disagreed to this claim. Again the Muslim Clergy families do not seem to be so much exposed to cattle proceeds as way of enticing the youth to radicalization. seems to preserve their comments on the issue of radicalization.

The Christian Clergy had very interesting results where 2 (28.5%) of the respondents strongly agreed that people who engage in radicalization are enticed with cattle proceeds. This was an equal number with those who agreed on the claim as well as those who were neutral. Only 1 (14%) strongly disagreed to this assertion. This shows that the Christian Clergy s believe that the phenomenon of cattle proceeds influence on radicalization is valid.

Response from the Police Reservists and County Police Commanders indicated that 6 (40%) of the respondents agreed that people who are enticed to radicalization by cattle proceeds. However , 4 (27%) strongly agreed to the claim. Out of the total, 3 (20%) agreed on the assertion. Barely 1 (7%) was neutral on the matter. This near balance of opinion shows that even if the phenomenon is real, it may not be motivated by the gains from the animal proceeds. It explains the point that the perpetrators of radicalization may be just mere gangs who could be indoctrinated into ethnically biased political machination. This concurs with Owaahh (2013) view that the radicalized people are just gangs who are subjectively and secretly manipulated by politicians through patronage to engage in such activities.

POVERTY INFLUENCES THE YOUTH INTO RADICALIZATION

Table 1,9: Lack of capacity by government to reduce poverty Contribute to Radicalization

Category	Frequency	Percentage
Strongly Agree	60	43%
Agree	53	38%
Neutral	12	8%
Disagree	10	7%
Strongly Disagree	3	4%
Total	138	100%

THE EXTENT TO WHICH POVERTY INFLUENCES YOUTH RADICALIZATION

The highest number of the respondents who strongly agreed that there was lack of capacity by government to reduce poverty in Garissa county were 60 (43%) and 53(38%) agreed on the same opinion. Out of the total number of respondents 12 (8%) was neutral to the question, 10(7%) disagreed and 3 (4%) strongly disagreed. In the case of whether the government had lacked the capacity to provide employment for the youth majority of the respondents 63 (46%) strongly agreed while 47 (34%) agreed to it. 18 (13%) are the respondents who were neutral while 5(4%) and 4(3%) strongly agreed and disagreed respectively.

Respondents appear to attest to the fact the government lacked capacity to address the high poverty levels in Garrissa County. The menace of poverty and unemployment and therefore citizens in the two counties were easily compromised for radicalization recruitment. These findings agree with Anderson and Jacob (2015) who pointed out that Kenya has inadequate capacity to fight alshaabab and its enemies in Eastern Africa.Majority47(34%) strongly agreed that poverty influenced the youth into radicalization a great deal.

INEQUITABLE DISTRIBUTION OF RESOURCES

Table1.1.0: Dissatisfaction Due to Lack of equitable Distribution of Resources

Category	Frequency	Percentage
Strongly Agree	26	19%
Agree	87	63%
Neutral	14	10%
Disagree	9	7%
Strongly Disagree	1	1%
Total	138	100%

INFLUENCE OF INADEQUATE DISTRIBUTION OF RESOURCES ON YOUTH RADICALIZATION

Majority of the respondents 87 (63%) agreed that there was a general feeling that people were dissatisfied because of unequitable distribution of resources by the government while26 (19%) strongly agreed. A small number 14 (10%) was neutral to responding to this question while 9(7%) and 1 (1%) strongly disagreed respectively.

Again this shows the challenges processes of youth radicalization and it indicates there is dissatisfaction among the communities and possibly the reasons why radicalization rate is high

in Garissa . Harris,Hogan and Shadon (2013) confirm that radicalizations are extremist ideals that brew violence as a means to achieve equally irrational aspirations such as fair distribution of resources. Botha, Anneli (2014) argue that some Kenya has experience political and terrorist radicalization among individuals as a result of political dissatisfactions.

INFLUNCE OF INADEQUATE FUNDING ON RADICALIZATION

Table 1.11: Inadequate Funding by the Government to Curb Radicalization

Category	Frequency	Percent
Strongly Agree	44	32%
Agree	63	45%
Neutral	16	11%
Disagree	9	9%
Strongly Disagree	4	3%
Total	138	100%

INFLUENCE OF INADEQUATE FUNDING BY THE GOVERNMENT ON YOUTH RADICALIZATION

Majority of the response rate 63(45%) agreed that there were inadequate funds by government to curb radicalization while 44(32%) strongly agreed. There was a small number of the respondents 16 (11%) who remained neutral to the question while 9 (9%) and 4 (3%) disagreed and strongly disagreed respectively.

This kind of results gives a clear impression that stakeholders in conflict management never got enough resources in carrying out their tasks and therefore radicalization was rampant in the area. However, this finding does not reflect the actual situation in Kenya. Mokaya (2015) points out that Kenya has been putting aside sufficient funds as depicted by the Kenya's military incursion in Somalia in 2011. The incursion according to him was a mechanism of counter – terrorism.

CONCLUSION

A close interrogation of the factors that influence youth to radicalization indicate that poverty contributes a great deal in youth radicalization in Carissa County while Religious extremism follows closely. The study recommended that the county governments looks into strategies of empowering the youth to undertake income generating projects with a view to eradicate poverty, On religious extremism, the researcher recommended media awareness on the influence of religious extremism with a view of educating people not only Carissa but in the entire country on how religious extremists can be misleading and damaging to peoples lives so that people are empowered to make informed decisions on religious matters.

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