

HON. KARISA J. FAGIO'S CAMPAIGN MOVEMENT
MAWOZA COMMUNITY
SECURITY FRAMEWORK
A Community-Led Safety Strategy for Kilifi County
“The community that builds its own safety does not wait to be saved — it saves itself.”

<p>THREAT MAWOZA Gang Violence Kilifi County</p>	<p>APPROACH Community-Led No Government Involvement</p>	<p>LEAD Hon. Karisa J. Fagio's Campaign Movement</p>
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SECTION 1: UNDERSTANDING THE ROOT OF THE MAWOZA PROBLEM

Before designing solutions, it is essential to understand what drives gang formation in coastal Kenya specifically. Hon. Karisa J. Fagio's Campaign Movement approaches the MAWOZA challenge not as a policing problem to be suppressed, but as a community failure to be healed — one that requires honest diagnosis before effective response.

THE THREE ROOT CAUSES		
<p>ECONOMIC DESPERATION Young men with no income, no skills pathway, and no social recognition gravitate toward groups that offer identity, belonging, and income — however criminal — and a sense of power in a society that has made them feel powerless. In Kilifi's context, 60%+ youth unemployment means the recruitment pool for MAWOZA is enormous.</p>	<p>SOCIAL INVISIBILITY Gang members often describe joining as the first time anyone paid attention to them. The gang gives them a name, a reputation, and a community — things that legitimate society denied them. When a young man is invisible to government, economy, and family, the gang makes him visible.</p>	<p>BROKEN COMMUNITY COHESION Weak community cohesion in urban and peri-urban areas means the natural social controls that kept previous generations in check — clan accountability, elder authority, family reputation — have eroded without being replaced by anything else.</p>

SECTION 2: SEVEN COMMUNITY-LED SOLUTIONS — THE PROVEN FRAMEWORK

The following seven strategies form an interlocking system. Each reinforces the others. No single strategy alone is sufficient — the power lies in deploying all seven simultaneously, with consistency, under the coordinating umbrella of Hon. Karisa J. Fagio's Campaign Movement.

Strategy 1: The Elder-Youth Reconciliation Council (Baraza la Maridhiano)

The single most effective community tool available in Kilifi is the traditional Baraza system — which already carries cultural authority that police and courts do not possess.

Convene a dedicated Baraza la Amani specifically for the MAWOZA situation, bringing together Mijikenda elders from all affected areas, religious leaders (imams and pastors together), mothers of known gang members, and — critically — former gang members who have exited. Not to punish, but to create a structured dialogue.

The Baraza's Critical First Step

The Baraza's first task is not to condemn gang members. It is to publicly name the problem as a community failure — an acknowledgment that when young men form gangs, the whole community has failed them. This shifts the dynamic from punishment to collective responsibility, which is far more likely to produce genuine cooperation from the gangs themselves.

Several Mijikenda communities have historically used Kaya elders as spiritual and moral mediators in conflict. The cultural authority of a Kaya elder saying 'this path brings a curse upon you and your family' carries weight that a police warning does not. Hon. Karisa J. Fagio's Campaign Movement will engage Kaya councils as partners — not as ceremonial figures, but as active mediators with real authority in this process.

Strategy 2: Direct Engagement with the Gang — The Ceasefire Conversation

This is uncomfortable but essential. Someone respected in the community must speak directly with MAWOZA leadership — not to negotiate impunity, but to open a channel. The message delivered is simple and honest:

“We are not coming with police. We are coming because we know you are our sons, brothers, and neighbours — and we want to understand what it would take for this to stop.”

This approach has worked remarkably well across Africa:

- In Mombasa in 2013–2015, community elders successfully negotiated ceasefires with gang groups in Kisauni and Likoni through mosque-based dialogue, without police involvement
- In Nairobi's Mathare and Eastleigh, mothers' groups walked directly into gang territories and opened conversations that police had failed to open for years
- What gangs typically respond to in these conversations is surprisingly consistent: they want recognition, safety, and a credible exit pathway — and they are often more willing to stop than their reputation suggests, if the exit is real and not a trap

Hon. Karisa J. Fagio's Campaign Movement will identify and train five to ten **Community Peace Ambassadors** — respected individuals without political or police association — to lead these initial conversations in every affected ward.

Strategy 3: The Mothers' Movement — Akina Mama Wanaosimama

Mothers are the most under-used security resource in any community. Gang members who will not respond to elders, police, or community leaders will often respond to their own mothers — or to a collective of mothers who stand together.

COMPONENT	HOW IT WORKS	WHY IT IS EFFECTIVE
Mothers' Peace Movement	Organised in every affected ward — visiting homes of known gang members, speaking to families, creating social pressure through love rather than authority	Gang recruitment tries to sever the family bond. Mothers reactivate it. A young man's gang membership brings concern — not admiration — from people he loves
The Visit Protocol	Mothers visit in pairs, never alone. The message is always: 'We are not here to have you arrested. We are here because we love you and we are afraid for your life'	Non-threatening, non-confrontational — creates emotional rather than coercive pressure that is far harder to resist or dismiss
Family Support Network	Mothers of gang members are supported themselves — with counselling, peer support, and connection to the campaign's economic programmes for their sons	Removes the shame and isolation that makes families complicit in silence. Empowered mothers are the movement's most powerful agents

COMPONENT	HOW IT WORKS	WHY IT IS EFFECTIVE
The Rwanda Precedent	After the genocide, women's groups used almost exactly this approach to reintegrate former youth militia members into communities that had every reason to reject them	Demonstrates that even in extreme contexts, maternal mobilisation produces transformative long-term community healing

Strategy 4: The Economic Alternative — Making the Gang Economically Irrelevant

No community intervention sustains itself without addressing the economic vacuum that gangs fill. Hon. Karisa J. Fagio's Campaign Movement already contains the answer — it needs to be urgently accelerated and geographically targeted to MAWOZA-affected areas.

Rapid Economic Deployment — Priority MAWOZA Wards

- Fast-track the Cooperative Tractor Programme, Blue Economy Youth Corps, tree nursery programme, and Boda Boda Formalisation Scheme to prioritise wards where MAWOZA is most active
- Make it visible and fast — within weeks, not months. Visible economic activity signals the campaign is serious, not performative
- If a young man can earn KES 3,000–5,000 a week from a legitimate cooperative, the gang's daily take becomes far less attractive — especially when gang membership also carries the risk of death, injury, and community rejection

The most critical principle: **include former gang members explicitly in these economic programmes.** Do not quietly exclude them. Publicly welcoming them signals that exit is honourable. Communities that exclude former gang members from economic opportunities simply push them back into gangs.

Strategy 5: Community Watch Networks — Usalama wa Mtaa

Establish structured community watch systems that operate entirely without police involvement, using the existing community infrastructure of Hon. Karisa J. Fagio's Campaign Movement.

TOOL	STRUCTURE	FUNCTION
Nyumba Kumi Clusters	Each cluster of ten households designates a coordinator — a neighbour, not an authority figure — who knows everyone in the cluster and can alert the broader network through a WhatsApp chain	Hyperlocal intelligence. The coordinator knows when something is unusual. Information flows without anyone needing to report to police

TOOL	STRUCTURE	FUNCTION
Confidential Reporting Mechanism	Trusted elder or religious leader receives information anonymously and acts through community channels — triggering the Baraza process or activating family networks rather than calling police	Breaks the gang's biggest protection: community silence driven by fear of retaliation, without exposing informants to personal risk
Solar Lighting Fundraiser	Community fundraisers to install solar lighting in known hotspots — markets, paths, key gathering areas — at very low cost	Gangs operate in darkness. Light dramatically reduces the cover that enables snatching and attacks. Simple, cheap, immediately effective
Ward Safety WhatsApp Network	One trusted coordinator per ward manages a group where community members can share real-time safety alerts using a simple code system	Creates county-wide situational awareness without any reliance on formal authority structures

Strategy 6: Cultural Reintegration — Restoring Identity Through Mijikenda Heritage

Gang membership offers identity. Hon. Karisa J. Fagio's Campaign Movement must offer a **better identity**. Young men involved in MAWOZA typically have no positive cultural identity — they have been cut off from Mijikenda heritage, from elders, from the pride of belonging to something real.

- The Sherehe ya Vijana wa Kilifi cultural festivals in the campaign's youth programme are directly relevant here — traditional arts, music, and performance give young men a source of identity and community pride that gang membership cannot compete with
- The Mikono ya Mzee craft economy and elder mentorship programmes connect youth to Mijikenda heritage — giving them something to be proud of and belong to that predates and outlasts any gang
- The elder-youth knowledge exchange events, Kaya forest visits, and traditional skills programmes all serve the same identity-restoration function

The Kaya Purification and Reintegration Ceremony

In Mijikenda culture, there are established traditional ceremonies for returning individuals who have wronged the community — overseen by Kaya elders — that simultaneously restore the individual's standing and publicly signal to the community that the person has been reconciled. This cultural mechanism is far more powerful than any court process for genuine community reintegration.

Hon. Karisa J. Fagio's Campaign Movement will work with Kaya councils to revive and formalise this reintegration pathway for gang members who choose to exit — giving them a

culturally honourable route back into community life that carries the weight of Mijikenda tradition behind it.

Strategy 7: The Boda Boda Network as Community Intelligence

The campaign's strategy already proposes formalising boda boda riders. This formalisation has a powerful, immediate security application that can be deployed before the election.

Boda boda riders are the eyes of every neighbourhood. **They are on every road at every hour of the day and night. They know who is who, where the hotspots are, which streets to avoid, and when trouble is brewing.**

- A formalised, trained boda boda network — with a simple communication protocol for sharing safety information with community elders — becomes an extraordinarily effective early warning system
- Riders who feel ownership of their registration, their insurance scheme, and their cooperative are economically invested in the safety of the areas where they work — making them natural allies of community safety efforts
- A designated Boda Boda Safety Coordinator per ward — connected to the ward's Nyumba Kumi network and the Baraza system — creates a continuous flow of community intelligence without any police dependence
- This also directly addresses the economic vulnerability of boda boda widows: a safer riding environment reduces the accident rate that has already devastated so many Kilifi families

SECTION 3: WHAT HAS WORKED ELSEWHERE — PROVEN AFRICAN MODELS

Hon. Karisa J. Fagio's Campaign Movement draws on tested, proven models from across Africa and beyond that demonstrate community-led gang intervention consistently outperforms policing approaches — at lower cost, with greater sustainability, and with far less community backlash.

MODEL	LOCATION	WHAT HAPPENED	LESSON FOR KILIFI
Ceasefire (Violence Interrupters)	Chicago (USA) — adapted in Nairobi & Mombasa	Former gang members trained as 'violence interrupters' — mediating disputes before they escalate. Reduced retaliatory violence by 60%+ in intervention zones	Former MAWOZA members who choose to exit become the most credible mediators. The campaign should specifically recruit and train exited gang members as community peace ambassadors

MODEL	LOCATION	WHAT HAPPENED	LESSON FOR KILIFI
Mosque-Church Coalition — Coastal Gang Ceasefire	Mombasa Old Town, 2013–2018	Joint platform of mosque elders, Catholic priests, and secular youth leaders drew young men out of radical recruitment through economic opportunities combined with cultural pride restoration	Religious leaders across faiths working together carry moral authority that no single institution commands. Kilifi's interfaith coalition is a ready-made asset for this approach
NICRO Community Restorative Justice	South Africa — 15+ cities	Neighbourhood restorative justice panels — crime victims, offenders, and community members sit together to determine community-driven consequences and rehabilitation paths. Youth re-offending rates reduced by 40%	Restorative justice consistently outperforms punitive approaches for youth offenders. The Baraza la Maridhiano should incorporate restorative justice principles — not just conflict resolution
Ingando Peace Camps	Rwanda, post-genocide	Community-based solidarity camps combining traditional accountability practices, economic skills, and community rebuilding. Reintegrated hundreds of thousands of youth who had committed violence into productive community life within a decade	Even young men who have committed serious violence can be reintegrated through structured, community-owned processes that combine accountability with genuine economic and cultural pathway
Mothers' Peace Movement	Northern Ireland, South Africa, DRC	Organised mothers' groups consistently proved able to cross conflict lines that male-led organisations could not. Created negotiating channels that produced durable local ceasefires	The Kilifi Mothers' Movement — Akina Mama Wanaosimama — should be formally constituted as a named, structured programme with its own identity within the campaign

SECTION 4: HON. KARISA J. FAGIO'S CAMPAIGN MOVEMENT — COORDINATION ROLE

Hon. Karisa J. Fagio's Campaign Movement does not position itself as the implementer of community safety. It positions itself as the organising backbone — providing coordination, communication, and credibility that enables community actors to be more effective than they could be individually.

CAMPAIGN MOVEMENT ROLE	WHAT IT PROVIDES	WHO DOES THE ACTUAL WORK
Baraza Facilitation Support	Logistical support — venue, PA system, elder transport — for Baraza la Amani sessions in all affected wards	Kaya elders, religious leaders, community representatives — the movement enables but does not lead
Peace Ambassador Training	Training and coordination for ward-level Community Peace Ambassadors who lead direct gang engagement	Community volunteers drawn from each ward — respected individuals without political or police identity
Mothers' Movement Network	Connecting, supporting, and publicly recognising the Mothers' Peace Movement as a named programme	Mothers themselves — the campaign provides a platform, not direction
Economic Fast-Track Authority	Campaign leadership authority to fast-track priority MAWOZA-ward deployment of cooperative tractors, youth employment programmes, and enterprise funds	Youth cooperative managers, agri-programme officers, Blue Economy Authority staff
Boda Boda Safety Programme	Helmets, insurance scheme coordination, and ward Safety Coordinator designation within the boda boda formalisation framework	Boda boda riders themselves — self-organising with campaign coordination support
Communications & Documentation	Recording and sharing community safety progress — successes, testimonials, reintegration stories — through the movement's digital network	Youth Media Squad — amplifying community voices without overshadowing them
Donor & Partner Liaison	Connecting MAWOZA ward communities with international organisations (UNICEF, UN Women, peacebuilding NGOs)	Campaign leadership — opening funding doors that individual communities cannot access alone

CAMPAIGN MOVEMENT ROLE	WHAT IT PROVIDES	WHO DOES THE ACTUAL WORK
	that fund community safety initiatives	

THE CAMPAIGN MOVEMENT'S EXPLICIT COMMITMENT TO AFFECTED COMMUNITIES

Hon. Karisa J. Fagio's Campaign Movement commits that every community programme deployed in response to the MAWOZA threat will be: community-owned and community-led; economically beneficial to community members who participate; culturally grounded in Mijikenda tradition and elder wisdom; free from any requirement that communities support or vote for any candidate in exchange for support; and sustained beyond the election campaign — embedded in the county governance framework from day one of the new administration.

The MAWOZA problem is not a campaign opportunity. It is a community crisis that demands a community response. **The campaign's role is to be a trusted facilitator — not a hero, not a saviour, and not a political beneficiary of other people's suffering.**

SECTION 5: IMPLEMENTATION PLAN — 90-DAY LAUNCH SEQUENCE

PHASE	WEEKS	KEY ACTIONS	LEAD ACTOR	SUCCESS MARKER
Phase 1: Assessment	Weeks 1–2	Map all MAWOZA-affected wards; identify trusted community contacts; conduct confidential consultations with elders, mothers, and religious leaders; identify any former gang members willing to participate	Campaign Ward Coordinators + Elders	Detailed ward-by-ward threat map; list of willing community actors; first Baraza la Amani dates set
Phase 2: First Contact	Weeks 3–4	Convene first Baraza la Amani in highest-impact ward; constitute Mothers' Peace Movement in 3 pilot wards; identify and approach first Community Peace Ambassadors; activate Nyumba Kumi cluster coordinators	Kaya Elders + Campaign Coordinators	First Baraza held; Mothers' Movement formally constituted; Nyumba Kumi live in 3 wards
Phase 3: Direct Engagement	Weeks 5–8	Community Peace Ambassadors initiate first contact with MAWOZA through trusted intermediaries; economic fast-track programmes announced publicly in affected wards; solar lighting fundraiser launched; boda boda safety programme activated	Peace Ambassadors + Youth Desk	First gang-community conversation initiated; economic programmes visible on the ground; 3+ wards with functioning watch networks
Phase 4: Expansion	Weeks 9–12	Scale Baraza and Mothers' Movement to all affected wards; first reintegration ceremony for any exiting gang members; document and publish impact stories; connect with international peacebuilding partners for continued funding	All campaign units + Kaya Councils	All affected wards with active peace structures; at least 1 documented gang exit and reintegration; first international partner engagement

SECTION 6: THE HONEST CAUTION — WHAT COMMUNITIES MUST UNDERSTAND

COMMUNITY-LED APPROACHES WORK — BUT THEY REQUIRE HONEST EXPECTATIONS

Community-led safety approaches have a strong evidence base — but they work slowly in the first phase, and they require absolute consistency of effort. Hon. Karisa J. Fagio's Campaign Movement sets out these honest expectations so that communities enter the process with clear eyes.

- A Baraza held once and abandoned achieves nothing. A Mothers' Movement that meets twice and dissolves makes things worse. Economic alternatives that are promised but delayed will be seen as manipulation and will harden gang resistance.
- Not every gang member will respond. Some individuals are too deeply invested in violence to be reached through community dialogue, at least initially. The goal is not to convert everyone simultaneously — it is to shrink the gang's social support base and create credible exit pathways for those who want them.
- The campaign does not promise that these strategies will eliminate MAWOZA violence immediately. It promises to build the community structures that make gang recruitment impossible to sustain over time — so that the gang either collapses from attrition or its remaining hardcore becomes small enough that formal authority can manage it without triggering broader community backlash.
- The community must be the owner of this process — not the audience for it. If the community is waiting for the campaign to solve the problem for them, the problem will not be solved. The campaign provides the backbone. The community provides the muscle, the wisdom, and the moral authority that no political movement can supply.

THE BOTTOM LINE

The MAWOZA challenge is not separate from the development agenda of Hon. Karisa J. Fagio's Campaign Movement. It is the development agenda made urgent. Young men who join gangs are the same young men that the cooperative tractor programme, the Blue Economy Youth Corps, the TVET skills pipeline, and the Boda Boda formalisation scheme are designed to reach. The community that builds its own economy, honours its own culture, and holds its own leaders accountable is not a community that breeds MAWOZA. It is a community that makes MAWOZA unnecessary.

The campaign movement's existing structures — the Bunge La Wananchi, the youth employment programmes, the elder network, and the cultural economy — are already the

architecture for exactly this kind of community-led safety response. **The MAWOZA challenge is not a distraction from the agenda. It is the most urgent test of whether the agenda is real.**

KILIFI YETU. KESHO YETU. USHINDI WETU.

Our Kilifi. Our Tomorrow. Our Victory.