

THE HESHIIS BEEG

A CONCILIATION BAROMETER FOR THE SOMALI PEOPLE

JANUARY 2026



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ACRONYMS

ANOVA	Analysis of variance
ASI	Adam Smith International
CFI	Comparative Fit Index
CSOs	Civil society organisations
EU	European Union
FCDO	Foreign, Commonwealth and Development Office
FIMM HB	Fragility Index and Maturity Model Heshiis Beeg
IDP	Internally displaced person
KPI	Key performance indicators
NGOs	Non-governmental organisations
NRF	National Reconciliation Framework
NTP	National Transformation Plan methods
PAR	Participatory action research methods
PDRC	Puntland Development Research Center
PTSD	Post-traumatic stress disorder
SCORE	Social Cohesion and Reconciliation Index
SeeD	Centre for Sustainable Peace and Democratic Development
SEM	Structure Equation Modelling
SSF III	Somalia Stability Fund III
TLI	Tucker-Lewis Index

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EXECUTIVE SUMMARY



BACKGROUND

The Heshiis Beeg is a participatory research tool which seeks to support efforts by Somalis to establish a rigorous evidence-basis for work on peacebuilding, reconciliation, social cohesion, resilience and stability. The Somalia Stability Fund Phase 3 (SSF III) commissioned this project to generate evidence for decisionmakers, to track progress on reconciliation, and to identify entry points for building peace and stability.

The Heshiis Beeg is a representative quantitative sociological survey¹ which has collected the perspectives of 1648 randomly selected Somalis from six pilot districts² in Puntland and Southwest State. It is a fully contextualised tool designed ground-up, to understand and measure phenomena and dynamics of individuals and communities, as experienced and reported by Somalis. It captures their concerns, priorities, attitudes, behaviours and hopes. The Heshiis Beeg measures the challenges Somali communities face, and the endogenous resilience they have developed, to inform further interventions. The Heshiis Beeg has also engaged more than a hundred leaders, civil society members, and officials at district, state and federal level first to design the research, select the indicators, direct the analysis, and finally to validate the findings.

The design of the Heshiis Beeg is based on Somalia's National Reconciliation Framework (NRF) and National Transformation Plan (NTP) 2025-2029, both in terms of its core research questions, and of the indicators selected.

METHODOLOGY

The Heshiis Beeg has designed localised indicators which measure core phenomena such as intergroup relations, community dynamics, formal and informal institutions, and other factors indicating progress on peacebuilding and conciliation. All indicators were selected and designed based on the NRF, and consultations and contextualisation workshops were held. It also measures other phenomena³ which stakeholders have identified as potentially having an impact on peace, cohesion and stability, such as individual attitudes and behaviours, economic and livelihoods factors, climactic and environmental stressors, past exposure to violence and conflict, local service provision, and more. These factors will be tested to see if they indeed contribute significantly to conciliation and to resilient stability.

The Heshiis Beeg uses statistical analyses to reveal which underlying factors play a role in contributing to reconciliation and harmony (Chapter 1), and which play a role in building stability, which we conceptualise as resilient peace and safety (Chapter 2). These factors, measured by Heshiis Beeg indicators, are then included in district-level scorecards for conciliation and stability (see pages 16-23), which can be used to track progress towards relevant policy frameworks, such as the NRF. The results of the analyses also can be used to tailor policy, design programmes, since they reveal state-level entry points for transforming communities (see Chapters on Conciliation and Stability for detailed recommendations).

1 The Heshiis Beeg draws upon the methodology, analytical framework, and process of the internationally validated Social Cohesion and Reconciliation (SCORE) Index which has been deployed in over 20 countries. For more on the SCORE index see this site: app.scoreforpeace.org, and the publication "Predicting Peace: The Social Cohesion and Reconciliation Index as a Tool for Conflict Transformation" (SeeD, 2015).

2 Iskushuban, Galkayo, Badhan, Baidoa, Afgoye, Barawe.

3 For information on precisely what indicators are in the Heshiis Beeg, see Introduction.

KEY FINDINGS ON CONCILIATION AND HARMONY:

- Indicators of *openness to reconciliation* and *interclan harmony* score moderately high, but there is still room for improvement. Most Somalis have trust and positive feelings towards outgroups, and are open to reconciliatory activities, but around one in ten are still hostile and reluctant. In Badhan, Iskushuban and Baidoa there are tensions or opposition to conciliation.
- *Forgiveness tendency*, *family cohesion*, and *community cooperation* are the strongest drivers of harmony and reconciliation and thus are important programmatic entry-points for these two outcomes.
- Environmental and climate stressors undermine harmony, while peaceful management of local resources (water sources, pastures, etc.) contributes to reconciliation. Thus, resource management and climate must be integrated into all peacebuilding.
- When elders' councils are not inclusive, and when trust in local politicians drops, this leads to inter-clan tensions. Thus, local leaders play a role in contributing to tensions or reconciliation, depending on how inclusive and trustworthy they are.
- Economic security, mental health, the functioning of formal courts, electricity services and feelings of national unity versus clannism were also found to play a statistically significant role in predicting harmony and conciliation outcomes, but were generally weaker than the drivers mentioned above. This means that they should still be considered when deploying interventions on reconciliation, but might be less salient, or relevant only in some cases.
- In Puntland, interclan social contact and personal security are strong drivers of harmony and conciliation, while in Southwest State attitudinal indicators such as individuals' empathy and social tolerance of minorities are critical for building reconciliation and intergroup harmony.
- Fragile and marginalised groups, such as IDPs and poorer households, tend to have less harmonious views about other clans⁴. This may be because they face socioeconomic challenges which could generate competition with other groups. Participation of such groups in reconciliation and peacebuilding should be ensured.

KEY FINDINGS ON RESILIENCE AND STABILITY:

- Feelings of safety and peacefulness among citizens are protected when there is conscientious leadership by local elites, robust presence of peace and governance structures in communities, and positive and harmonious intergroup attitudes among individuals. Although these general strands stand out across contexts, the specific institutions, behaviours, attitudes and structures which were found to contribute to resilience varied between Puntland and Southwest State.

4 On *intergroup social proximity*, IDPs score 6.5 compared to non-displaced respondents who score 8.0. On *openness to reconciliation*, the lowest income group (those who struggle to afford food) scores 6.0, whereas income groups that can afford expensive goods scores 8.2. In all cases these are statistically significant results with medium or high effect sizes.

- At the individual level, elders and religious leaders help support individual peacefulness in the face of adversities. At the community level, water management committees, district peace committees, and the inclusivity of community structures help communities remain safe in the face of adversities. Formal courts were one of the only institutions contributing both to peaceful attitudes and community safety.
- Conscientious, peaceful and inclusive leadership by local authorities, as well as cooperation between local and state-level leaders is critical for maintaining safety in communities.
- Individual citizens' attitudes towards other clans and subclans also contribute to resilience. When there is frequent intergroup social contact, a sense of national unity which transcends clans, feelings of forgiveness, and support for reconciliation, communities remain peaceful and stable despite adversities. Conversely, normalisation of revenge contributes to fragility, destabilising communities even if no adversity emerges.

RECOMMENDATIONS FOR DECISION MAKERS ON PEACEBUILDING AND CONCILIATION:

- Integrate an environmental and climate lens into all community peacebuilding and stability work. Map if resources are being depleted, how they are being shared, and if there are any respected mechanisms to facilitate disputes around their sharing. If there aren't, consider setting them up.
- When initiating peacebuilding work, consider if individual-level factors such as economic security, mental health, clan-centric attitudes, and community factors such as justice provision and access to electricity, might be entry-points that are catalytic for that community or group.
- All peacebuilding initiatives should integrate or at least consider socio-emotional factors, like forgiveness and vengefulness, family cohesion, and individual mental health. Peacebuilding in Somalia must move towards normalising the discussion of mental health and must be trauma-informed. Changing norms on such issues such that they can be resolved is critical. Respected voices could be convinced to use their influence to help change these norms, in the name of peace.
- Factors contributing to stability or fragility are very localised. Conduct local analyses to identify what leverageable resilience capacities are already present, or what might be causing fragility. Establish which local leaders are acting conscientiously and identify which local institutions can act as a locus of peacemaking, and build on them. State-specific resilience and fragility factors are discussed in detail in the report.
- To achieve resilient peace, focus on strengthening the following local institutions: water management committees, district peace committees, and formal courts. Ensure inclusivity of all local decision-making institutions.

USING THE HESHIIS BEEG AND LEVERAGING THE DATA:

The current phase of Heshiis Beeg is a pilot, designed to examine if the tool can feasibly be rolled out widely. The process has shown that the Heshiis Beeg is deployable, and can reveal useful and actionable insights. By understanding strengths and challenges, resilience and fragilities, the Heshiis Beeg has revealed pathways most likely to lead to conciliation and stability, based on rigorous quantitative evidence. From consultative workshops on the validation of the Heshiis Beeg, stakeholders discussed ways to leverage the analyses for greater impact, such as:

- Continue close collaboration with local, state-level and national-level stakeholders on how the Heshiis Beeg data can be more **deeply integrated into decision-making on policies, programme design, and interventions** of local and international actors. This includes linking Heshiis Beeg indicators on conciliation with pillars of the NRF (see Chapter 1 and the conciliation scorecard), considering how stability indicators can be utilised (see Chapter 2 and the stability scorecard), and how the Heshiis Beeg can inform the NTP.
- Both Somali and international organisations can **adopt Heshiis Beeg indicators as part of their monitoring and evaluation frameworks**, to track progress towards their targets, strategic goals, or key performance indicators (KPIs). This report also provides scorecards on the indicators found to be most relevant to supporting peace and stability (see pages 16-23).
- Establish a multi-sectoral multi-stakeholder **core reflection group**, with representatives from civil society, researchers, and officials from relevant levels of local and central government, to reflect on the results, and initiate policy discussions.
- **Re-deploy the Heshiis Beeg** to more districts in the near future. Consultative workshops with Somali stakeholders recommended that the Heshiis Beeg be rolled out in Galmudug and Hirshabelle, and in general to urban areas, to study how reconciliation is progressing in areas undergoing rapid urbanisation.
- **Integrate the Heshiis Beeg with other research initiatives**, to create a linked multi-level and multi-stream tool. This includes, for example, the Fragility Index and Maturity Model (FIMM), the Conflict Navigator, the Stabilisation Dashboard, and others. The Heshiis Beeg is an ideal tool for understanding and tracking individual and community level indicators and granular social dynamics, while the FIMM can give data at the district level on presence of specific institutions, infrastructure or services. Displaying these distinct data on a common platform will aid decision-making and contextualisation of any interpretations. Future waves of these tools should be designed in an adaptive way which leverages opportunities for common analyses.
- **Support evidence-based decision-making** through capacity-building and trainings on the methods used for Heshiis Beeg. This can also include workshops on deriving policy briefs and actionable decisions, fostering an ecosystem of Heshiis Beeg users.

HOW TO READ THE HESHIIS BEEG

The Heshiis Beeg quantifies the levels of societal phenomena using indicators based on questions from a household survey. Using several questions and combining them into one indicator allows us to reliably measure them from different perspectives. Scores for each indicator are given a value from 0 to 10, where 0 corresponds to the total absence of the phenomenon being measured, and 10 corresponds to its strong presence. Heatmaps, such as the one shown below, give the mean score by the people we surveyed in each district, for that indicator. Within each district, results are shown disaggregated by gender and by location (for residents living in the district capital versus those in other settlements).

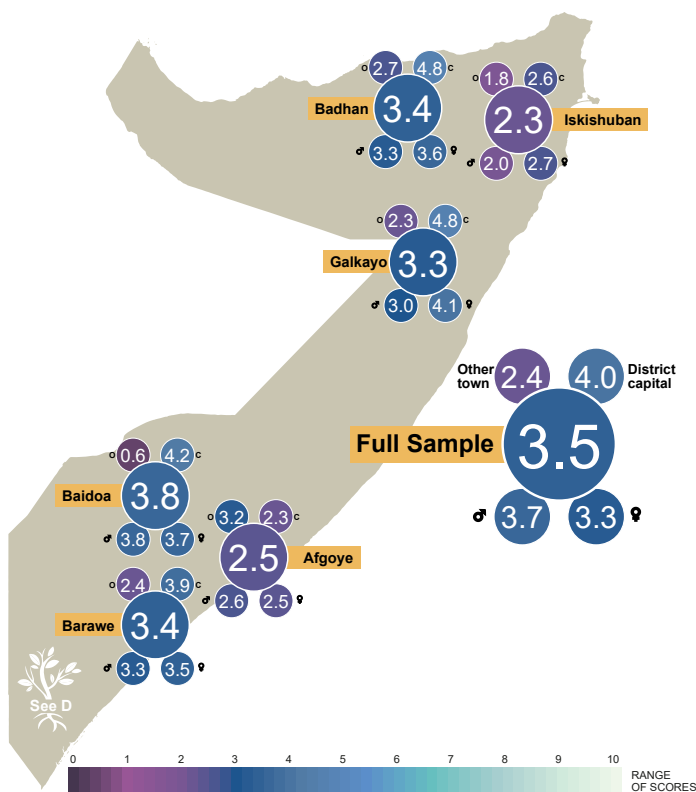
For example, the indicator *economic security* shown here, is measured by asking each respondent three questions, on a scale from 0 ("Not at all") to 3 ("Yes, very much").

To what extent do the following statements describe you?

Q1. Do you feel that your basic needs (e.g., food, clothing, medicines) are covered consistently from month to month?

Q1. Are you confident that the main income earner/breadwinner of your household will have an income in the next 2 months?

Q1. Do you feel that you have enough assets or savings to fall back on as a safety net, if something unforeseen happens?



Depending on the responses of the interviewee, a score is given for each question, and then the scores of these three questions items are averaged and rescaled into a 0-to-10 scale, based on the equation:

$$\text{Economic Security} = (Q1+Q2+Q3) \times 10/9$$

« INTRODUCTION



Somalia continues to be shaped by a legacy of protracted conflict, repeated cycles of violence, and clan-based fragmentation. Decades of civil war and political instability have left behind weakened state institutions, recurring displacement, and deep mistrust between communities and governing authorities. Despite these challenges, reconciliation has gained renewed momentum in recent years through a combination of national frameworks and locally driven processes. Alongside the adoption of the National Reconciliation Framework (NRF)⁵ in 2019, the Wadajir Framework⁶ has provided a roadmap for building trusted local governance structures through reconciliation and inclusive governance.

While the NRF and related initiatives mark important progress, reconciliation processes in Somalia have often faced limitations. Interventions have tended to concentrate on conflict drivers, such as resource disputes or power struggles, while paying less attention to the drivers of peace, including trust, forgiveness, and the social bonds that sustain stability. The Heshiis Beeg was designed to address precisely this gap by measuring and amplifying the positive conditions that underpin peace in Somali society.

The three core aims of the Heshiis Beeg are as follows: Firstly, to measure and quantify peace, stability, resilience and conciliation in districts of Somalia. Secondly, using predictive analysis, to validate (or overturn) theories of change around peacebuilding, stability and conciliation, and to test locally sourced hypotheses about what entry points are most effective and transformative for building peace and stability. And finally, by establishing a rich and robust evidence base, to guide decision-making and to inform activities and programmes of the NRF and other frameworks, for grassroots, local, state, federal and international actors.

The Heshiis Beeg was carried out as a pilot, to test its practicability and usefulness. It was deployed in Puntland and Southwest State, two federal member states with contrasting socio-political contexts and reconciliation trajectories. Puntland is often seen as relatively stable, with functioning institutions and locally owned reconciliation processes, while Southwest State has experienced significant displacement, conflict, and political contestation.

Within each state, the barometer was implemented in three districts: Galkayo, Iskushuban, and Badhan in Puntland, and Baidoa, Barawe, and Afgoye in Southwest State. These districts were deliberately chosen to reflect dissimilar conditions. They include rural and relatively isolated areas such as Iskushuban, as well as large urban centres like Galkayo and Baidoa. They also differ in terms of livelihoods, with some districts dominated by pastoralist communities and others by farming populations. While the pilot does not cover the whole of Somalia, it spans different regions and a wide variety of local contexts, enabling the research to test the Heshiis Beeg's capacity to capture variations in conciliation and to assess its practical applicability and usefulness across diverse settings.

The Heshiis Beeg is deeply rooted in the NRF, aligning its design and indicators with the framework's six pillars. Activities listed under each NRF pillar were carefully reviewed to inform the design and operationalisation of the Heshiis Beeg questionnaire.

5 UNDP Somalia, *Explainer: What Is the National Reconciliation Framework of Somalia?* United Nations Development Programme, 21 May 2024, <https://www.undp.org/somalia/blog/explainer-what-national-reconciliation-framework-somalia>

6 Federal Government of Somalia, *Wadajir Framework – National Framework for Local Governance*, adopted late 2015 and launched March 2016, which sets out policy to establish local governments and support reconciliation and civic dialogue in Somalia, available at: <https://documents1.worldbank.org/curated/en/099031224022529372/pdf/P1719741308f0a0851875a1d476daf78217.pdf>

This review process ensured that the indicators are not only in line with the NRF's objectives but also tailored to the specific context and needs of the Heshiis Beeg project.

Furthermore, the Heshiis Beeg project aligns with Somalia's National Transformation Plan (NTP)⁷, with several of its indicators serving multiple NTP pillars. In particular, the project strongly supports Pillar 1, which focuses on Transformational Governance, and includes priorities on inclusive politics and rule of law. Heshiis Beeg includes numerous governance-related indicators, such as trust in institutions, peacefulness and inclusivity of authorities, and service provision. The NTP also highlights accurate and reliable data as an overarching enabler of all its goals, which this tool can provide.

The design of the Heshiis Beeg was also supplemented by a participatory process that combined the priorities of local authorities, civil society organisations, women's organisations, youth groups, internally displaced persons (IDPs), local leaders, and elders to ensure the research is both inclusive and locally grounded while also remaining globally relevant. For additional information on the participatory research design, refer to *Participatory Research Design* under Methodology, page 81.

The survey sample also ensured diversity of voices through the inclusion of women, youth, minority groups, internally displaced persons, returnees, diaspora returnees, and both urban and rural populations. For further details on the sample, refer to *Demographics of the sample* in Methodology, page 82.

This study is organised into two main chapters. Chapter 1 examines the entry points to conciliation through an intergroup lens, addressing the research questions:

- *What is the level of Interclan Harmony and Openness to Conciliation across Somalia's districts and groups?*
- *What are the drivers that generate or inhibit Interclan Harmony and Openness to Conciliation?*

Chapter 2 shifts the focus to stability, exploring the resilience factors that enable individuals and communities to maintain peacefulness and safety in the face of destabilising stressors and adversities. It addresses the following research question:

- *What institutional, social, economic, and individual factors contribute to resilient stability, helping Somali individuals and communities to maintain their peace and safety in the face of multi-systemic adversities?*

These questions are grounded in a conceptualisation of peace, conciliation, and stability as dynamic, context-specific processes and reflect a commitment to developing theories of change that are informed by empirical evidence and community perspectives. The Heshiis Beeg contributes to the peacebuilding discourse in Somalia by identifying both the entry points for strengthening interclan relations and conciliation, and the resilience factors that underpin long-term stability characterised by peace-oriented behaviour and a shared sense of safety.

Furthermore, each chapter is accompanied by dedicated district-level scorecards, which serve as practical tools for targeting and monitoring, helping practitioners design more effective interventions and policies.

⁷ Ministry of Planning, Investment and Economic Development, Federal Republic of Somalia, *National Transformation Plan (NTP) 2025–2029* (Mogadishu: MoPIED, 2025), available at: <https://mop.gov.so/national-transformation-plan-ntp-2025-2029-report/>

The scorecards contain indicators most relevant for building conciliation and stability. Crucially, and unlike other scorecards, the indicators have been selected through an empirical data-driven process, where analyses have revealed which factors contribute to conciliation and resilient stability. The final list of indicators was then validated through extensive consultations at the local, state, and federal levels. Further, both scorecards were designed with input from existing literature and research work, although novel rigorous quantitative analysis forms the main justification for including indicators.

The **Conciliation Scorecard**⁸ (see pages 16-19) is structured around the six NRF pillars, presenting district-level scores across a set of indicators directly informed by NRF priorities and activities. It can be used to track the progress of each district towards each of the six pillars.

The **Stability Scorecard** (see pages 20-23) highlights key resilience factors that enable communities to withstand adversity and maintain stability, peace, and safety. It has also been informed by the FCDO's Building Stability Framework⁹. By scoring each factor at the district level, the scorecard provides clear guidance on which areas of resilience should be prioritised and strengthened in different localities.

The vision of the Heshiis Beeg is to serve as a technical instrument, supporting monitoring and evaluation of reconciliation activities, and as a strategic support tool, informing policy and programme design for reconciliation in Somalia. Its findings are intended to support the implementation of the NRF by translating its pillars into measurable outcomes.

Different stakeholders can make use of the Heshiis Beeg in complementary ways:

- **State, district, and federal government:** track community and district progress against the NRF and other frameworks and use the evidence to shape strategies.
- **Local NGOs and civil society organisations:** design and target activities, identify which groups or areas require support, and strengthen proposals or concept notes with robust evidence.
- **International organisations:** integrate relevant indicators into their own frameworks, not only on conciliation but also on governance, service delivery and basic needs such as water and food security.
- **Federal and international stakeholders:** draw on the models and resilience findings to design strategies and programmes, validate theories of change, and request additional analyses to explore new associations.
- **Media, think tanks and civic actors:** use the data to organise participatory dialogues and support evidence-based collective decision-making.

Ultimately, the Heshiis Beeg contributes to a more inclusive, sustainable, and legitimate reconciliation process. By grounding peacebuilding in Somali voices and using rigorous data to guide interventions, it strengthens the connection between local experiences, state frameworks, and international support, and in doing so enhances both the effectiveness and the credibility of peacebuilding in Somalia.

8 Along with the NRF the design of the scorecard was further supplemented with broader conciliation literature (Stability Fund, 2021; IDLO, 2020; Ibrahim, 2022; Majid et al., 2022; RSIS, 2025)

9 Stabilisation Unit, HM Government, *The UK Government's approach to stabilisation: A guide for policy makers and practitioners*, published 19 December 2018, last updated 7 March 2019, <https://www.gov.uk/government/publications/the-uk-governments-approach-to-stabilisation-a-guide-for-policy-makers-and-practitioners>.



HESHIIS BEEG SCORECARDS

Results from Heshiis Beeg have been consolidated into two scorecards aligned with the chapters and analyses of this report: the Conciliation Scorecard and the Stability Scorecard. Each scorecard has two versions, one for Southwest State and one for Puntland, presenting both state-level results and data from the three sampled districts in each state.

The purpose of these scorecards is to provide a practical tool for assessing indicator levels, enabling stakeholders to identify priority areas for intervention at the state, district, and thematic levels.



HESHIIS BEEG

SOMALIA CONCILIATION BAROMETER

PUNTLAND

CONCILIATION SCORECARD

The Conciliation Scorecard assesses the level of conciliation in each district across dimensions set by the Somalia National Reconciliation Framework.

National Reconciliation Framework Dimensions		Indicators	Puntland	Badhan	Galkayo	Iskushuban
I: Vision and Hope for Shared Future	Sense of National Unity	● ●	8.5	7.2	8.8	8.5
	Social Tolerance		9.1	8.5	9.3	8.6
	Openness to Reconciliation	● ●	7.4	4.5	8.3	5.8
II: Addressing Past Harms	Forgiveness Tendency	● ●	7.6	5.8	8.2	6.6
	Mental Wellbeing	● ●	7.5	7.3	7.5	8.1
III: National Cohesion and Conflict Prevention	Interclan Harmony		8.2	7.5	8.4	8.3
	Peaceful Management of Community Resources	●	3.9	3.4	3.7	7.6
	Support for Clan Equality *	●	8.8	8.5	9.0	8.2
IV: Trust between Society and State	Trust in State Institutions	● ●	6.1	5.5	6.1	6.5
	Inclusivity of Local Elders and Authorities	● ●	5.8	5.0	5.8	8.0
	Positive Impact of Institutions on Peace	● ●	7.3	7.0	7.3	8.2
V: Post-Conflict Recovery and Reconstruction	Food Security		7.0	8.4	6.6	6.5
	Water Security		6.2	6.5	6.0	6.7
	Economic Security	●	3.6	3.7	3.7	2.3
VI: Capacity for Peace and Conflict Resolution	Empathy		6.0	7.1	5.6	7.7
	Peacefulness of Local Elders and Authorities	●	6.8	5.6	7.1	7.8

Scores range from 0 to 10. Districts **meeting or exceeding** the conciliation threshold (which varies by indicator) are doing well. Those **up to two points below** face some challenges, while those **two or more points below** face significant ones. See Table 24 (page 86) for threshold definitions.

* This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as "clannism".

- This contributes to greater openness to reconciliation and intergroup harmony
- This contributes to greater sense of personal safety
- This contributes to stronger peaceful attitudes
- No immediate action needed
- Action recommended
- Urgent action required

HESHIIS BEEG

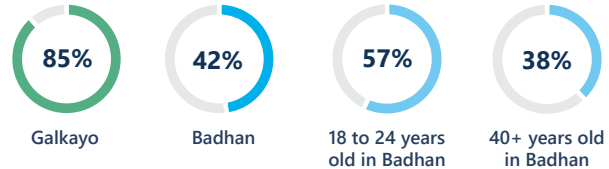
SOMALIA CONCILIATION BAROMETER

PUNTLAND

I: VISION AND HOPE FOR SHARED FUTURE

Compared to other districts, people in **Badhan** are less willing to reconcile with rival clans, yet **younger respondents** show greater willingness.

% of people willing to visit rival clans to rebuild relationships



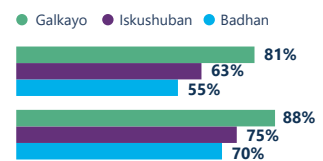
II: ADDRESSING PAST HARMS

Galkayo is more willing to forgive, while **Badhan** and **Iskushuban** are less likely to do so.

% of people who agree that...

It is good to forgive, even if those that harmed us do not apologise.

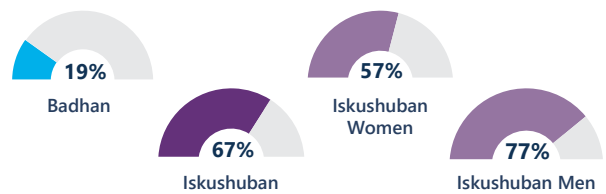
The way to overcome a bad event is to let go and forgive.



III: NATIONAL COHESION AND CONFLICT PREVENTION

In **Iskushuban**, communal resources are managed more peacefully than in other districts, yet **women** there are less likely to see their management as peaceful.

% of people who agree that water sources are peacefully managed



IV: TRUST BETWEEN SOCIETY AND STATE

In **Badhan**, **IDPs** feel less included by authorities, and **youth** feel less included by elders.

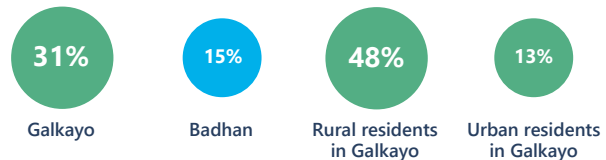
% of people in Badhan who agree that citizens are included in decision-making by...

	IDPs	Non-IDPs	18 to 24 years old	40+ years old
Traditional elders	68%	48%	30%	55%
Local authorities	39%	60%	54%	61%

V: POST-CONFLICT RECOVERY AND RECONSTRUCTION

People in **Iskushuban** and **Galkayo** have low **food security**, with urban respondents in **Galkayo** being even more vulnerable.

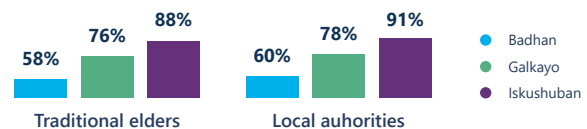
% of people who had to reduce the number of meals eaten more than three days in the last week



VI: CAPACITY FOR PEACE AND CONFLICT RESOLUTION

People in **Galkayo** and **Iskushuban** perceive elders and local authorities as more peaceful.

% of people who agree elders and authorities are ready to work for peace, even if it means giving up some power



Indicators on this page were selected based on the scorecard (page 1), focusing on those with the largest district-level gaps.

HESHIIS BEEG

SOMALIA CONCILIATION BAROMETER

SOUTHWEST STATE

CONCILIATION SCORECARD

The Conciliation Scorecard assesses the level of conciliation in each district across dimensions set by the Somalia National Reconciliation Framework.

National Reconciliation Framework Dimensions		Indicators	Southwest State	Afgoye	Baidoa	Barawe
I: Vision and Hope for Shared Future	Sense of National Unity	●	7.9	8.0	7.8	8.6
	Social Tolerance	●	8.5	8.8	8.2	9.4
	Openness to Reconciliation		6.8	6.8	6.9	6.3
II: Addressing Past Harms	Forgiveness Tendency	●	7.5	8.0	7.1	8.3
	Mental Wellbeing	●	6.3	6.8	5.9	7.1
III: National Cohesion and Conflict Prevention	Interclan Harmony		7.0	7.6	6.5	7.7
	Peaceful Management of Community Resources	● ●	5.3	3.4	6.4	5.4
	Support for Clan Equality *	●	8.4	7.9	8.7	8.5
IV: Trust between Society and State	Trust in State Institutions	● ●	6.3	5.6	6.8	6.2
	Inclusivity of Local Elders and Authorities	● ●	4.5	4.5	4.5	4.0
	Positive Impact of Institutions on Peace	● ●	6.6	6.9	6.4	6.6
V: Post-Conflict Recovery and Reconstruction	Food Security		7.4	6.8	7.8	6.8
	Water Security		6.2	6.3	6.2	7.1
	Economic Security	●	3.4	2.5	4.0	3.4
VI: Capacity for Peace and Conflict Resolution	Empathy	●	7.8	8.9	7.1	8.1
	Peacefulness of Local Elders and Authorities	●	4.9	5.4	4.6	4.7

Scores range from 0 to 10. Districts **meeting or exceeding** the conciliation threshold (which varies by indicator) are doing well. Those **up to two points below** face some challenges, while those **two or more points below** face significant ones. See Table 24 (page 86) for threshold definitions.

* This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as "clannism".

- This contributes to greater openness to reconciliation and intergroup harmony
- This contributes to greater sense of personal safety
- This contributes to stronger peaceful attitudes
- No immediate action needed
- Action recommended
- Urgent action required

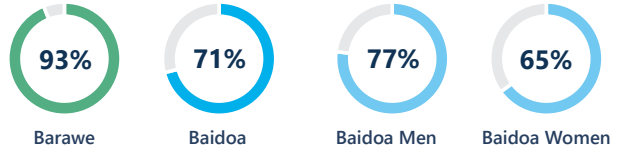
HESHIIS BEEG SOMALIA CONCILIATION BAROMETER

SOUTHWEST STATE

I: VISION AND HOPE FOR SHARED FUTURE

Baidoa reports lower *social tolerance* compared to other districts, with men being more tolerant than women.

% of people who would interact with members of other clans



II: ADDRESSING PAST HARMS

People in Baidoa are less willing to forgive compared to other districts.

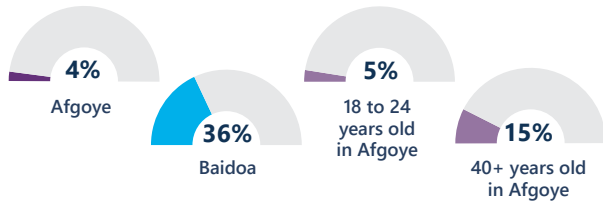
% of people who agree that...



III: NATIONAL COHESION AND CONFLICT PREVENTION

Communal resources are managed more peacefully in Afgoye, with older people viewing their management as even more peaceful.

% of people who agree that crop fields are peacefully managed



IV: TRUST BETWEEN SOCIETY AND STATE

In Barawe, youth feel less included by elders and authorities, while IDPs feel more included.

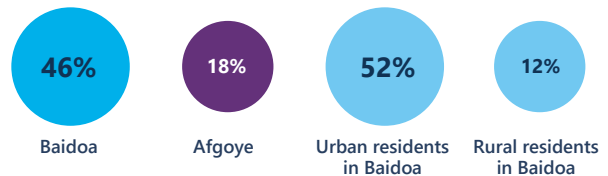
% of people in Barawe who agree that citizens are included in decision-making by...

	IDPs	Non-IDPs	18 to 24 years old	40+ years old
Traditional elders	57%	46%	25%	58%
Local authorities	43%	41%	15%	46%

V: POST-CONFLICT RECOVERY AND RECONSTRUCTION

Baidoa has higher *economic security* than other districts, yet rural respondents remain vulnerable.

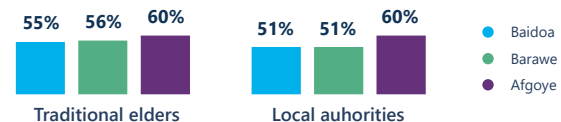
% of people who feel their basic needs are met each month



VI: CAPACITY FOR PEACE AND CONFLICT RESOLUTION

In Afgoye, Baidoa and Barawe, people rate traditional elders and local authorities as moderately peaceful.

% of people who agree elders and authorities are ready to work for peace, even if it means giving up some power



Indicators on this page were selected based on the scorecard (page 1), focusing on those with the largest district-level gaps.

HESHIIS BEEG

SOMALIA CONCILIATION BAROMETER

PUNTLAND

STABILITY SCORECARD

The **Stability Scorecard** assesses the level of stability across districts on five key dimensions: conscientious leadership, presence of peace and governance structures, positive intergroup relations, peaceful environment, and economic stability.

Stability Dimensions	Indicators		Puntland	Badhan	Galkayo	Iskushuban
Conscientious Leadership	Inclusivity of Local Elders and Authorities	● ●	5.8	5.0	5.8	8.0
	Peacefulness of Local Elders and Authorities	●	6.8	5.6	7.1	7.8
	Cooperation between Local and State-level Leaders	●	7.4	5.9	7.7	8.1
Presence of Peace and Governance Structures	Inclusivity of Community Structures	●	3.9	3.7	3.9	5.1
	Trust in State Institutions	●	6.1	5.5	6.1	6.5
	Presence of Peace and Justice Mechanisms	●	8.8	7.0	9.5	7.3
Positive Intergroup Relations	Peaceful Attitudes		7.7	7.1	8.0	6.6
	Intergroup Contact	● ● ●	6.7	5.2	7.2	5.6
Peaceful Environment	Absence of Violence and Insecurity *		8.7	8.6	8.6	9.5
	Community Security *		6.0	5.8	6.0	7.8
	Personal Safety	●	7.2	6.2	7.4	8.1
Economic Stability	Economic Opportunities		3.0	2.6	3.3	1.2
	Income Level *	● ●	3.4	2.9	3.6	2.1
Puntland-specific Resilience Factors	Community Cooperation	● ●	3.6	3.1	3.8	2.5
	Mental Wellbeing	● ●	7.5	7.3	7.5	8.1
	Sense of Belonging	●	7.7	6.3	8.2	7.3

Scores range from 0 to 10. Districts **meeting or exceeding** the conciliation threshold (which varies by indicator) are doing well. Those **up to two points below** face some challenges, while those **two or more points below** face significant ones. See Table 24 (page 86) for threshold definitions.

* These indicators are reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, they are listed as "exposure to violence and insecurity", "community insecurity", and "subjective poverty".

- This contributes to greater openness to reconciliation and intergroup harmony
- This contributes to greater sense of personal safety
- This contributes to stronger peaceful attitudes
- No immediate action needed
- Action recommended
- Urgent action required

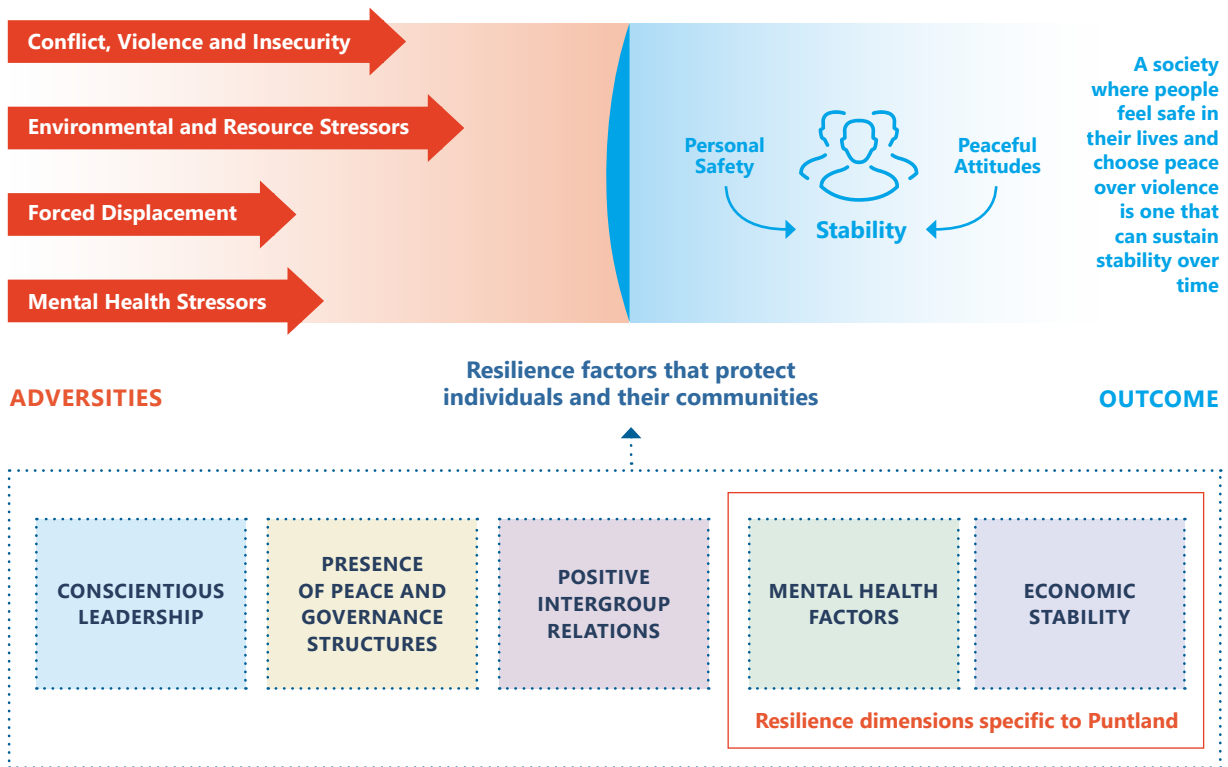
HESHIIS BEEG

SOMALIA CONCILIATION BAROMETER

PUNTLAND

RESILIENCE ANALYSIS: IDENTIFYING FACTORS THAT PROTECT STABILITY

To inform efforts on stability, we conducted a resilience analysis revealing factors that protect or undermine personal safety and peaceful attitudes in the face of adversity. These factors are grouped into resilience dimensions that help understand and monitor stability in Somalia.



TARGETING FRAGILE GROUPS

Demographic disaggregation highlights differing experiences across groups. This information helps to inform and tailor initiatives within each of the stability dimensions:



50% of respondents in Badhan’s capital do not think that traditional elders involve citizens in decision-making, compared to **12%** in those living outside the capital



40% outside Badhan’s capital say there are no formal courts in their communities, compared to **10%** in the district capital



20% of young people in Iskushuban report not feeling attached to people from other states, compared to **9%** in other age groups



In Iskushuban, only **42%** of men report feeling optimistic about the future all the time, compared to **66%** of women



In Galkayo, **24%** of women don’t have money to even buy food, compared to **12%** of men

HESHIIS BEEG

SOMALIA CONCILIATION BAROMETER

SOUTHWEST STATE

STABILITY SCORECARD

The **Stability Scorecard** assesses the level of stability across districts on five key dimensions: conscientious leadership, presence of peace and governance structures, positive intergroup relations, peaceful environment, and economic stability.

Stability Dimensions	Indicators	Southwest State	Afgoye	Baidoa	Barawe
Conscientious Leadership	Inclusivity of Local Elders and Authorities	●●	4.5	4.5	4.0
	Peacefulness of Local Elders and Authorities	●	4.9	5.4	4.6
	Cooperation between Local and State-level Leaders	●●	6.2	5.6	6.5
Presence of Peace and Governance Structures	Inclusivity of Community Structures	●	3.2	4.7	2.1
	Trust in State Institutions	●	6.3	5.6	6.8
	Presence of Peace and Justice Mechanisms	●●	8.2	7.9	8.3
Positive Intergroup Relations	Peaceful Attitudes		6.8	6.2	7.1
	Intergroup Contact	●	7.4	8.1	6.9
Peaceful Environment	Absence of Violence and Insecurity *		8.3	6.8	9.2
	Community Security *	●	7.0	6.3	7.6
	Personal Safety		4.8	3.7	5.5
Economic Stability	Economic Opportunities		2.8	2.6	2.9
	Income Level *		3.3	2.7	3.6
Southwest State-specific Resilience Factors	Provision of Services	●	5.3	5.3	5.2
	Peaceful Management of Community Resources	●●	5.3	3.4	6.4
	Clan-based Inclusion *	●	7.5	7.1	7.8

Scores range from 0 to 10. Districts **meeting or exceeding** the conciliation threshold (which varies by indicator) are doing well. Those **up to two points below** face some challenges, while those **two or more points below** face significant ones. See Table 24 (page 86) for threshold definitions.

* These indicators are reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, they are listed as "exposure to violence and insecurity", "community insecurity", "subjective poverty", and "clan-based marginalisation".

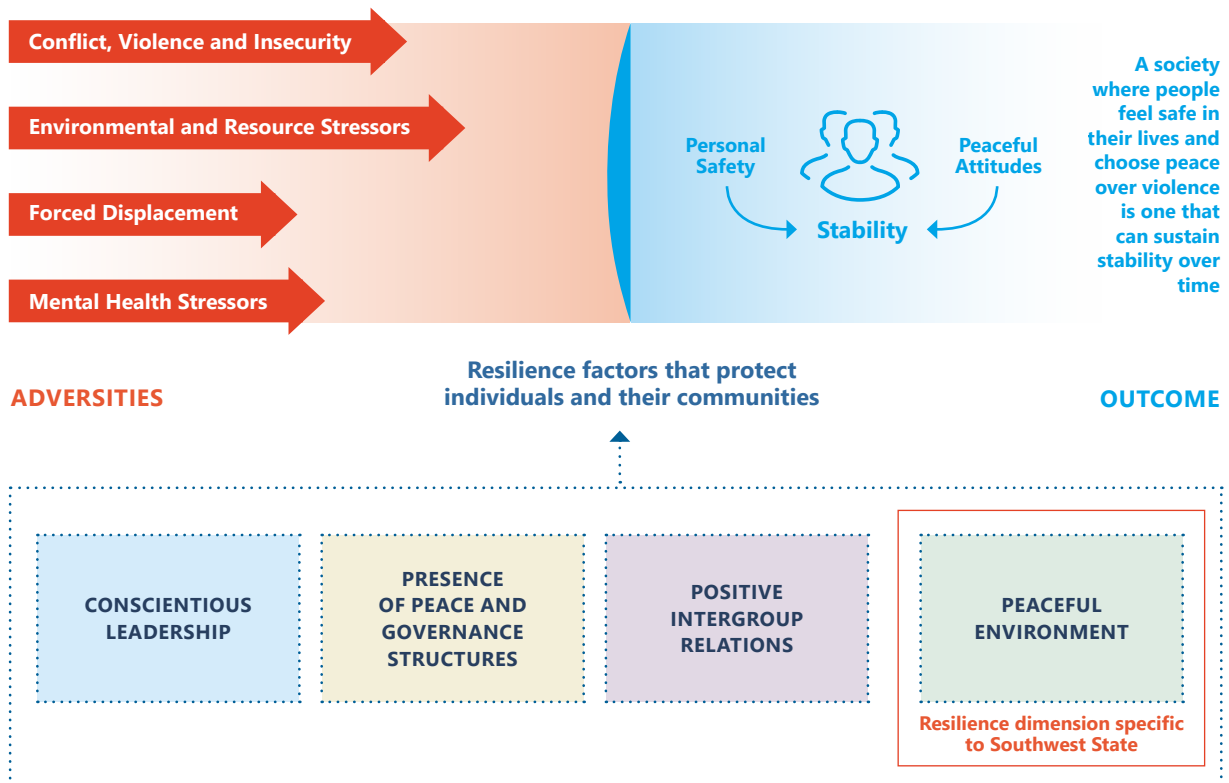
- This contributes to greater openness to reconciliation and intergroup harmony
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HESHIIS BEEG SOMALIA CONCILIATION BAROMETER

**SOUTHWEST
STATE**


RESILIENCE ANALYSIS: IDENTIFYING FACTORS THAT PROTECT STABILITY

To inform efforts on stability, we conducted a resilience analysis revealing factors that protect or undermine personal safety and peaceful attitudes in the face of adversity. These factors are grouped into resilience dimensions that help understand and monitor stability in Somalia.





TARGETING FRAGILE GROUPS

Demographic disaggregation highlights differing experiences across groups. This information helps to inform and tailor initiatives within each of the stability dimensions:

 **69%** of rural residents in Barawe say there are conflicts over managing communal water sources, compared to **43%** in the urban areas.

 **40%** of women in Afgoye said formal justice services are not provided at all, compared to **19%** of men.

 **39%** of IDPs in Baidoa feel that they are treated worse because of their clan, compared to **12%** among non-displaced residents.

 **26%** of residents in Barawe's capital reported easy access to weapons, compared to **17%** of those living outside the capital.

CHAPTER 1

CONCILIATION: DRIVERS OF INTERCLAN HARMONY AND OPENNESS TO RECONCILIATION

CHAPTER IN BRIEF:

- Harmonious relationships between clans are essential conditions for conciliation in Somalia. Factors that drive *interclan harmony* and *openness to reconciliation* are essential to building sustainable peace in Somalia. Overall, both measures score high across the full sample; however, some districts report lower levels, such as Baidoa (6.5) for interclan harmony and Badhan (4.3) for openness to reconciliation.
- Key entry points for fostering *interclan harmony and openness to reconciliation* include *forgiveness tendency, family cohesion, national unity, and the peaceful management of community resources*.
- In Puntland, conciliation is driven by *interclan contact* and *personal security*. However, in Badhan and Iskushuban, 39% and 36% of respondents rarely or never interact with other clans, and only about a third in Badhan feel safe in daily life (32%) or walking at night (34%).
- In Southwest State, *social tolerance* is key, with 17–26% of Baidoa residents avoiding interaction with certain groups, including the diaspora (26%), other clans (24%), and people in specific occupations (24%).
- The drivers of conciliation identified here have been built into a **conciliation scorecard organised under NRF pillars**, a tool to monitor progress and guide interventions. It offers policymakers and partners a practical way to track how different conciliation dynamics are changing on the ground.

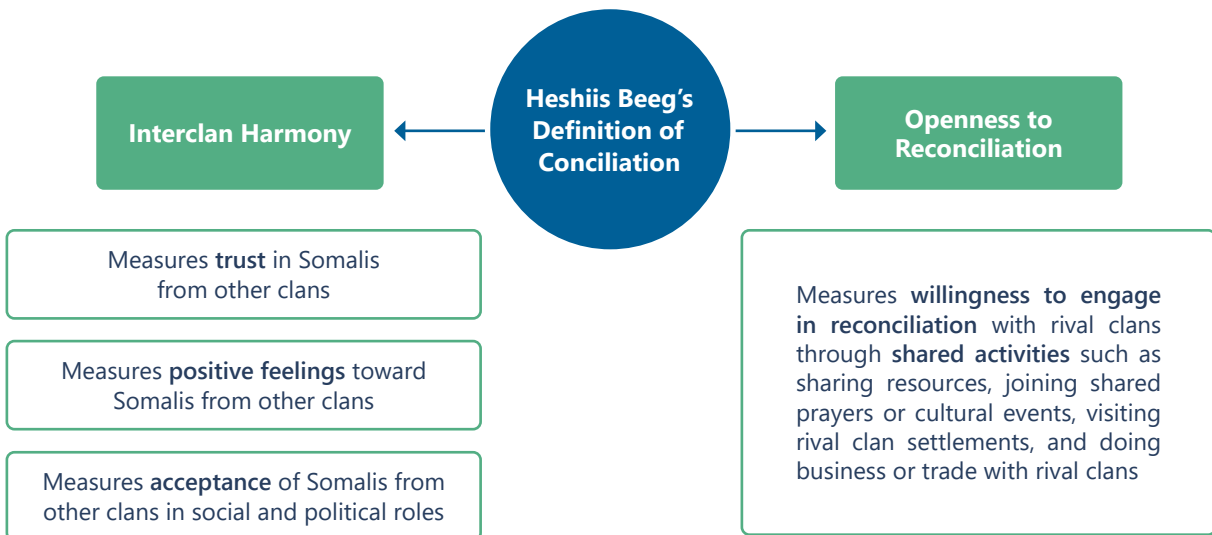
OPERATIONALISING CONCILIATION IN SOMALIA

In the Heshiis Beeg, **conciliation refers to the conditions that allow formerly conflicting communities to rebuild peaceful and cooperative relationships after intergroup tensions.** This aligns with Somalia’s National Reconciliation Framework (NRF), which conceptualises conciliation as a long-term social process aimed at addressing root causes of conflict, repairing relationships, and restoring trust both within society and between citizens and the state.

The Heshiis Beeg focuses its modelling on two core outcomes grounded in key aspects of Somali society and peacebuilding literature:

- **Interclan harmony**¹⁰, which captures the extent to which respondents trust Somalis from other clans, their feelings toward them (ranging from cold and hostile to warm and friendly), and their willingness to accept Somalis from other clans within their community.
- **Openness to reconciliation**¹¹, which reflects the willingness to rebuild trust and engage in cooperation in the face of interclan tensions.

Figure 1. Heshiis Beeg’s conceptualisation of reconciliation, comprising two core dimensions – interclan harmony and openness to conciliation – capturing trust, positive feelings, acceptance, and willingness to engage in reconciliation activities across clan lines



Focusing on these two indicators provides a comprehensive view of the reconciliation process in Somalia. Examining the drivers of *interclan harmony* helps us understand how to prevent tensions by identifying the factors that foster trust and positive feelings among clans.

10 Research indicates that fostering harmony between clans is crucial for reducing conflicts, promoting social cohesion, and ensuring equitable resource distribution (Barrow, 2020; ACAPS, 2025)

11 Numerous studies underscore that the openness to dialogue, and collaborative efforts is fundamental to overcoming historical grievances and building a path toward lasting peace (Saaida, 2023; Hahn, 2024)

At the same time, analysing *openness to reconciliation* reveals how communities recover from past disputes and rebuild relationships after conflict.

Based on this focus, the chapter addresses two research questions:

- 1) What is the level of interclan harmony and openness to reconciliation across various sampled districts and groups of Somalia?
- 2) What are the drivers that generate or inhibit interclan harmony and openness to reconciliation in Somalia?

WHAT ARE THE LEVELS OF INTERCLAN HARMONY AND OPENNESS TO RECONCILIATION?

- ***Interclan harmony* is high across most districts, with Galkayo recording the highest score (8.5) and Baidoa the lowest (6.5).** Notably, the score in areas outside Baidoa's district capital is even lower (5.6), suggesting heightened interclan tensions in these areas.
- ***Openness to reconciliation* is also high, with an average of 7.1 and significant regional variation.** Galkayo shows the highest levels of *openness to reconciliation* (8.3), while Badhan (4.5) and Iskushuban (5.8) exhibit notably lower scores. In Southwest State, there are no major differences across districts, but similar to Interclan Harmony, Baidoa's rural areas score the lowest across the entire sample (4.3).
- Demographically, individuals with lower incomes report lower levels of *interclan harmony*, while IDPs score lower on *interclan proximity*.

INTERCLAN HARMONY

Interclan harmony combines measures of *interclan trust*, *positive or hostile feelings towards other clans*, and *social proximity* (willingness to accept members of other clans as business owners and political leaders in their communities). In this section, after presenting overall levels of *interclan harmony*, we examine the key components of *interclan harmony*, including *interclan proximity*, *trust*, and *positive feelings*, to provide a deeper understanding of interclan relationships.

As shown in Figure 2, the overall score for *interclan harmony* is relatively high across the sampled districts, with a full sample average of 7.6. This suggests that, in general, respondents trust other clans, have positive feelings towards them, and are comfortable coexisting. At the same time, there are notable differences across districts. In Puntland, for example, Galkayo reports the highest score of 8.5¹².

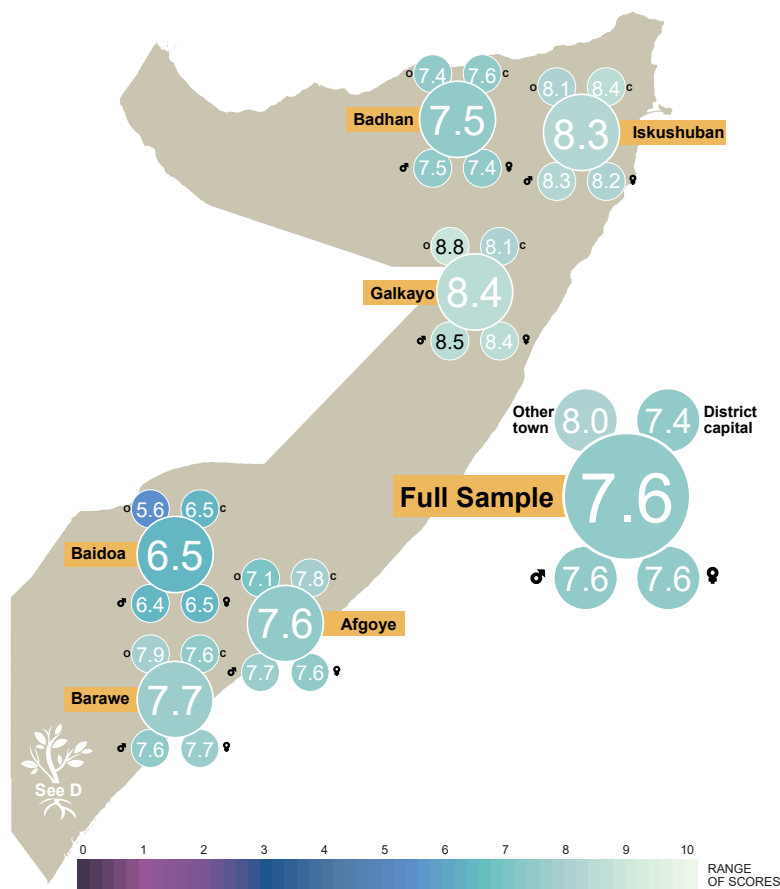
12 The study surveyed only residents of North Galkayo (Puntland), which may explain relatively higher *intergroup harmony* scores. Validation sessions also suggested some respondents were cautious in answering questions on interclan dynamics, given frequent local tensions.

Badhan has the lowest score in Puntland, at 7.4. These findings were validated during discussions with local representatives, who noted that recent violent confrontations in Erigavo and its surrounding areas have strained relationships and undermined interclan relations. Such incidents have also led to displacement and heightened divisions, contributing to weaker *interclan harmony* across the district.

In Southwest State, the variation is more pronounced. Barawe (7.7) records the highest score in the state. This may be explained by the city’s history as a diverse coastal trading centre and fewer large-scale interclan clashes in recent years.

Baidoa ranks lowest in *interclan harmony* across all sampled districts, with a score of 6.5. The contrast is even sharper in areas outside Baidoa’s district capital, where the score drops to 5.6. This may indicate that rural areas experience more interclan tensions, possibly due to limited access to state services, unresolved disputes, or less exposure to reconciliation efforts. In Baidoa, several factors may contribute to the low levels of harmony: the area has been heavily affected by displacement from drought and conflict, placing pressure on already scarce resources; recurring insecurity linked to non-state armed groups has undermined trust between communities; and political contestation over representation and power-sharing in Southwest State has often sharpened local divisions.

Figure 2. Heatmap of interclan harmony scores across surveyed districts in Somalia

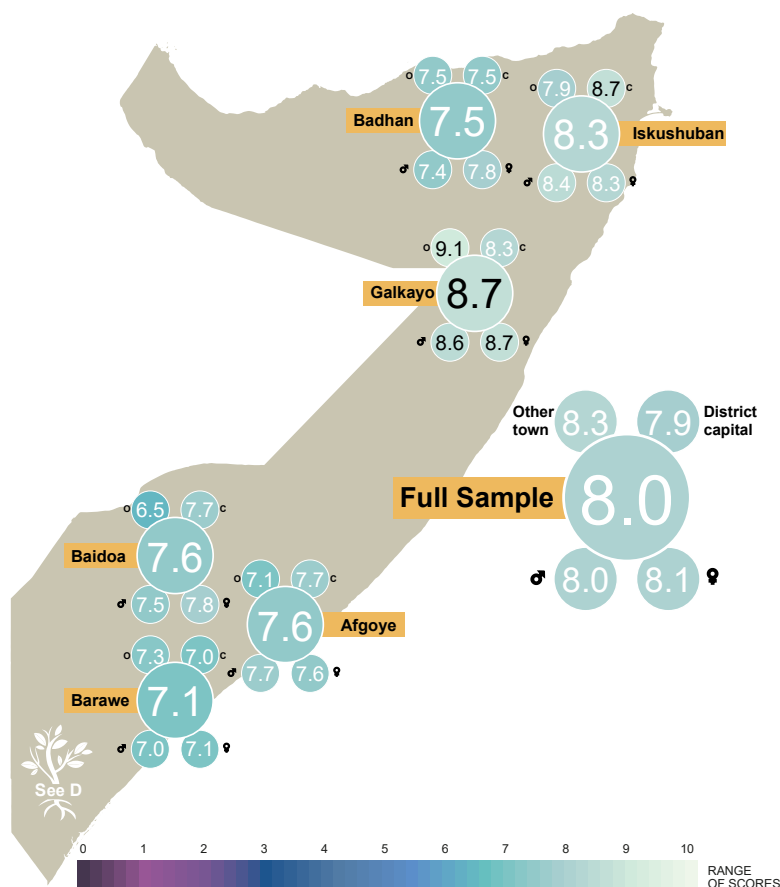


Across demographic factors such as age, gender, IDP status, and education, there were no significant differences between groups for levels of *interclan harmony*. The only difference was found between income groups, where those who reported not having enough money for food (7.0) scored significantly lower than those who said they can afford food and clothes (8.1). The observed disparity may be attributed to the influence of economic status on social harmony¹³.

INTERCLAN PROXIMITY

Interclan proximity is generally high across the sampled districts, with an average score of 8.0. This suggests that most respondents are open to accepting individuals from clans other than their own in key roles within their communities, such as business owners or community leaders.

Figure 3. Heatmap of interclan social proximity across surveyed districts in Somalia



In Puntland, Galkayo reports the highest level of *interclan proximity*, with a score of 8.7. Notably, communities located outside the district capital in Galkayo score even higher at 9.1, indicating especially strong levels of interclan acceptance and close community ties in these areas.

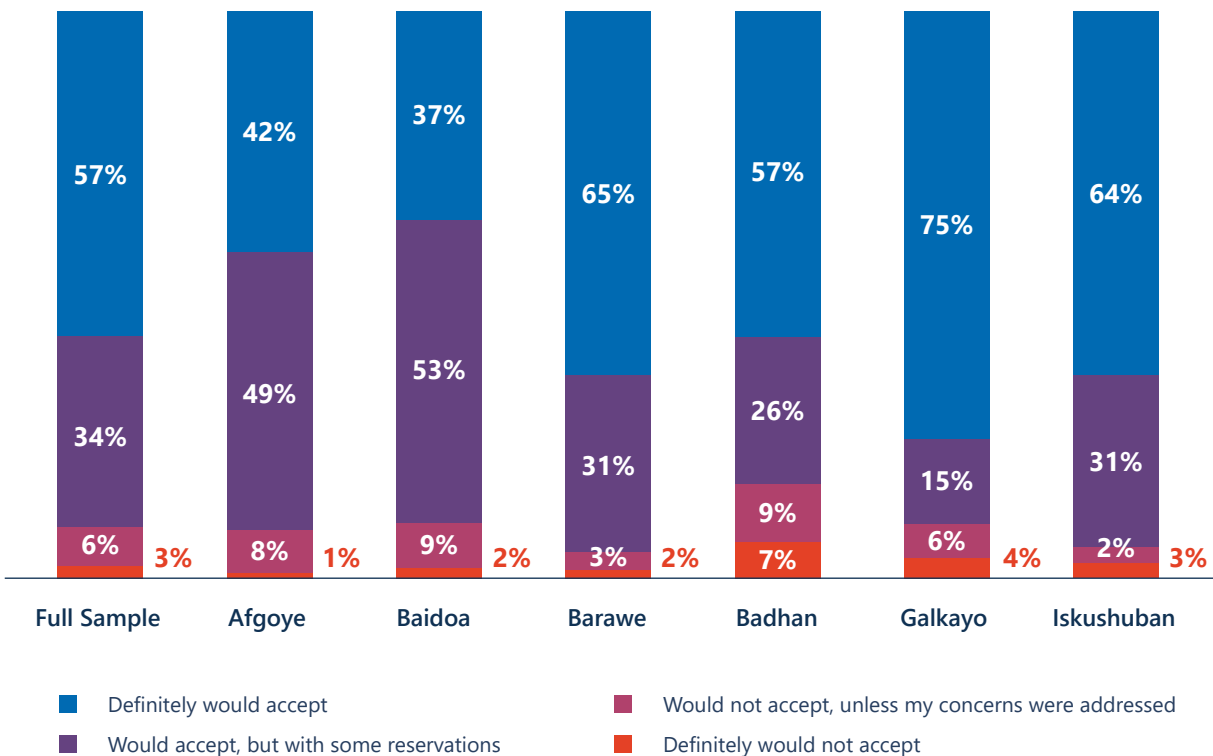
13 Research suggests that economic inequality can erode social trust and foster intergroup conflict by amplifying perceptions of injustice and competition for resources (Öke & Farah, 2024).

As our sample covered only North Galkayo, which hosts a large internally displaced population, these high levels of acceptance may also reflect the district’s experience of interclan coexistence where diverse communities, including IDPs, live side by side. The lowest score in Puntland is observed in Badhan, at 7.5, which still reflects a generally high level of Interclan Proximity.

In Southwest State, there are no significant variations between districts, with Baidoa and Afgoye both reporting scores of 7.6, while Barawe scores slightly lower at 7.1. The most significant variation is seen in areas outside the district capital in Baidoa, where the score drops to 6.5. While this is not necessarily a low score, it does point to a more cautious attitude toward the inclusion of people from other clans in visible or influential community roles.

Figures 4 and 5 present selected question items from the *interclan proximity* indicator, illustrating levels of openness to interclan participation in business and political roles across the sampled districts. Overall, respondents appear more open to interclan cooperation in economic life than in political representation. Across the full sample, 57% of respondents said they would accept someone from another clan opening a business in their community, with another 34% open to it with some reservations. Acceptance was particularly high in Galkayo (75%), Barawe (65%), and Iskushuban (64%). In districts with lower acceptance, such as Baidoa (37%) and Afgoye (42%), respondents showed only moderate openness to interclan business activity, with most saying they would accept with some reservations people from other clans opening a business in their community (Baidoa 53%, Afgoye 49%). Rejection levels were generally low across all areas.

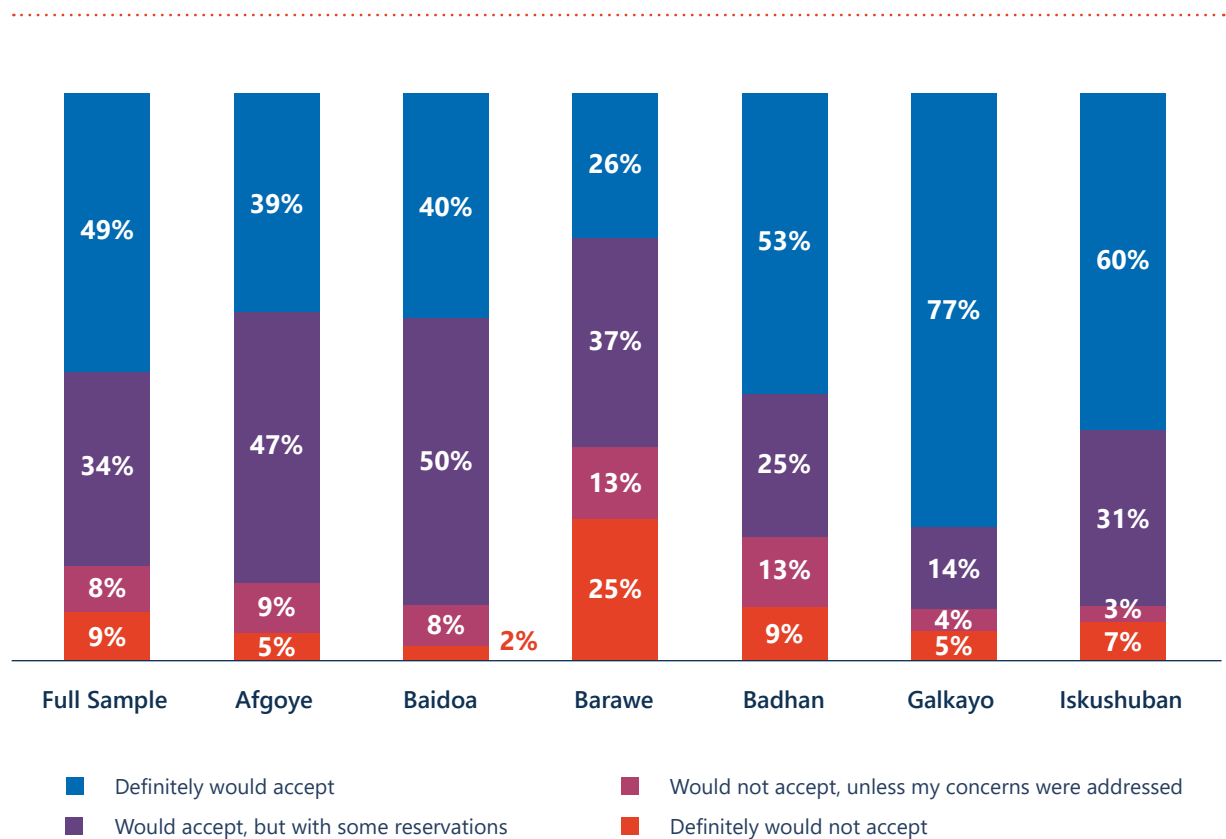
Figure 4. Percentage of people who would be open to accepting people from other clans to open a business in their community disaggregated by sampled districts



Openness to interclan leadership was more limited. While 49% of respondents said they would accept someone from another clan as a political or community leader, roughly one in five said they would not accept such a leader unless their concerns were addressed or would not accept them at all. Galkayo again showed the highest level of acceptance (77%), followed by Iskushuban (60%) and Badhan (53%). However, in Barawe, only 26% expressed acceptance, while 25% said they would not accept an interclan leader, the highest level of rejection across all districts.

The findings suggest that while interclan commerce across clan lines is widely supported, accepting Somalis from other clans as political leaders remains more contested. This reflects how clan identity continues to shape political life and the need for strategies that encourage trust and representation across clan lines.

Figure 5. Percentage of people who would be open to accepting people from other clans as a politician or community leader representing their area disaggregated across sampled districts



Overall, IDPs scored lower on *interclan proximity* compared to those who had not been displaced. This disparity may stem from the challenges IDPs face in integrating into new communities, where they often encounter social exclusion and limited access to resources.

INTERCLAN TRUST

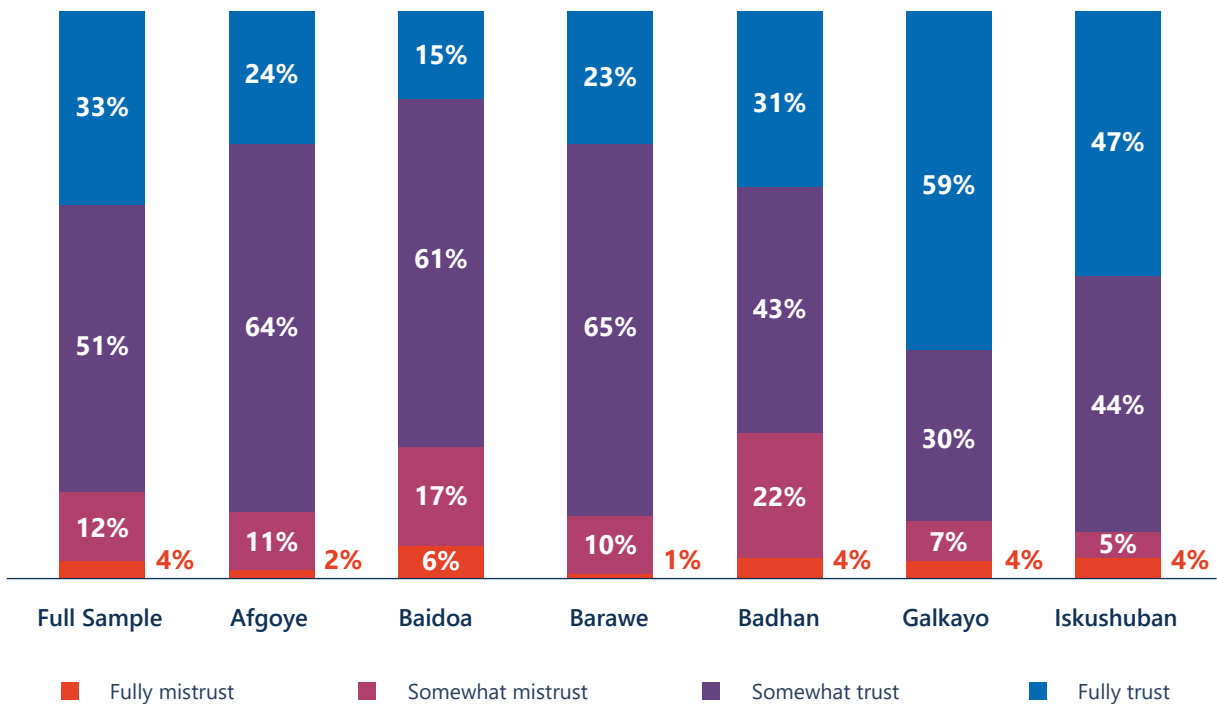
Figure 6. Scores of interclan trust per district



As shown in Figure 6, the average score for *interclan trust* stands at 7.2. Similar to *interclan proximity*, Galkayo records the highest score at 8.2; Iskushuban also scores above average (7.8), suggesting relatively high levels of trust.

In contrast, Baidoa scores the lowest at 6.2, falling below the full sample average. Other districts, including Afgoye (7.1), Barawe (7.0), and Badhan (6.8), show moderate levels of *interclan trust*.

Figure 7. Levels of interclan trust per district



Overall, most respondents express some degree of trust, with 51% reporting somewhat trusting and 33% fully trusting. A smaller share expresses negative views, with 12% somewhat mistrusting and 4% fully mistrusting.

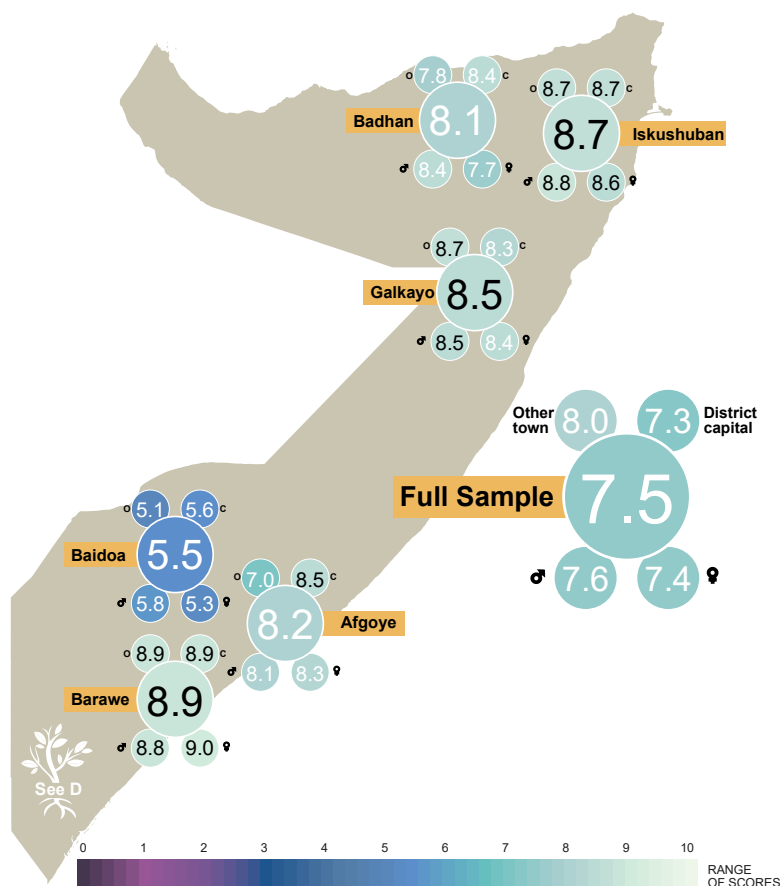
Trust levels vary across districts. Galkayo and Iskushuban report the highest levels of full trust, at 59% and 47% respectively, and low levels of mistrust. These results suggest relatively strong interclan relations in these areas. In contrast, Badhan and Baidoa show higher levels of mistrust, at 26% and 23% respectively, and lower levels of full trust.

Afgoye and Barawe display moderate levels of trust, with the majority of respondents indicating somewhat trust and relatively few expressing mistrust. **Overall, the data suggest a generally positive outlook on interclan trust, with variation between districts.**

INTERCLAN POSITIVE FEELINGS

Levels of *interclan positive feelings* are generally high, with a full sample average of 7.5. Notably, areas outside district capitals tend to report slightly higher scores than the district capitals. This trend may reflect the effects of greater clan diversity in urban centres, where increased exposure to other groups can bring both opportunities for interaction and potential for tension.

Figure 8. Heatmap of interclan positive feelings across surveyed districts in Somalia

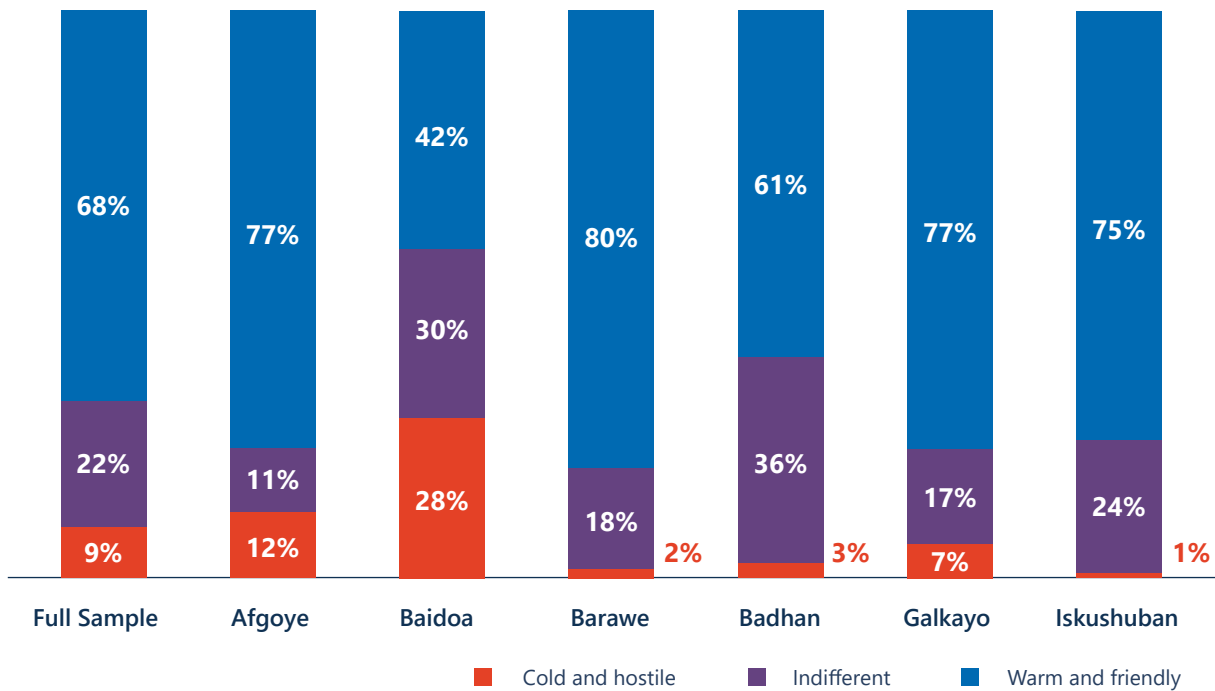


In districts such as Badhan and Afgoye, a reversed pattern is observed: positive feelings are higher within the district capitals, 8.4 in Badhan town and 8.5 in Afgoye town, compared to their surrounding areas, which score 7.8 and 7.0 respectively.

In Puntland, *interclan positive feelings* are relatively similar across districts, with Badhan scoring 8.1, Galkayo 8.5, and Iskushuban 8.7. In contrast, Southwest State displays greater variation. While Barawe and Afgoye report high levels of positive feelings toward other clans (8.9 and 8.2, respectively), Baidoa scores significantly lower at 5.5. Although this score is within the mid-range, it reflects a much higher proportion of residents who report feeling indifferent or even cold and hostile toward members of other clans.

As shown in Figure 9, Baidoa stands out for its relatively low levels of positive feelings (42%) and the highest share of respondents expressing cold and hostile attitudes (28%). An additional 30% report feeling indifferent, suggesting that a significant portion of the population in Baidoa remains disconnected from or hostile towards other clans.

Figure 9. Levels of interclan positive feelings per district



OPENNESS TO RECONCILIATION

Openness to reconciliation captures attitudes towards the possibility of repairing harm in the future. This indicator measures respondents’ willingness to reconcile in situations where a rival clan has harmed their own. It includes scenarios such as sharing grazing land or water sources, cooperating economically, or accepting apologies.

Across the full sample, the results from this indicator suggest relatively high *openness to reconciliation*, with an average score of 7.1. However, **district-level analysis reveals important regional disparities that underscore the need for localised peacebuilding approaches.**

In Puntland, patterns of *openness to reconciliation* vary significantly across districts. Galkayo scores higher than the full sample average at 8.3, with men (8.6) expressing slightly more openness than women (8.0). By contrast, Badhan (4.5) and Iskushuban (5.8) fall well below the national average. Notably, in Iskushuban, women report significantly greater openness (6.2) than men (5.4).

In Southwest State, scores are much more cohesive with very small differences between districts, with Baidoa 6.9, Afgoye 6.8, and Barawe 6.3 placing all sampled districts in SWS in the mid-range. One noteworthy finding is the difference in *openness to reconciliation* between Baidoa district capital (7.1) and areas outside of the district capital (4.9).

Figure 10. Heatmap of openness to reconciliation, measuring willingness to engage in reconciliation activities with rival clans that have previously harmed respondents' clan across sampled districts in Somalia

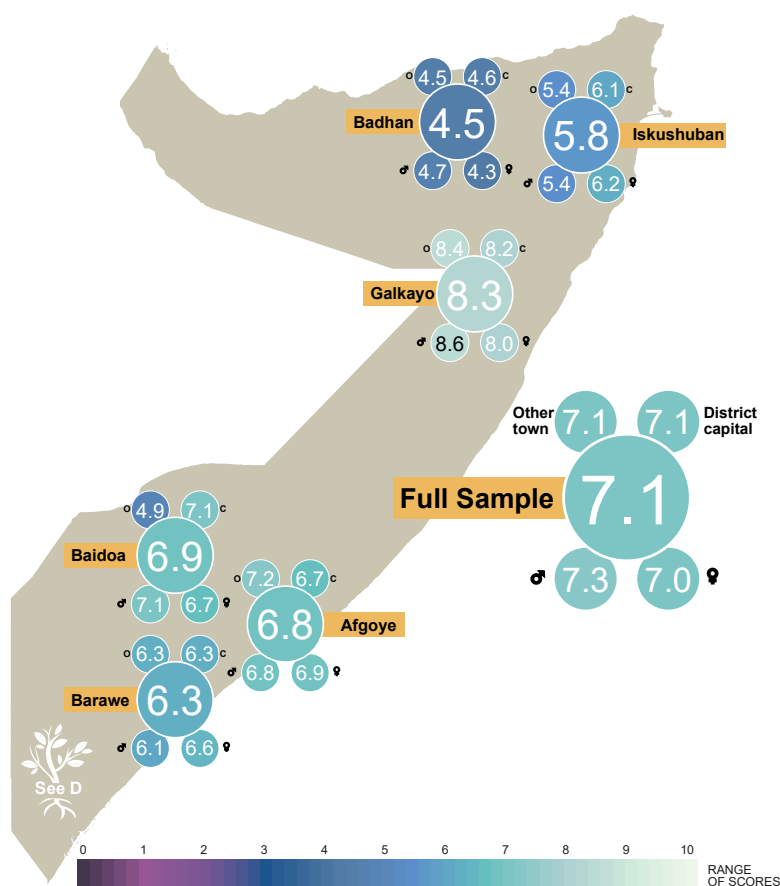


Table 1. Percentage of respondents who replied “completely unacceptable” or “somewhat unacceptable” to participating in reconciliation activities with a rival clan that has previously harmed respondents’ clans

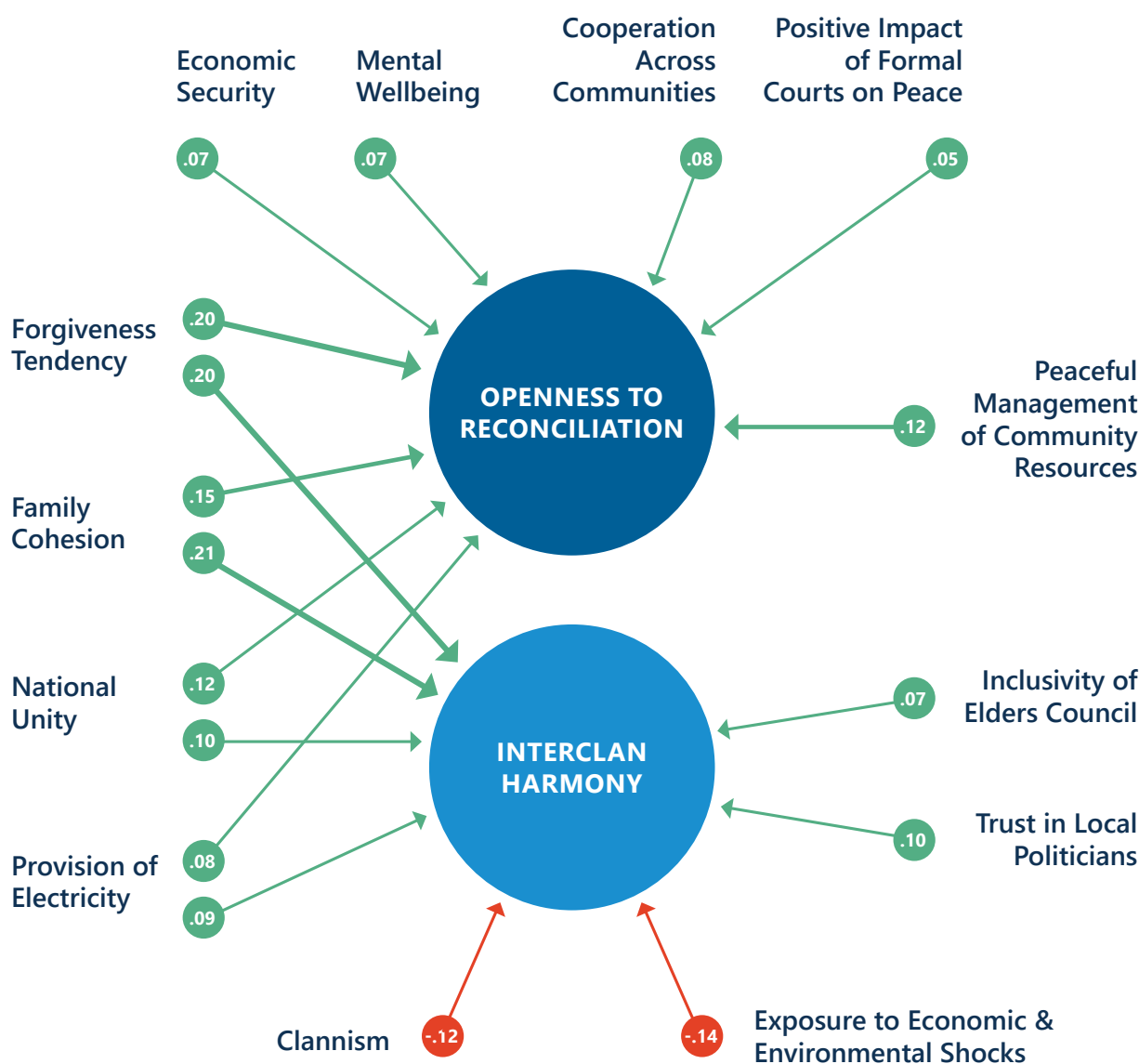
Reconciliation Activity	Full Sample	Southwest State			Puntland		
		Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
Sharing grazing land or water sources with the other clan	17%	5%	15%	16%	35%	10%	28%
Participating in a cultural gathering with the rival clan	17%	5%	15%	11%	39%	10%	29%
Visiting the settlement of rival clan members to rebuild relationships	18%	8%	14%	18%	38%	9%	25%
Doing business and trade with the rival clan	17%	4%	19%	17%	34%	9%	25%

PATHWAYS TO CONCILIATION

- **Drivers of conciliation are grouped into five themes:** Individual Attitudes & Values, Institutions & Governance, Community Relationships, Economic & Environmental Factors, and Individual Wellbeing
- **Family cohesion and forgiveness tendency are the strongest positive drivers of conciliation.** Levels of both drivers are high in the sample, though Badhan scores lower in Forgiveness Tendency (6.0) than other districts in the sample.
- **Clannism and exposure to economic and environmental shocks inhibit conciliation.** Clannism levels are quite low across the sample, suggesting that while the attitude exists and can be harmful, it is not widespread. **Afgoye** shows the highest exposure to shocks, including reduced income or job loss (87%) and droughts or late rains (76%).
- **In Puntland, interclan contact is the most influential driver of conciliation.** Yet, limited interaction remains a challenge; **39% in Badhan** and **36% in Iskushuban** report never or rarely engaging with Somalis from other clans.
- **In Southwest State, social tolerance is the strongest state-specific driver.** However, signs of “reluctant acceptance” persist, where respondents claim openness but avoid contact. In **Baidoa, 17–26%** report avoiding interaction with groups such as the Somali diaspora (26%) and people from other clans (24%).

Understanding the conditions that foster conciliation is crucial for informing effective peacebuilding strategies. The Heshiis Beeg employs a predictive model to identify the structural and attitudinal factors most strongly associated with *interclan harmony* and *openness to reconciliation*, as shown in Figure 11. This figure highlights the key entry points and barriers to promoting *interclan harmony* and *openness to reconciliation* across the full sample¹⁴.

Figure 11. Structure Equation Model (SEM) to identify drivers of openness to reconciliation and interclan harmony in the full sample



14 Green arrows indicate positive drivers and red arrows indicate negative drivers. Arrow thickness and the standardised beta weights shown next to each arrow reflect the strength and direction of the relationship between each driver and the outcome, with larger values indicating stronger influence. Practitioners may prioritise interventions targeting drivers with the largest effect sizes. The model controls for gender, age, urbanity, education, and district (CFI = 0.98; TLI = 0.93; R² Interclan harmony = 0.31; R² Openness to reconciliation = 0.39).

In this model, **two factors stand out as particularly powerful: *forgiveness tendency* and *family cohesion***, both of which show strong positive effects on conciliation. A second tier of drivers, such as *national unity*, *peaceful management of community resources*, and *mental wellbeing*, has more modest but still meaningful effects. Beyond these, a number of factors make smaller contributions, such as *provision of electricity* or the *positive impact* of courts on peace. The model also highlights barriers to conciliation. In particular, ***clannism* and *exposure to economic and environmental shocks* show significant negative effects on the two outcomes of conciliation.**

To help interpret the findings, this section organises drivers of *interclan harmony* and *openness to reconciliation* into five thematic categories: (i) Individual Attitudes and Values; (ii) Institutions and Governance; (iii) Community Relationships; (iv) Economic and Environmental Factors; and (v) Individual Wellbeing.

INDIVIDUAL ATTITUDES & VALUES

Interclan conciliation in Somalia is shaped by several factors that surround individual attitudes and values. Among these, *forgiveness tendency* stands out as the most influential. **Individuals who exhibit a greater capacity for forgiveness are significantly more open to reconciliation and score higher in *interclan harmony*.** This highlights the central role of emotional and interpersonal processes in building peaceful coexistence. *Forgiveness tendency* levels overall are high at 7.5 at full sample level.

On Forgiveness, in Puntland there are large variations across districts with Galkayo scoring the highest across all sampled districts (8.5) while Badhan scores the lowest (6.0). Moreover, in Badhan, women score significantly lower (5.2) than men (6.4). Iskushuban scores below the full sample average (6.7), with women again scoring lower (6.0). These patterns are reflected in the bar chart below, where 55% of respondents in Badhan and 63% in Iskushuban strongly or somewhat agreed with the statement: "It is good to forgive, even if those that harmed us do not apologise/repent." Given that forgiveness is one of the strongest drivers of both *interclan harmony* and *openness to reconciliation* in the model, these results suggest that targeted efforts to strengthen forgiveness in Badhan are critical for improving overall conciliation outcomes.

In contrast, Southwest State shows less variation across districts compared to Puntland. Baidoa records the lowest score (7.1), compared to Barawe (8.3) and Afgoye (8.0). Within Baidoa, *forgiveness tendency* levels are even lower in areas outside the district capital (6.0) than in the capital itself (7.2). Moreover, in Baidoa, one in four respondents strongly or somewhat disagree with the statement: "The only way to overcome a bad event is to let go of the past and forgive those that harmed us."

Figure 12. Heatmap of forgiveness tendency scores across sampled districts in Somalia

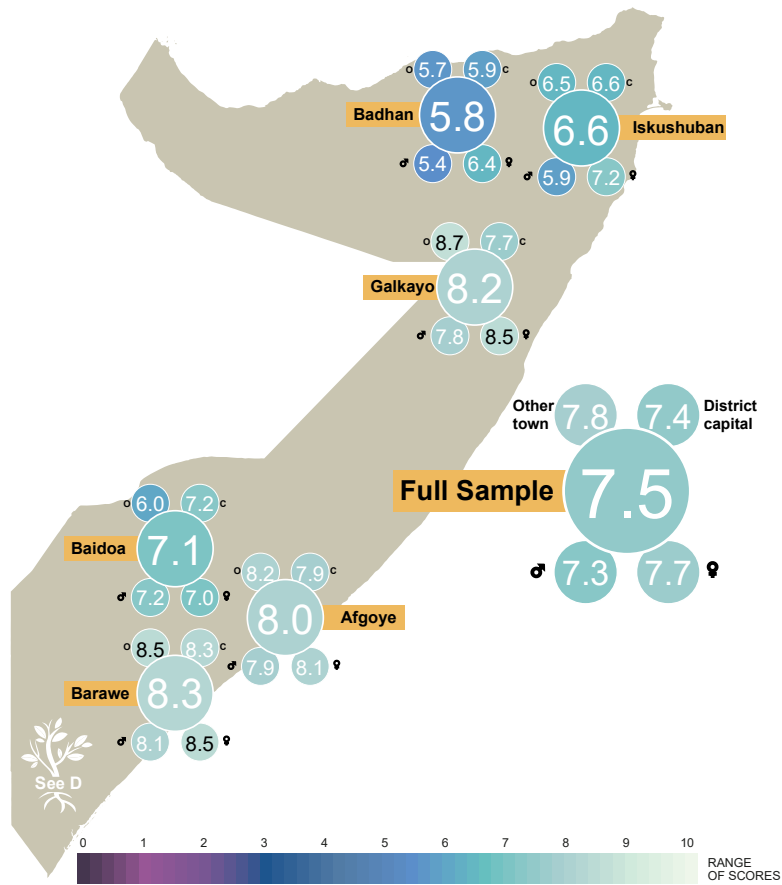
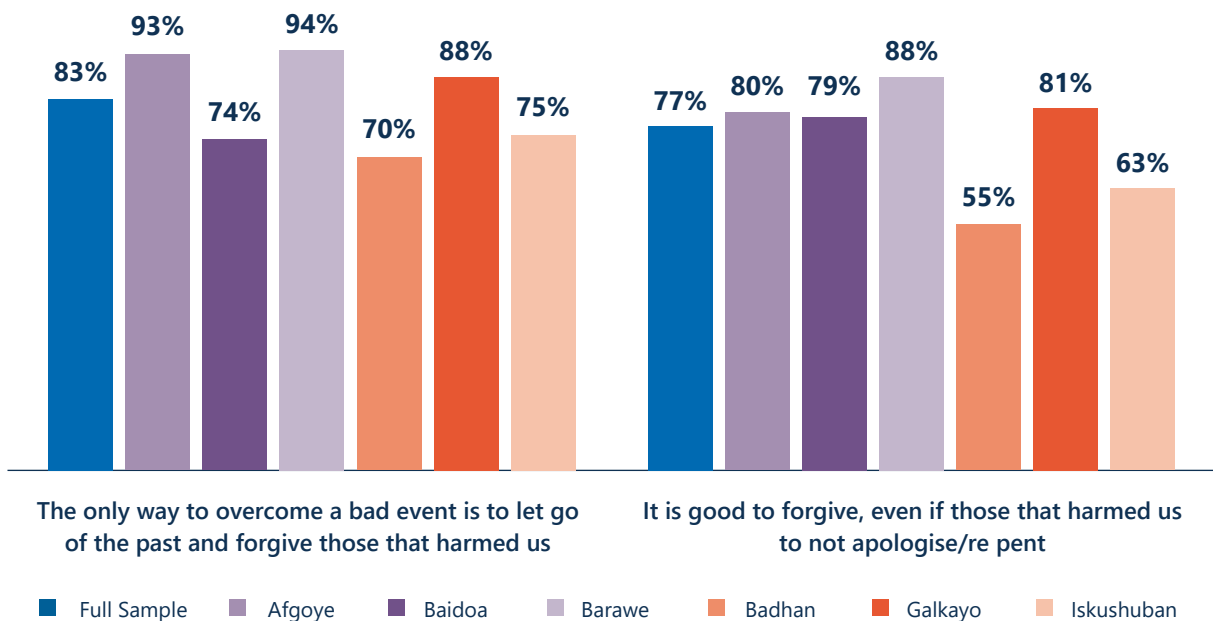


Figure 13. Percentage of respondents who replied “strongly agree + somewhat agree” to forgiveness statements per district



Another individual value that is found to be a driver of both *interclan harmony* and *openness to reconciliation* was a sense of *national unity*, feeling connected to Somalia as a nation. This suggests that **inclusive nation-building efforts rooted in national interests over clan interests and a shared Somali identity can play a vital role in supporting conciliation**. Table 2 shows that most people across all sampled districts completely or somewhat agree with statements related to *national unity*, although agreement levels in Badhan are slightly lower than in other districts in the sample.

Table 2. Percentage of respondents who replied “strongly agree” to national unity statements per district

	Full Sample	Southwest State				Puntland	
		Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
Somali people should feel more connected to their Somali identity rather than their clan identity	89%	94%	87%	96%	76%	92%	89%
National interests are more important than clan interests	88%	85%	88%	94%	74%	92%	90%
Our leaders should focus on Somalia as a whole, rather than just their clans or states	89%	94%	87%	96%	76%	93%	92%
I feel that I would be welcomed if I moved to another state in Somalia for work or education	83%	87%	76%	84%	68%	89%	90%

Under individual attitudes and values, *clannism*, or the belief that one’s own clan is superior to others, is found to be a significant negative driver of *interclan harmony*. According to the findings, *clannism* levels are quite low across the sample, suggesting that while the attitude exists and can be harmful, it is not widespread.

Table 3. Percentage of respondents who replied, “somewhat acceptable” or “absolutely acceptable” to clannism items per district

	Full Sample	Southwest State				Puntland	
		Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
It is important to defend people of our clans, even if they do something wrong	11%	22%	14%	8%	7%	6%	12%
It is important that people from my clan hold all the power in this area	15%	23%	15%	18%	14%	12%	21%

	Full Sample	Southwest State			Puntland		
		Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
Other clans of Somalia should step back and let us make decisions about the future of this state and the country	14%	17%	12%	12%	14%	15%	21%
I think people from other clans should leave this area, and leave it to my clan	12%	16%	12%	12%	11%	11%	13%
When someone from another clan kills a member of our clan, we should hold the whole clan responsible	13%	18%	15%	12%	13%	10%	11%
It is natural for a police or army officer to disobey orders, if they come in conflict with his clan's interest	13%	20%	16%	14%	13%	8%	11%

INSTITUTIONS & GOVERNANCE

Table 4. Scores (out of 10) of drivers of conciliation under Institutions & Governance theme disaggregated by gender, age and district

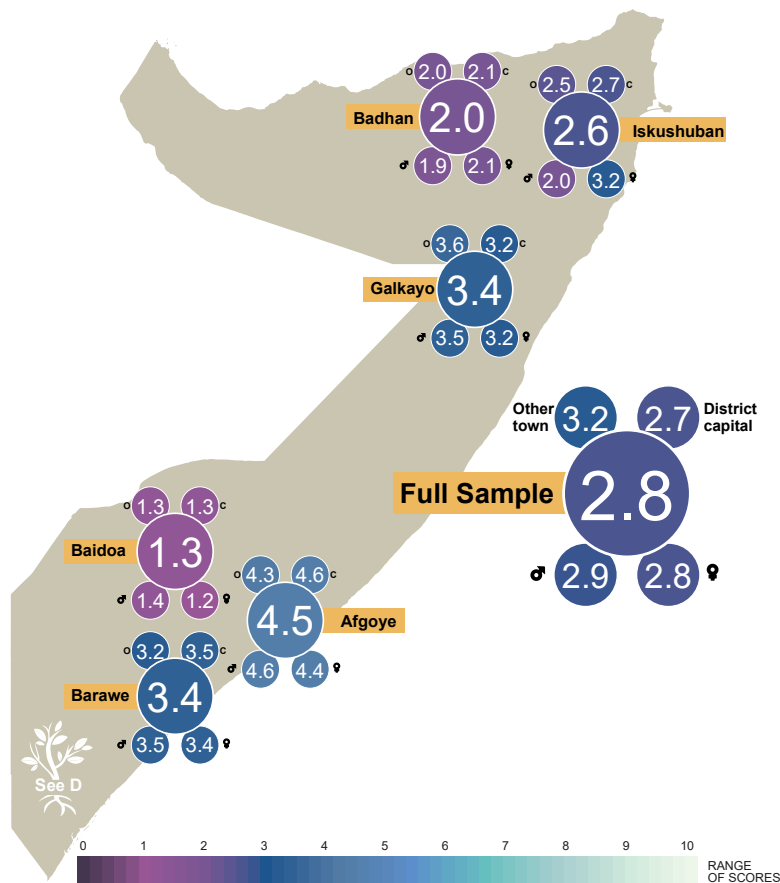
	Inclusivity of Elders Councils	Trust in Local Politicians	Positive Impact of Formal Courts on Peace
Male	3.7	5.2	7.6
Female	2.6	5.8	8
18–26	2.2	5.7	8.2
27–40	3.1	5.6	7.7
41–54	3.8	5.5	7.3
55+	4.3	4.9	7.8
Afgoye	3.9	4.4	6.8
Baidoa	1.6	6.7	7.1
Barawe	2.7	3.8	7.2
Badhan	2.9	4.9	7.9
Galkayo	3.8	5.2	8.6
Iskushuban	4.9	7.1	8.7

Several drivers were found to be relevant for conciliation relating to institutions and governance, though effect sizes were relatively smaller compared to some other themes. *Inclusivity in elders' councils* is found to be a relevant driver. People who perceive these traditional decision-making bodies as inclusive are more open to reconciliation, although young people report that they feel excluded from such spaces, limiting their broader potential impact.

For *interclan harmony*, *trust in local politicians* is found to be a positive driver. For *openness to reconciliation*, *positive impact of formal courts on peace* is a positive driver. Respondents who believe that formal courts play a strong role in promoting peace and resolving conflicts tend to be more open to conciliation. Perceptions of the courts' impact vary across districts, with Afgoye recording the lowest score (6.8), and Galkayo (8.6) and Iskushuban (8.7) reporting the highest score.

COMMUNITY RELATIONSHIPS

Figure 14. Heatmap of cooperation across communities across sampled districts in Somalia



Under community relationships, *cooperation across communities* emerges as a positive driver of *openness to reconciliation*. This indicator reflects how often respondents' communities engage with nearby communities through joint farming and herding, business partnerships, shared events and festivals, and intercommunity marriages, and measures the strength of cohesion, cooperation and solidarity between communities.

Cooperation across communities scores are very low across all sampled districts with a full sample average of 2.8 with the lowest score in Baidoa (1.3) and Badhan (2.0). These low levels suggest limited interaction and interdependence between neighbouring communities, which may reduce opportunities for trust-building and positive contact. Creating opportunities for cooperation across neighbouring communities may be an important step in improving *openness to reconciliation*.

Another community-related driver of *openness to reconciliation* is **peaceful management of community resources**, with a strong effect size. *Peaceful management of communal resources* indicator shows notable variation across districts, with the highest score in Iskushuban (7.6) and the lowest in Badhan and Afgoye (both 3.4), compared to the full sample average of 4.6. Disputes over communal water sources are particularly high in Badhan (45%) and Galkayo (46%), conflicts over shared grazing areas are especially frequent in Afgoye (39%), Badhan (46%) and Galkayo (56%), while disputes over communal crop fields are prominent in Afgoye (31%), Badhan (44%) and Galkayo (31%). Addressing these localised flashpoints is key to improving openness to reconciliation.

Figure 15. Heatmap of peaceful management of community resources scores across sampled districts in Somalia

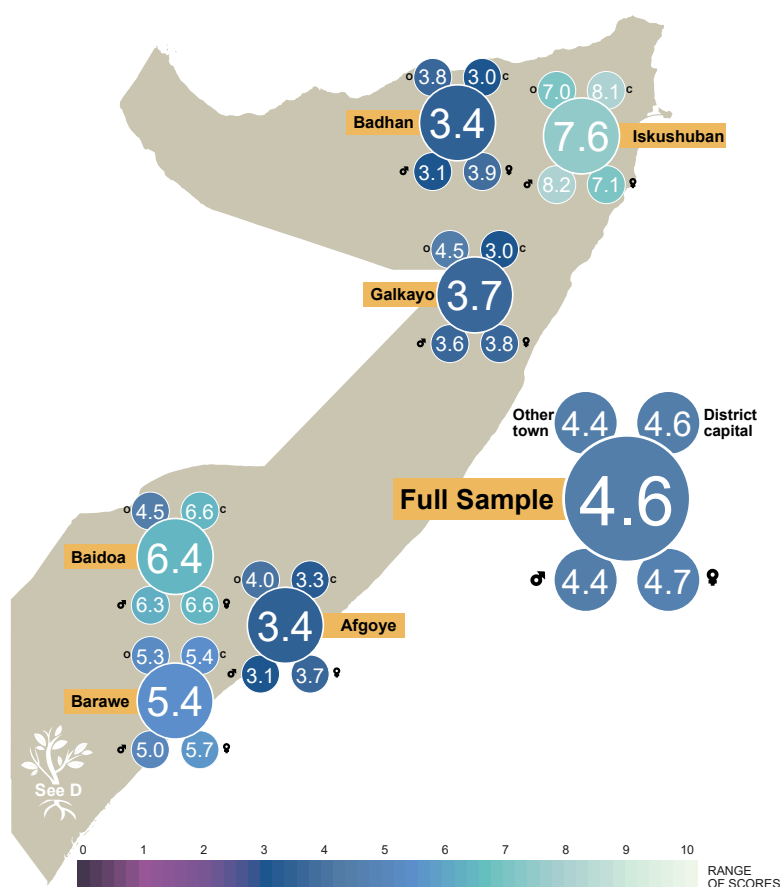


Table 5. Percentage of respondents who reported frequent conflict and disputes over different community resources per district

	Full Sample	Southwest State			Puntland		
		Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
Shared grazing areas for livestock	29%	39%	6%	14%	46%	56%	15%
Communal crop fields	21%	31%	3%	9%	44%	31%	19%
Communal water sources	24%	27%	6%	11%	45%	46%	14%

ECONOMIC & ENVIRONMENTAL FACTORS

Exposure to economic and environmental shocks is found to be a negative driver of interclan harmony. Compared to non-displaced persons (5.1) and returnees (5.5), these challenges are especially pronounced among IDPs (6.6) for whom vulnerabilities are compounded by displacement and insecurity. The data show that such shocks are widespread, though their prevalence varies significantly across districts. **Afgoye stands out with the highest reported exposure across nearly all categories of shocks**, including reduced income or loss of employment (87%) and droughts or late rains (76%).

Economic security plays a positive role, indicating that individuals who feel economically stable are more open to reconciliation.

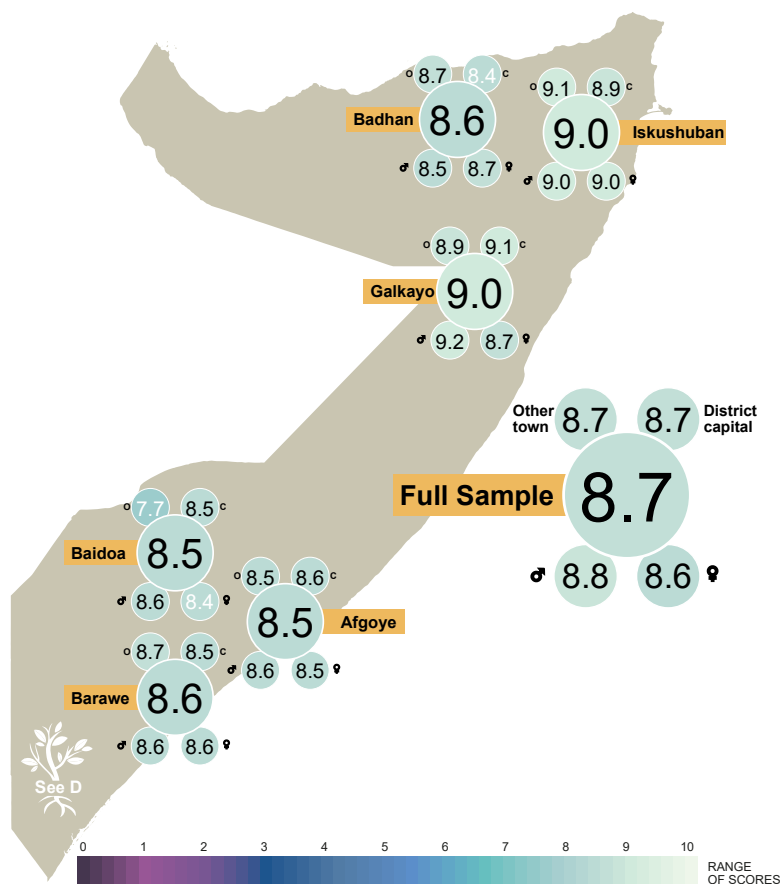
Table 6. Percentage of respondents who reported a big negative impact of various environmental and economic shocks per district

Exposure to Environmental Shocks which had a "big negative impact" on your household in the last 12 months?	Southwest State			Puntland		
	Afgoye	Baidoa	Barawe	Badhan	Galkayo	Iskushuban
Droughts or late rains	76%	58%	25%	30%	37%	51%
Floods or extreme weather	76%	53%	11%	11%	25%	24%
Crop loss (disease, pests)	74%	56%	24%	11%	25%	24%
Livestock loss (death, looting)	67%	48%	25%	15%	29%	30%
Reduced income or loss of employment	87%	60%	51%	51%	59%	71%

INDIVIDUAL WELLBEING

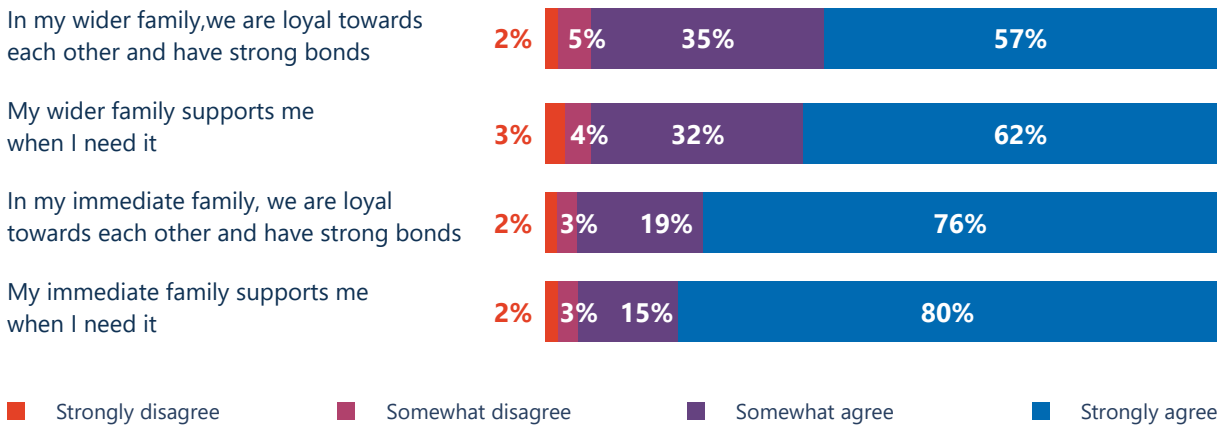
For individual wellbeing, *family cohesion* is found to be a strong positive driver of conciliation, where those who feel supported by both their immediate and extended families are more likely to have harmonious relationships with members of other clans and are more open to conciliation. *Family cohesion* levels are quite high across the full sample with an average of 8.7, and the vast majority of respondents agreeing or strongly agreeing with statements related to mutual care and support.

Figure 16. Heatmap of family cohesion scores across sampled districts in Somalia



Mental wellbeing also emerges as a positive driver of conciliation in Somalia, although not as strong as *family cohesion*. Levels of *mental wellbeing* are lower among internally displaced persons (IDPs) (6.3) compared to non-displaced respondents (7.1). Notably, 24% of IDPs report *never or rarely* being able to deal with problems well, compared to 11% among non-displaced respondents.

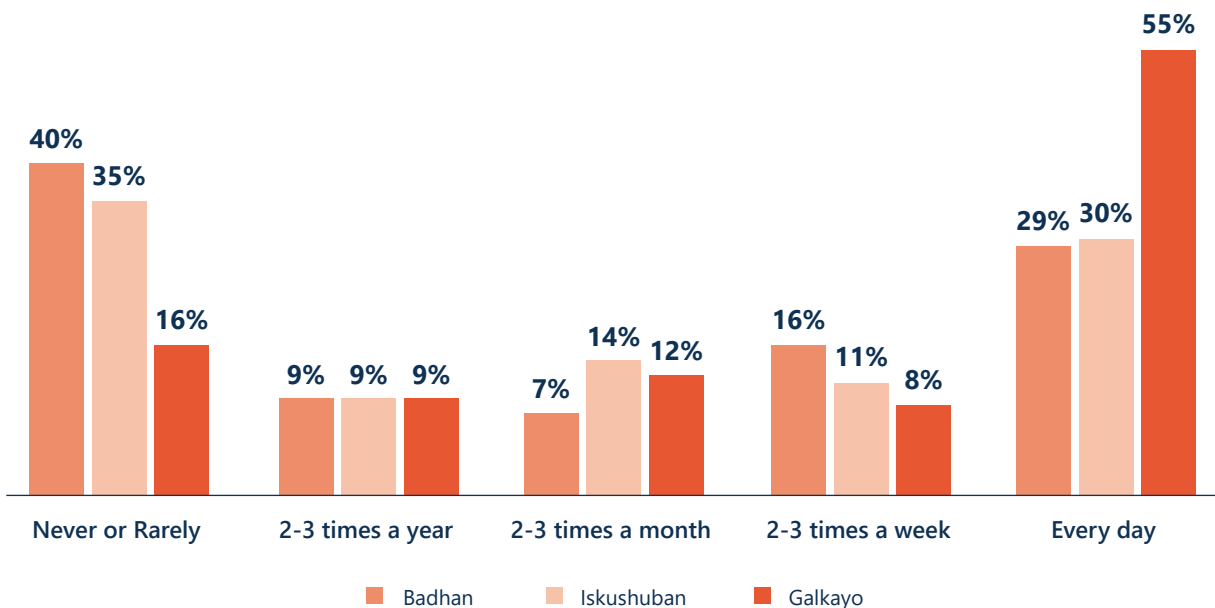
Figure 17. Full sample frequencies of family cohesion



DRIVERS OF CONCILIATION IN PUNTLAND & SOUTHWEST STATE

Reconciliation dynamics in Somalia are highly context-specific, shaped by local grievances, political climates, and patterns of resource use. This section examines state-level drivers of conciliation to guide geographically tailored approaches.

Figure 18. Percentage of respondents in Puntland who reported having meaningful contact with Somalis from other clans “Never or Rarely”, “2-3 times a year”, “2-3 times a month”, “2-3 times a week”, “Every day”



Several key drivers emerge in Puntland, most notably *interclan contact* plays a crucial role as a positive driver of both *interclan harmony* and *openness to reconciliation*. The data show that in some districts, some residents report little to no such contact, 39% in Badhan and 36% in Iskushuban say they never or rarely interact with Somalis from other clans, compared to just 14% in Galkayo.

Personal security, the perception of being safe in one's immediate environment, is another significant driver of conciliation for Puntland. Where people feel secure, they are more open to reconciling past grievances and more likely to report harmonious interclan relations. Across the sampled Puntland districts, feelings of safety vary considerably. Iskushuban reports the highest levels of personal security, with 69% feeling safe from violence in daily life and 63% confident in local authorities or police to protect them. Galkayo also shows relatively high levels of perceived safety, particularly for travelling to other districts (67%). In contrast, **Badhan consistently reports lower levels of personal security, with only around a third feeling safe in daily life (32%) or walking alone at night (34%).**

Table 7. Percentage of respondents in Puntland who “strongly agree” to personal security items

	Puntland	Badhan	Galkayo	Iskushuban
Feel safe from violence in your daily life	38%	32%	54%	69%
Feel safe walking alone in the street at night	37%	34%	52%	54%
Feel safe travelling to other districts	41%	40%	67%	53%
Feel safe travelling to other states	30%	31%	45%	55%
Feel confident in the ability of local authorities or police to protect you from violence	39%	43%	57%	63%

In Southwest State, *social tolerance* is a very strong driver of both *openness to reconciliation* and *interclan harmony*. Individuals who express greater tolerance toward other groups shown in the Table 8 below are more likely to be open to reconciliation and to report greater harmony with other clans. While most respondents in Southwest State express acceptance of various social groups, the data reveal trends of “reluctant acceptance,” where people say they would accept others in the community but avoid communication with them. This pattern is most visible in Baidoa, where between 17% and 26% of respondents report avoiding interaction with certain groups, including the Somali diaspora (26%), people from clans other than their own (24%), and people from clans associated with specific occupations (24%). In contrast, Barawe consistently records the lowest levels of avoidance, ranging from 3% to 19% depending on the group, while Afgoye falls in between.

Table 8. Percentage of respondents in Southwest State who replied “I would accept them in my community but avoid communicating with them” to different groups

	Afgoye	Baidoa	Barawe
IDPs	16%	23%	5%
People from clans other than my own	18%	24%	7%
People from clans associated with occupations (e.g.gabooye, tumal)	15%	24%	8%
People with disabilities	7%	19%	3%
Members of groups in different religious sects	12%	17%	19%
People from clans associated with lower income (e.g., Boni)	15%	23%	5%
Somali diaspora	16%	26%	5%

CONCLUSIONS AND RECOMMENDATIONS

Conciliation is shaped by individual attitudes and values, effective and trusted institutions, positive community relationships, economic and environmental conditions, and individual wellbeing. Among these, *family cohesion* and *forgiveness tendency* emerge as the strongest drivers, highlighting the importance of interpersonal and familial dynamics.

Variations across states highlight the need for context-specific approaches to conciliation. In Puntland, interclan contact and personal security are key drivers, while in Southwest State, social tolerance plays a central role.

National unity is a key driver of conciliation and scores highly across the sampled districts. Translating this finding into actionable recommendations to strengthen Somali national identity over clan-based identities remains challenging, highlighting the need for further research and targeted interventions.

Forgiveness tendency drives *openness to reconciliation* and harmonious interclan relations. Forgiveness scores are generally high across Somalia and should be continued and encouraged.

- **Donors and government authorities:** Ensure programme design and government-led conciliation efforts integrate processes that acknowledge and address grievances into the larger conflict mediation approach.
- **Program implementation:** Design activities that target this tendency through approaches such as community-led trauma awareness and healing, communal storytelling and dialogue initiatives and focus on victim-support from community leaders.

Family cohesion is a strong driver of conciliation, and scores are generally high nationwide. Identifying and supporting vulnerable families can contribute to conciliation.

- **Donors and government authorities:** Invest in family support programmes that build trust and care.
- **Local organisations:** Identify vulnerable families and run community interventions to reinforce internal cohesion.

Exposure to environmental shocks continues to undermine interclan relations; inclusive resource management fosters harmony and reconciliation between communities. Competition over grazing land, water, and crops undermines relations in areas such as Afgoye and Badhan.

- **Donors and government authorities:** Focus on what policies and processes could be improved to ensure early warning data on environmental shocks can be regularly and consistently shared with state, district, and community authorities. Leverage and integrate (to the degree possible) existing programmes with early warning data with activities to operationalize response and emergency plans.
- **Local organisations:** Mediate local disputes and promote dialogue on fair resource sharing.

Inclusivity in elder's councils enhances *interclan harmony*. Inclusivity should be actively promoted to ensure that all marginalised groups are represented, with specific attention to youth, who frequently feel excluded from decision-making processes.

- **Donors and government authorities:** Prioritise youth in programmes to identify ways to include youth in existing governance mechanisms and target support to existing youth councils or other similar organisations.
- **Program implementation:** Design activities that encourage inter-generational dialogues to connect and encourage youth and elder engagement on community issues.

Interclan contact is a very strong driver of *interclan harmony* and *openness to conciliation* in Puntland, residents in Badhan and Iskushuban report little or no contact with other clans.

- **Government authorities:** Promote inclusive policies and engagement mechanisms to increase contact.
- **International organisations and funding partners:** Support programmes that facilitate sustained interclan interaction.
- **Local organisations:** Organise community dialogues, joint livelihoods, cultural events, and inter-district exchanges¹⁵.

Social tolerance is a positive driver of conciliation for Southwest State. Strengthening tolerance towards different groups, including the Somali diaspora and people from other clans is important for fostering conciliation in Southwest State.

- **Donors and government authorities:** Broaden conciliation approaches beyond just mediation of a specific conflict and focus further sustainability and long-term efforts on building inter-community cohesion, trust-building, and interactions¹⁶.
- **Program implementation:** Design creative activities that focus on changing attitudes and behaviors towards different communities which could include cross-communal activities like arts, sports, and culture, and ways to include youth exchanges utilizing social media.

15 This recommendation was developed and endorsed by local leaders during the validation workshop held in Garowe in August 2025.

16 This recommendation was developed and endorsed by local leaders during the validation workshop held in Baidoa in August 2025.

CHAPTER 2

STABILITY: FACTORS FOR SAFE AND PEACEFUL COMMUNITIES

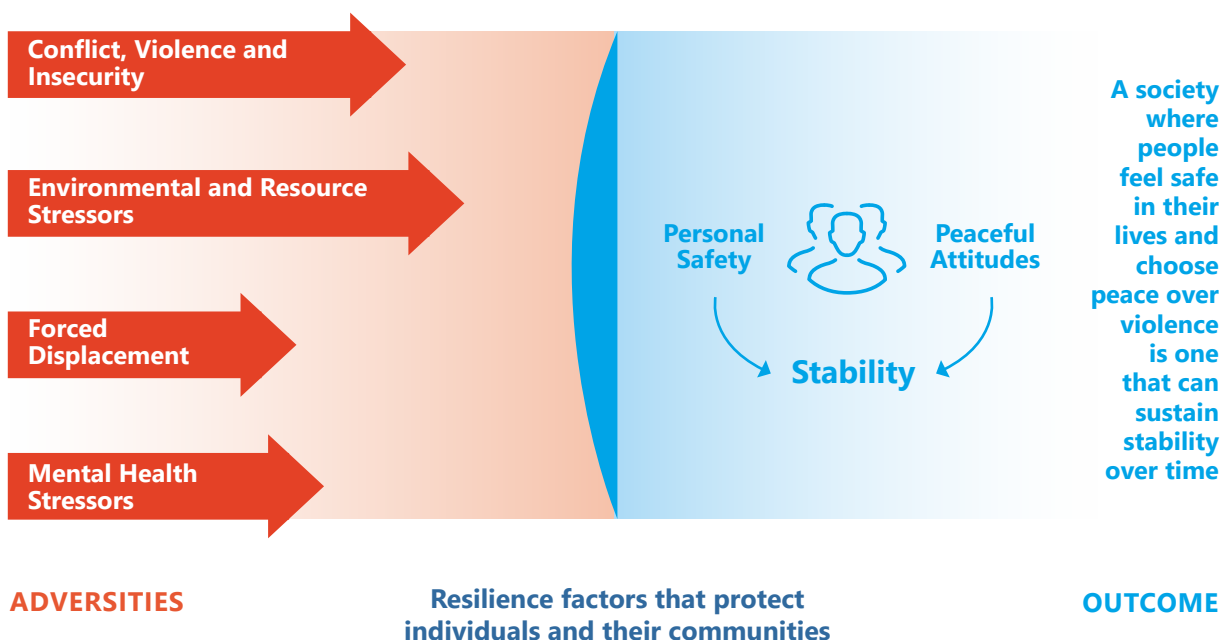
CHAPTER IN BRIEF:

- **Feeling safe and acting peacefully are essential conditions for stability.** In the full sample, 31% of respondents do not feel safe walking alone at night, and 43% agree that revenge is the best solution to a murder if the victim's family demands it.
- **Stability in Somalia is rooted in resilience factors such as conscientious leadership, the presence of peace and governance structures, and positive intergroup relations.** However in Puntland, 38% report the district committee takes their views into account, and in Southwest State, half report formal courts contribute to peace and conflict resolution.
- **In Puntland, mental health and economic stability are resilience factors, while in Southwest State, a peaceful environment is a resilience factor.** In Puntland, where 20% of people do not feel close to others and 22% report being unable to afford food, strengthening mental wellbeing and reducing poverty are key elements in building stability. In Southwest State, stability is also affected by the presence of drugs, criminal groups, and weapons, with 27% of respondents reporting easy access to weapons.

In the Heshiis Beeg framework, stability is understood not only in terms of how institutions function but also in how people in Somalia experience their daily lives. This chapter focuses on two essential dimensions of that lived experience: *personal safety*, or the extent to which people feel protected from threats and harm in their daily life, and *peaceful attitudes*, defined as people’s openness to coexist and resolve disputes without resorting to violence or revenge. These two outcomes are closely linked: *personal safety* reflects the strength of institutions and the ability of communities to prevent harm, while *peaceful attitudes* shape how individuals respond to conflict. Together, they provide the foundations for stability in Somalia.

Figure 19 illustrates this approach. While both *personal safety* and *peaceful attitudes* contribute to stability, individuals and communities in Somalia face persistent adversities that undermine these two outcomes. Since these adversities cannot be entirely eliminated, it is important to identify the factors that make individuals resilient (resilience factors), allowing them to feel safe and choose peaceful responses. To inform efforts on stability, this chapter focuses on the results of two resilience models. The first model presents the resilience and fragility factors of *personal safety*, factors that make people feel safe within their communities. The second model does the same for *peaceful attitudes*, highlighting the factors that encourage people to respond peacefully rather than with violence.

Figure 19. Diagram showing the structure of the resilience analysis to build stability around personal safety and peaceful attitudes



WHAT ARE THE LEVELS OF PERSONAL SAFETY AND PEACEFUL ATTITUDES?

- 31% of respondents do not feel safe walking alone at night, and 43% agree that revenge is the best solution to a murder if the victim’s family demands it.
- Experiencing displacement and the district of residence play a major role in shaping individual experiences of safety and peacefulness.

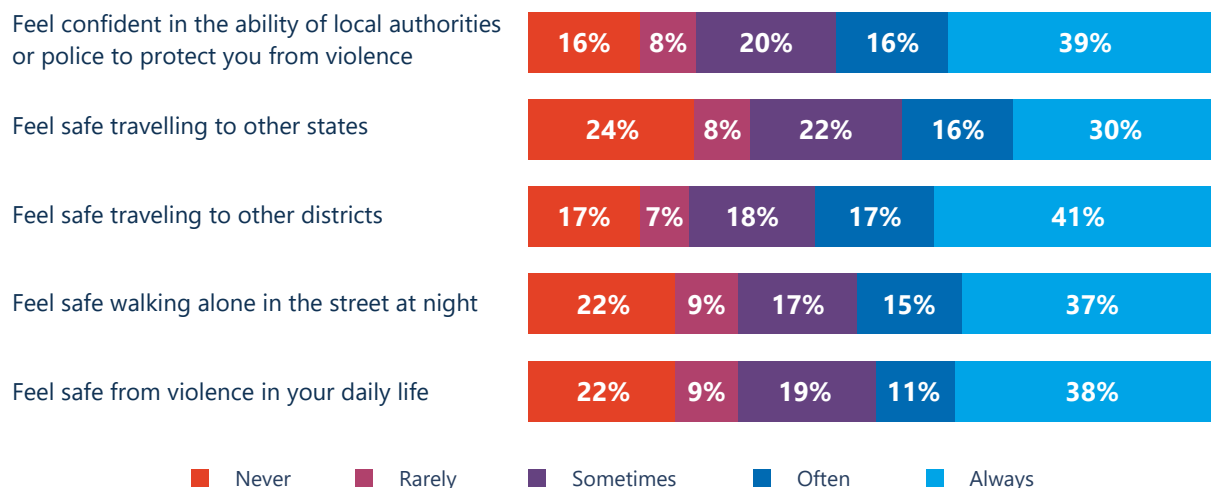
PERSONAL SAFETY

Figure 20 shows that only 4 in 10 people report feeling safe from violence in their daily life, including walking alone in the street at night, traveling to other districts, and confident in the role of authorities to protect them from violence. However, 31% don’t feel safe walking alone in the street at night, or from violence in their daily life, and 32% of respondents don’t feel safe traveling to other states. The data also shows that experiences of safety are very diverse across districts. *Personal safety* is significantly lower in Afgoye (3.7) compared to the full sample (6.0), but higher in Iskushuban (8.0), where 69% feel safe from violence in their daily life (Figure 21).

Personal safety (Figure 21) is lowest for women in Afgoye (3.4), where only 19% of women feel safe from violence in their daily lives, contrasting with the experience of women in the full sample (41%).

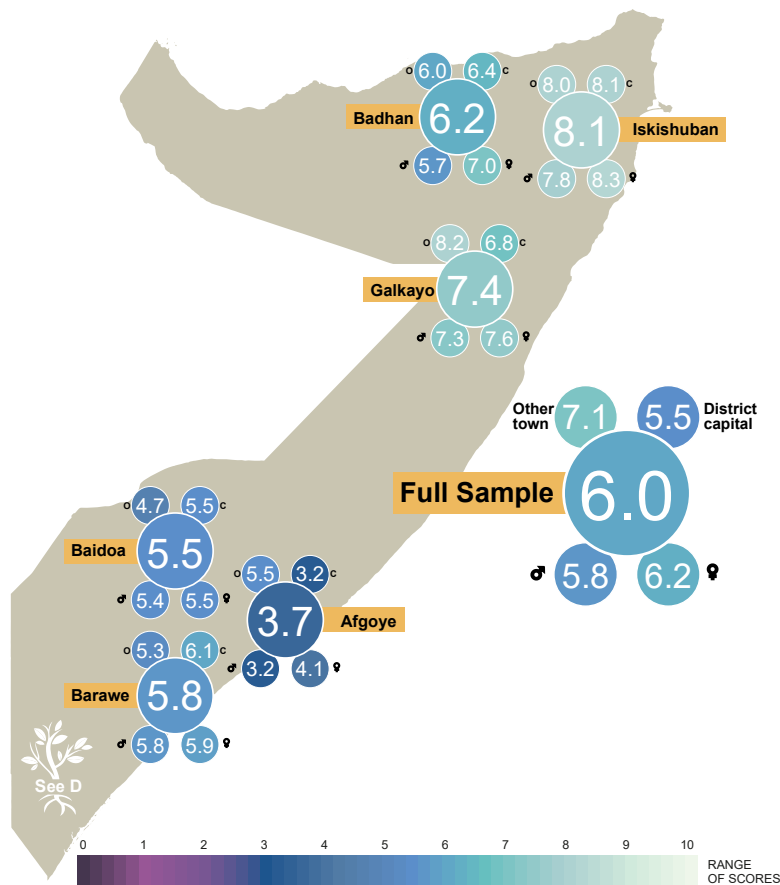
Figure 20. Percentage of how often respondents feel safe in various aspects of their daily lives

Think about your everyday life where you live, to what extent do you...



Moreover, women in Badhan (5.4) and Iskushuban (7.8) feel less safe compared to men (6.9 and 8.2 respectively). This highlights the vulnerabilities that women in Somalia face when it comes to safety.

Figure 21. Heatmap of personal safety scores across sampled districts in Somalia

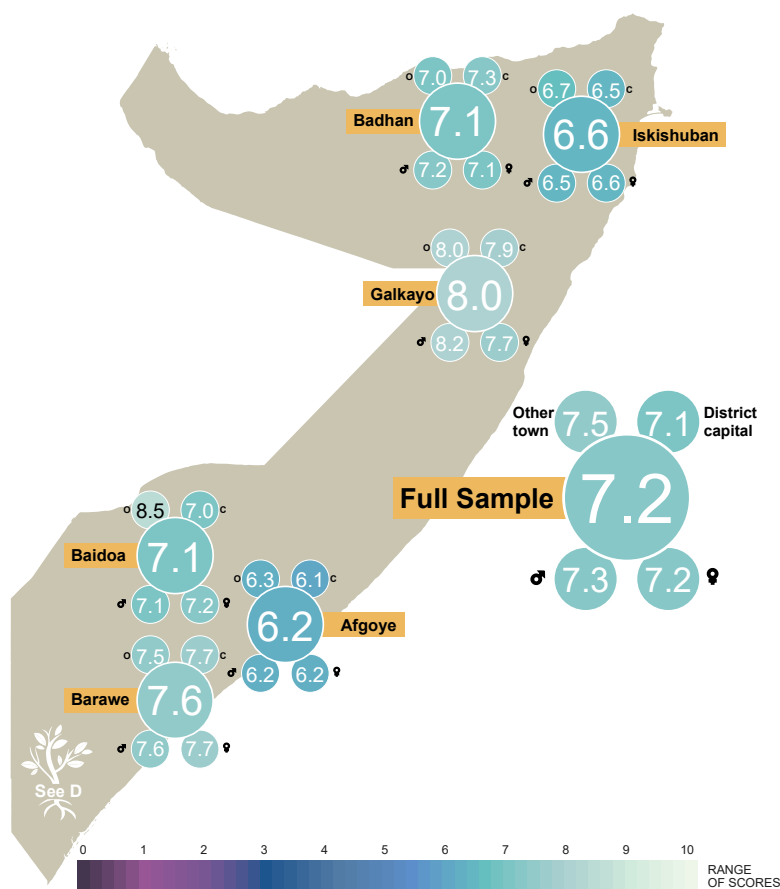


PEACEFUL ATTITUDES

Peaceful attitudes reflect individuals' likelihood to oppose engaging in different types of clan-based violence. *Peaceful attitudes* (Figure 22) has a score of 7.2, and there's not a large variation in its levels across districts, with lower scores in Afgoye (6.2).

When looking at this number more closely, results show that individuals are more likely to seek justice through different courts when someone engages in land grabbing or takes livestock from their land (48%) or kills a close relative (47%) or someone from their subclan (45%) (Figure 23). A smaller share of people (19%, 7% and 16% respectively) would forgive the perpetrators if they repent and apologize. Results also show a higher tendency to seek revenge in cases of murder.

Figure 22. Heatmap of peaceful attitudes scores across sampled districts in Somalia



Only 16% of respondents say they would do the same to aggressors if they kill a close relative or someone from their subclan. Additionally, 43% agree that revenge is the best solution to a murder if the family of the victim requires it (Figure 24). This is significantly higher in Galkayo (60%).

While most respondents think it's unacceptable to hold the whole clan responsible when a member of another clan kills someone from their clan (87%), 13% think this is acceptable (Figure 25). These results suggest that people in Somalia tend to respond with forgiveness or seek justice when being victimized. Revenge and the use of violence is mostly reserved for cases of murder, but this is limited to the perpetrator and not towards a whole clan.

Figure 23. Percentage of respondents' reactions to different hypothetical acts of wrongdoing¹⁷

Consider the following hypothetical situations. In what ways are you likely to respond if someone may have wronged you.

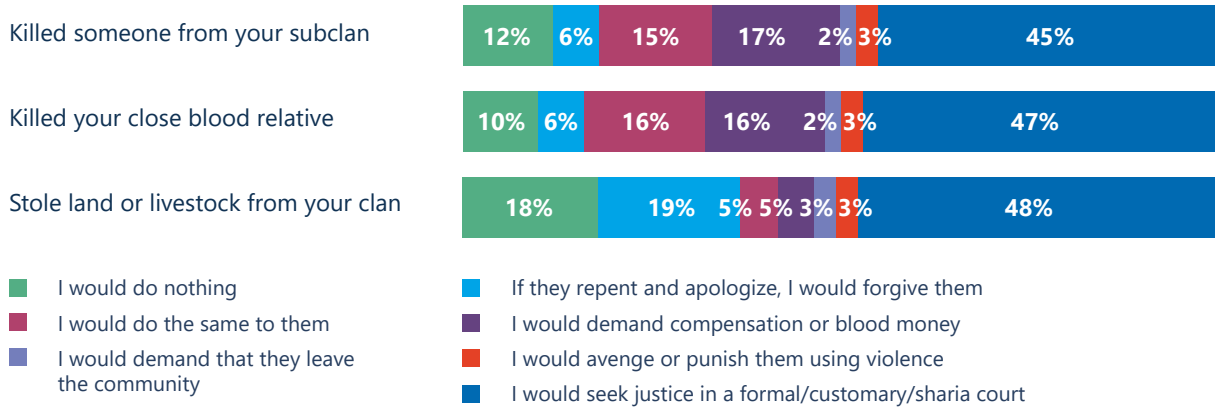


Figure 24. Percentage of respondents agreeing or disagreeing with statements that justify or normalise revenge

To what extent do you agree with the following statements?

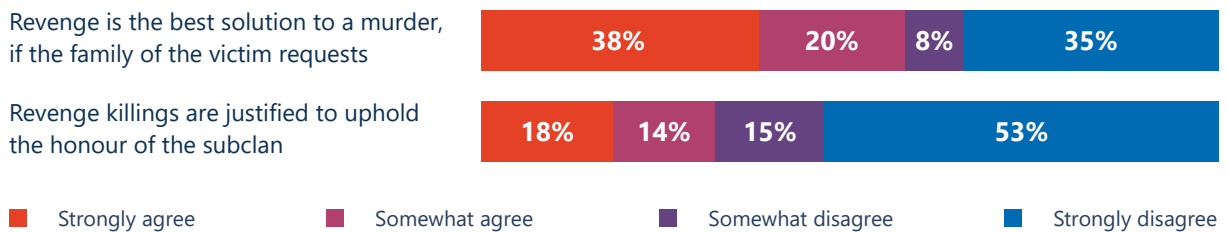


Figure 25. Percentage of respondents who find it acceptable or unacceptable to hold an entire clan responsible for a killing by one of its members

To what extent do you think it is acceptable...?



17 During the validation sessions, participants from Southwest State clarified that the use of the term "sharia court" in this question refers to "The Fatwa Committee".

COMPARATIVE ANALYSIS

Results show that IDPs are more likely to score lower levels in both indicators. Significant differences exist at the district level in both states. These findings indicate that experiencing displacement and the district of residence play a larger role in shaping individual experiences of safety and peacefulness.

Table 9. Scores (out of 10) for personal safety and peaceful attitudes across social and demographic groups

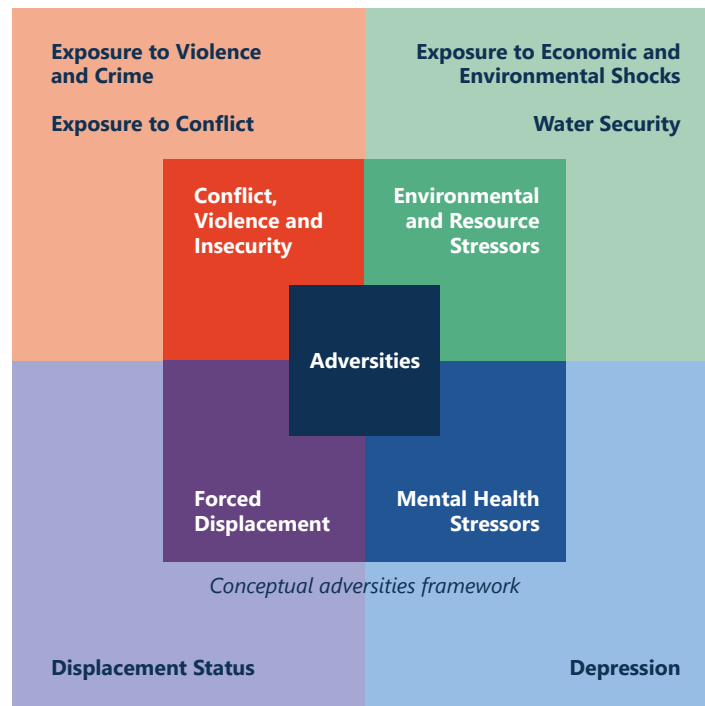
What are the levels of...?	Personal Safety	Peaceful Attitudes
Full sample	6.0	7.2
Districts of Puntland		
Badhan	6.2	7.1
Galkayo	7.4	8.0
Iskushuban	8.1	6.6
Districts of Southwest State		
Afgoye	3.7	6.2
Baidoa	5.5	7.1
Barawe	5.8	7.6
Gender		
Men	5.8	7.3
Women	6.2	7.2
Age		
18 to 24	6.1	7.1
25 to 39	6.2	7.3
40 and over	5.7	7.2
Displacement		
Displaced persons	5.5	6.6
Returnees	6.2	7.4
Not displaced	6.2	7.5

ADVERSITIES: FACTORS UNDERMINING STABILITY

- Experiences of conflict, violence, and insecurity are prevalent with 18% having experienced burglary, 17% household harassment, and 16% witnessing clan-related fights.
- 64% of respondents experienced income loss or unemployment, and half were strongly affected by droughts or crop loss.
- Displacement is widespread, with 47% of respondents displaced, and only 20% have been able to return to their original settlements.
- Mental health challenges weaken both personal and community resilience, with 16% of respondents show signs of depression.

To understand what undermines stability, we grouped a range of stressors into four main categories (Figure 26): (1) Conflict, Violence and Insecurity, (2) Environmental and Resource Stressors, (3) Displacement Status, and (4) Mental Health Stressors. These categories capture key challenges that disrupt daily life, weaken social bonds, and reduce people’s sense of safety and peacefulness.

Figure 26. Conceptual framework of adversities showing which Heshiis Beeg indicators were used to measure each category of adversities



CONFLICT, VIOLENCE AND INSECURITY

Exposure to different forms of violence, including those related to conflict and crime, is prevalent in the full sample, with burglary (18%), verbal harassment by someone in the household (17%), and fights between clans (16%) being more common (Table 10). These levels are higher in Afgoye and Barawe, where around a third of the sample report experiencing verbal harassment by someone in their household. Men are significantly more exposed to violence and insecurity in Galkayo and Afgoye and report higher levels of *exposure to conflict* in Afgoye.

Table 10. Percentage of people who responded having experienced these events personally, or by someone in their household in the last 12 months per district

% of people who experienced personally or someone in their household	Full Sample	Puntland			Southwest State		
		Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Burglary, theft or looting	18%	11%	20%	1%	31%	12%	11%
Verbal harassment by someone in the household	17%	13%	8%	10%	27%	21%	33%
Witnessing fighting between clans	16%	20%	19%	5%	18%	11%	21%
Physical violence by someone in the household	13%	11%	9%	10%	16%	18%	20%
Physical attacks and violent arguments	11%	8%	10%	2%	20%	7%	13%
A person being killed as an act of revenge for a past grievance or wrongdoing	11%	12%	14%	4%	12%	6%	4%
Murder or attempted murder	9%	8%	13%	4%	12%	2%	8%
Roadblocks or checkpoints	8%	4%	2%	3%	27%	6%	12%
Permanent disability, injury or death due to conflict	7%	5%	8%	7%	11%	3%	7%
Destruction or vandalization of your house or your property due to conflict	5%	6%	4%	2%	12%	2%	7%
A person being kidnapped, sold, exchanged or trafficked	4%	2%	4%	3%	10%	2%	1%

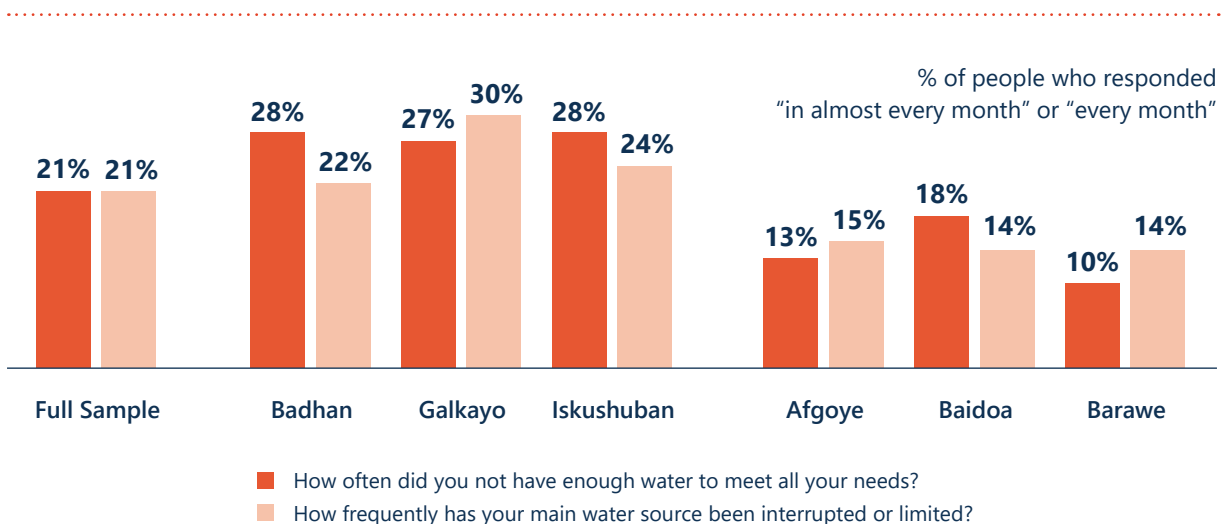
ENVIRONMENTAL AND RESOURCE STRESSORS

Environmental shocks and limited access to resources, especially water, continue to strain livelihoods and increase household vulnerability across Somalia. Economic constraints are experienced by most respondents, 64% of them report that reduced income or loss of employment happened in the last 12 months, which had a major negative impact (Table 11). Women in Iskushuban (75%) and men in Afgoye (94%) are more likely to experience economic constraints. Moreover, half of respondents report that droughts had a significant negative impact on their lives, and four out of ten experience a big negative impact from crop loss, floods, extreme weather, and negative effects on their livestock (Table 11). There are challenges for access to water, especially in Puntland, where 28% of respondents didn't have enough water to cover all their needs in most months (Figure 27). These issues are more likely to be experienced by women in Galkayo, where 38% of women report interruptions in their main water source in most months.

Table 11. Responses to questions about scarcity of water and interruption of main water source

% of people who responded "This happened and had a big negative impact"	Full Sample	Puntland			Southwest State		
		Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Reduced income of or loss of employment	64%	51%	59%	71%	87%	60%	51%
Droughts or late rains	50%	30%	37%	51%	76%	58%	25%
Crop loss due to disease, destruction or by pests	44%	11%	25%	24%	74%	56%	24%
Floods or extreme weather	41%	11%	25%	24%	76%	53%	11%
Livestock disease, death or looting	41%	15%	29%	30%	67%	48%	25%

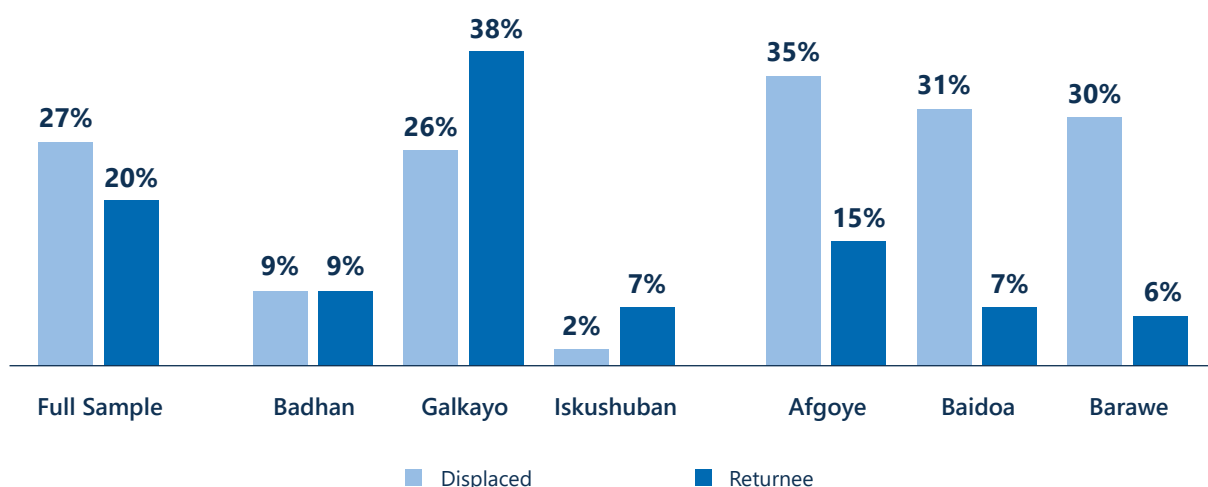
Figure 27. Frequencies of water security per district



FORCED DISPLACEMENT

Displacement changes communities by breaking community ties, and exposes individuals to uncertainty and instability. 47% of respondents in the full sample have been displaced due to conflict or environmental disasters, or have been forced to change where they live, which shows the impact of violence and conflict in people’s lives, and only 20% have managed to return to their original settlement (Figure 28). Women report significantly higher levels of *displacement* in Baidoa.

Figure 28. Percentage of respondents who self-defined as displaced or returnee, per district



MENTAL HEALTH STRESSORS

Mental health challenges undermine people’s capacity to cope with adversity and weaken both personal and community resilience. Overall, 16% of respondents report feeling little interest or pleasure in doing things. This rate is twice as high in Iskushuban (Table 12).

Table 12. Percentage of depression-related experiences by district

	Full Sample	Puntland			Southwest State		
		Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Little interest or pleasure in doing things	16%	11%	16%	38%	14%	16%	4%
Feeling down, depressed, or hopeless	13%	15%	14%	27%	11%	11%	1%

RESILIENCE AND FRAGILITY FACTORS FOR PERSONAL SAFETY

- Conscientious Leadership, Presence of Peace, Governance Structures, and Positive Intergroup Relations are resilience factors of *personal safety*.
- Three indicators emerged as resilience factors in both states: *inclusivity of local elders and authorities, peacefulness of local elders and authorities, and cooperation between local and state-level leaders*.
- Only 38% of respondents in Puntland feel that district peace committees take their views and desires into account, and just 50% believe formal courts contribute towards peace and conflict resolution.
- Positive intergroup relations contribute to resilience in both states, although the specific drivers differ.
- In Puntland, *mental wellbeing* is a resilience factor, with 69% of people reporting feeling close to others.

Figure 29 presents the results of the resilience analysis on *personal safety*. Four dimensions emerged from the analysis: (1) Conscientious Leadership, (2) Presence of Peace and Governance Structures, (3) Positive Intergroup Relations, and (4) Mental Health Factors. The following sections present the key resilience and fragility factors identified within each of these dimensions, including district-level and demographic disaggregations that can help identify and prioritise areas for targeted support.

Figure 29. Specific resilience factors identified analytically, which increase or protect personal safety in the face of adversities

	Conscientious Leadership	Presence of Peace and Governance Structures	Positive Intergroup Relations	Mental Health Factors
Full sample	<ul style="list-style-type: none"> • Cooperation between Local and State-level Leaders • Peacefulness of Local Elders and Authorities • Inclusivity of Local Elders and Authorities 	<ul style="list-style-type: none"> • Trust in Institutions • Inclusivity of Water Management Committee • Positive Impact of Institutions on Peace 		

	Conscientious Leadership	Presence of Peace and Governance Structures	Positive Intergroup Relations	Mental Health Factors
Puntland		<ul style="list-style-type: none"> • Presence of District Peace Committee • Inclusivity of Community Structures 	<ul style="list-style-type: none"> • Sense of Unity at National Level • Sense of Belonging • Openness to Reconciliation • Forgiveness Tendency • Intergroup Harmony • Intergroup Contact • Family Cohesion • Community Cooperation 	<ul style="list-style-type: none"> • Mental Wellbeing
Southwest State	<ul style="list-style-type: none"> • Peaceful Management of Community Resources 	<ul style="list-style-type: none"> • Provision of Services • Presence of: <ul style="list-style-type: none"> • Security Forces • Formal Courts • Clan-Based Dispute Resolution Mechanisms • State/National Politicians intervening • Local Politicians intervening 	<ul style="list-style-type: none"> • Revenge Tendency (fragility factor) • Normalisation of Revenge (fragility factor) 	

CONSCIENTIOUS LEADERSHIP

Three Heshiis Beeg indicators related to the leadership of both local elders and local authorities emerged as resilience factors in both states: *inclusivity of local elders and authorities, peacefulness of local elders and authorities, and cooperation between local and state-level leaders*. Overall, the data show lower levels of these indicators in Southwest State, suggesting that while improving the inclusivity, peacefulness, and cooperation of elders and local authorities is important in the full sample, this is more critical in Southwest State (Table 13).

The levels of *peacefulness of local elders and authorities* are moderate, with a score of 5.9. In the full sample, six in ten agree that both traditional leaders and local authorities are ready to work towards peace, even if it means giving up some of their power and influence. In Baidoa and Barawe, only 51% agree that local authorities are willing to work towards peace, the lowest overall. Women report higher levels in Badhan (6.6) than men (4.9).

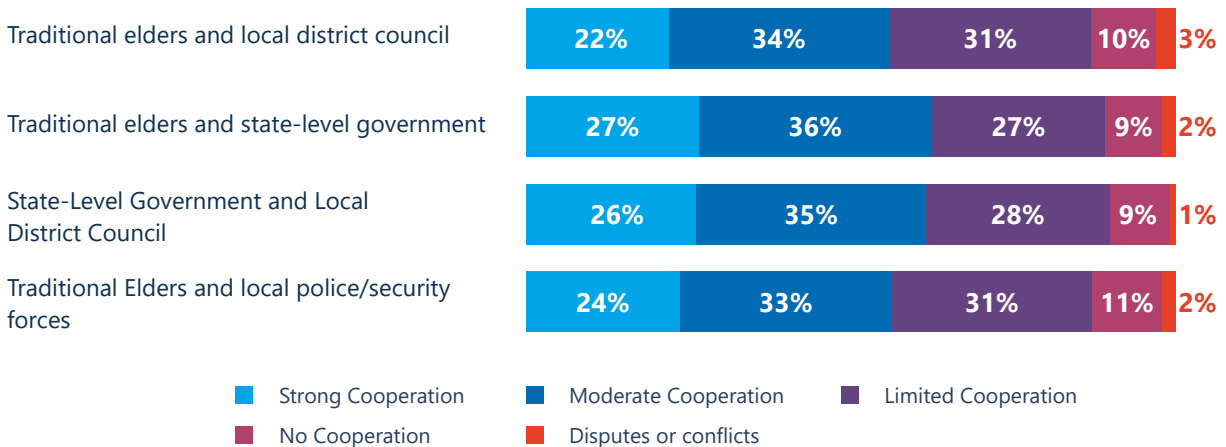
More than half of the respondents believe there’s strong to moderate levels of cooperation among traditional elders, state-level government, local district council, and security forces (Figure 30). *Cooperation between local and state-level leaders* is significantly lower in Afgoye (5.6) and Badhan (5.9).

Table 13. Scores of conscientious leadership indicators per district

Resilience factors	Full Sample	Puntland			Southwest State		
		Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Inclusivity of Local Elders and Authorities	5.1	5.0	5.8	8.0	4.5	4.5	4.0
Peacefulness of Local Elders and Authorities	5.9	5.6	7.1	7.8	5.4	4.6	4.7
Cooperation Between Local and State-level Leaders	6.8	5.9	7.7	8.1	5.6	6.5	7.4

Figure 30. Percentage of respondents’ views on the extent of cooperation between local and state-level leaders

How would you rate the level of cooperation between the following actors, to solve problems and help the community?



Six in ten in the full sample think that both traditional leaders and local authorities involve citizens in decision-making processes and consider the views of marginalised groups, other clans, and youth. However, only half believe they consider the views of women (Table 14). Inclusion of women is at its lowest in Barawe, where only 34% think that local authorities consider the views of women, compared to 52% in the full sample.

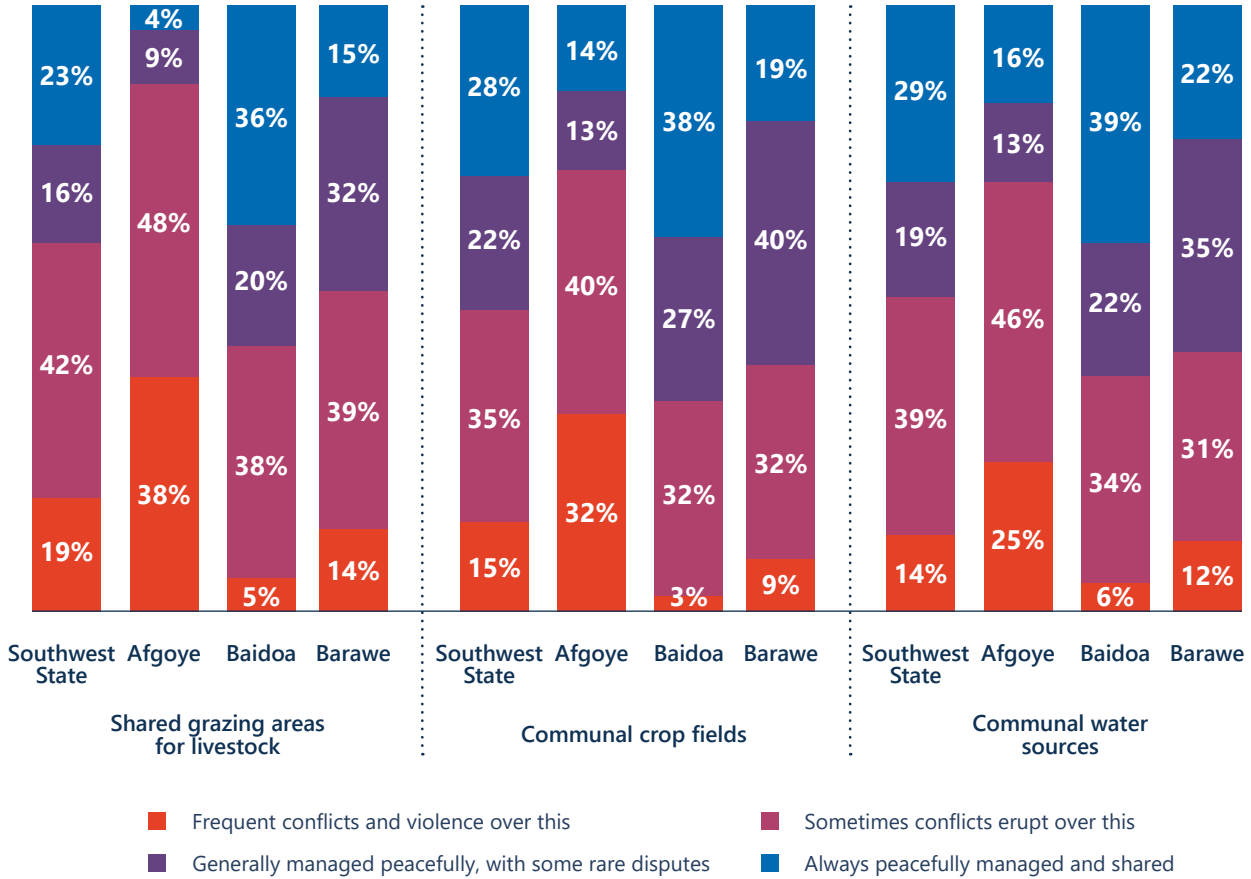
There are significant gender differences in Afgoye, Badhan, and Galkayo, where women report lower scores than men. Inclusivity seems to be a more pressing issue in Southwest State, where the district scores in the sample are below the full sample score in all cases, and significantly lower in Barawe (4.2). Women score higher in Badhan (5.9) and Galkayo (6.4), compared to their male counterparts (4.3 in Badhan and 5.3 and Galkayo).

Table 14. Percentage of people who responded “strongly agree” and “somewhat agree” when asked about various statements relating to inclusivity of local elders and authorities in Somalia

		Full Sample	Puntland			Southwest State		
			Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Involve citizens in decision-making processes	Traditional leaders	60%	50%	67%	92%	51%	57%	52%
	Local authorities	59%	58%	69%	91%	51%	51%	43%
Consider the views of marginalised groups and other clans beyond their own clan	Traditional leaders	59%	54%	69%	92%	50%	52%	45%
	Local authorities	57%	56%	73%	91%	45%	44%	36%
Consider the views of youth when making decisions	Traditional leaders	57%	45%	62%	90%	59%	52%	50%
	Local authorities	58%	59%	67%	95%	49%	49%	53%
Consider the views of women when making decisions	Traditional leaders	48%	41%	52%	85%	43%	47%	40%
	Local authorities	52%	58%	63%	92%	41%	43%	34%

At the state level, the analysis also shows that *peaceful management of community resources* is a resilience factor in Southwest State, suggesting that **improving the role of leadership should also be extended to improving the communal management of resources, especially shared grazing areas for livestock and communal water sources**. Most respondents in the state sample believe there are conflicts around communal resources (Figure 31). The management of resources is less peaceful in Afgoye, where 86% believe there are conflicts over shared grazing areas for livestock, compared with 61% in the state sample.

Figure 31. Percentage of respondents reporting different experiences with the management of communal resources, from frequent conflicts to always peaceful management



PRESENCE OF PEACE AND GOVERNANCE STRUCTURES

A second set of indicators focuses on the need to strengthen the presence of different peace and governance structures. The analysis shows that *trust in institutions*, *positive impact of institutions on peace*, and *inclusivity of water management committee* are resilience factors. This indicates that **communities are more likely to sustain *personal safety* when they can depend on inclusive and trusted local institutions that play a visible role in providing services, managing resources, and supporting conflict resolution.**

The data shows that, overall, people are more likely to trust religious leaders (92%), state-level institutions (81%), and local clan elder councils (81%) (Table 15).

Table 15. Percentage of respondents who reported “somewhat” or “a lot” of trust in various institutions

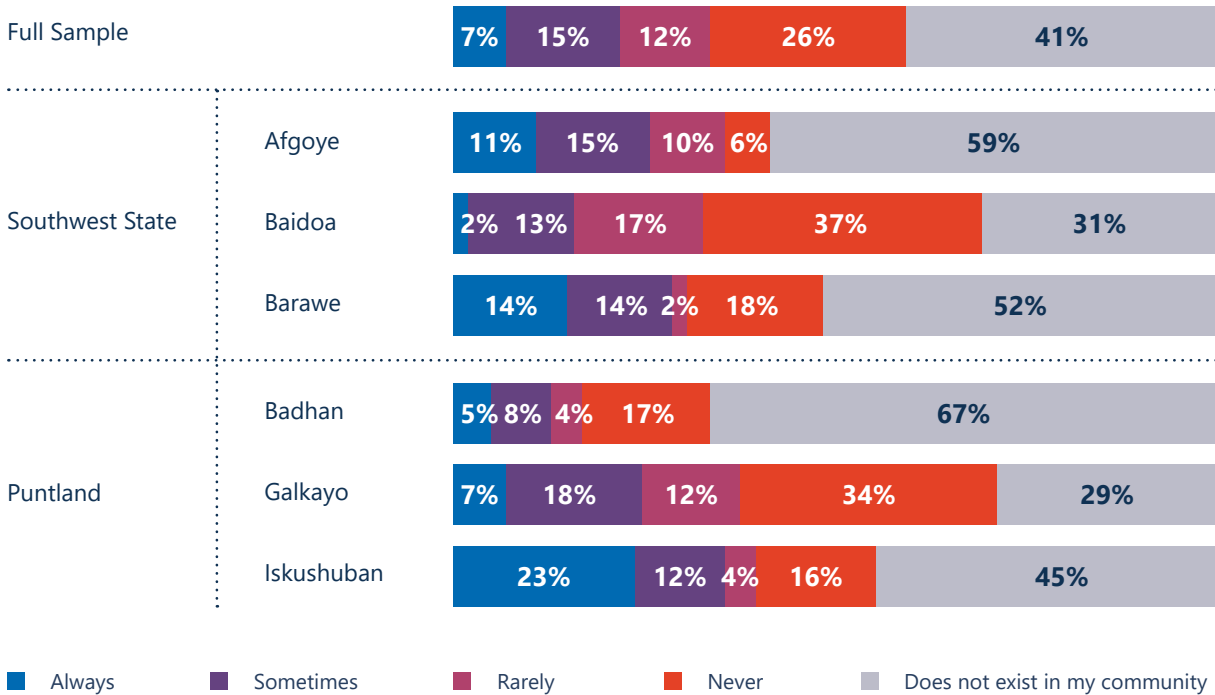
	Full Sample	Puntland			Southwest State		
		Badhan	Galkayo	Iskushuban	Afgoye	Baidoa	Barawe
Civil Society							
Local Business people	70%	61%	67%	75%	71%	76%	83%
Local NGOs or Civil Society Organisations	64%	50%	58%	52%	57%	83%	70%
The media	56%	45%	47%	51%	55%	74%	34%
Religious Leaders	92%	80%	88%	90%	95%	98%	100%
Local Institutions							
Local Politicians	58%	51%	54%	80%	44%	72%	42%
Local Peace Committee	73%	68%	76%	87%	58%	79%	74%
Local Clan Elder Councils	81%	79%	85%	93%	71%	83%	84%
The District Security Committee	74%	74%	77%	89%	62%	77%	83%
The District Council	72%	76%	76%	93%	51%	77%	48%
State-Level Institutions							
State Police (of Puntland/ SWS)	81%	80%	89%	92%	69%	78%	78%
The government of your Federal State (Puntland/ SWS)	81%	83%	87%	91%	73%	77%	80%
Federal Level Institutions							
The National Army	59%	28%	34%	36%	78%	75%	87%
Federal government of Somalia	53%	21%	25%	29%	80%	66%	85%
Courts							
Formal courts	72%	67%	73%	69%	65%	79%	79%

Results from the *inclusivity of the water management committee* indicator reveal that only 22% of respondents in the full sample consider that the water management committee tends to take their views into account in decision-making (Figure 32). This is lower in Badhan and Baidoa, where only 13% and 15% respectively share the same view.

Moreover, 41% report that they do not have the presence of a water management committee in their community, **stressing the need to improve water management and water security**. This finding echoes previous findings of exposure to Environmental Shocks and Water Security as adversities in Somalia.

Figure 32. Percentage of how often people report the water management committee in their district take their views into account when making decisions

Do you feel the Water Management Committee takes your views and desires into account when making decisions?



The inclusivity of other community structures is also important in Puntland. Half of the respondents in Iskushuban think their views are being considered by the District Council, traditional leaders, the District Peace Committee, Youth Council and women’s groups. But less than 30% in Badhan feel their views are included by most community structures. Women in Galkayo report lower levels than men.

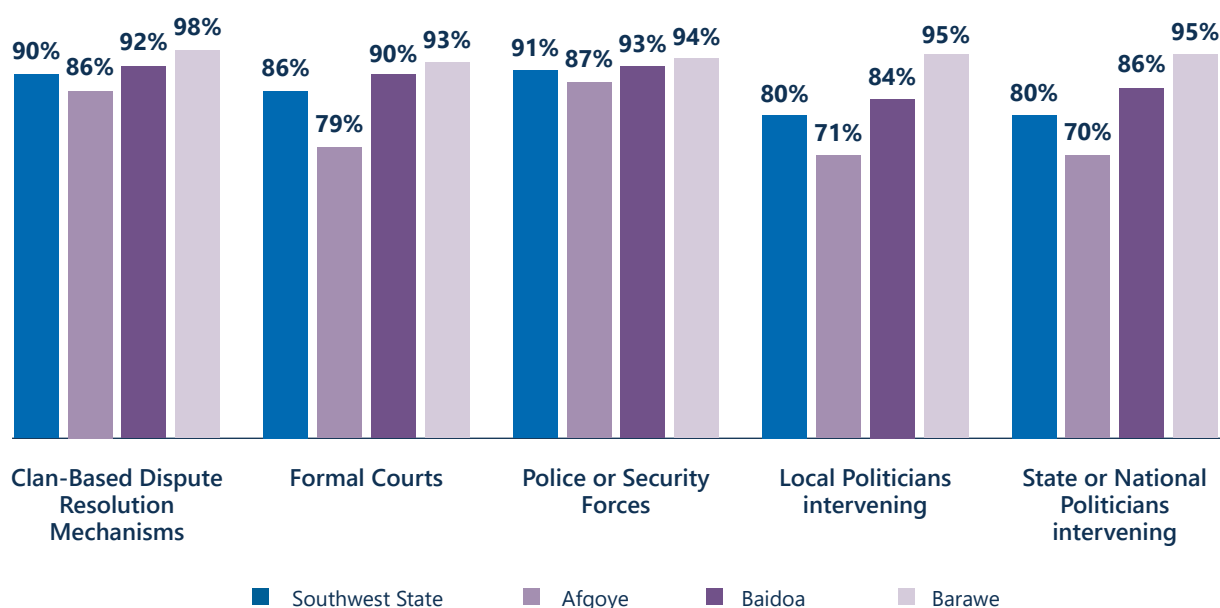
Within these community structures, the role of the district peace committees appears to play a role in shaping resilience in Puntland. Individuals in communities with their presence are more likely to feel safer. 38% of the Puntland sample feel that the district peace committees take their views and desires into account (Table 16).

Table 16. Percentage of people who responded ‘always’ or ‘sometimes’ to how often different community structures take their views into account in Puntland

Do you feel that the following community structures take your views and desires into account when making decisions? % “always” or “sometimes”	Puntland	Badhan	Galkayo	Iskushuban
District Council	34%	28%	33%	54%
Traditional Elders’ council or traditional leaders’ council	39%	28%	41%	51%
Informal money savings or lending group or association	28%	23%	28%	41%
District Peace Committee	38%	29%	39%	52%
Water Management Committee	23%	13%	24%	35%
Youth Council	41%	47%	38%	49%
Women’s Groups	38%	38%	37%	51%

Figure 33. Percentage of respondents who report the presence of different community structures in Southwest State

Do the following exist in your community?



The analysis shows a similar result in Southwest State, where the presence of different community structures and institutions also plays a role in building resilience, mirroring findings in Puntland. In Afgoye, fewer people report presence of police or security forces (87%), formal courts (79%), clan-based dispute resolution mechanisms (86%), and local (71%) and national (70%) politicians intervening (Figure 33).

In Southwest State, the provision of services plays a role in building resilience. The level of service provision varies considerably across types of services and districts, but overall, the average score (5.2) indicates some deficiencies. Infrastructure-related services show lower levels of provision, with only 66% of respondents having access to roads, and as few as 40% in Afgoye (Table 17). Social services are more widely available, with 86% reporting access to education and 83% to healthcare. Formal safety and security services are more commonly provided than informal ones, which is a positive trend; however, in Afgoye, the provision of formal services remains lower than in other districts.

Table 17. Percentage of respondents reporting the provision of different services in Southwest State

	Southwest State	Afgoye	Baidoa	Barawe
Infrastructure				
Roads	66%	40%	84%	52%
Electricity	75%	87%	68%	70%
Mobile phone coverage	72%	71%	72%	88%
Social services				
Education and schooling	86%	92%	82%	84%
Healthcare services	83%	84%	83%	70%
Security services				
Formal safety and security services (e.g. police forces)	82%	68%	92%	85%
Informal safety and security services (e.g. clan militias, neighbourhood watch groups)	62%	56%	69%	13%
Justice services				
Formal justice system (e.g., court)	79%	70%	86%	84%
Informal dispute resolution (e.g., xeer)	88%	83%	91%	95%

POSITIVE INTERGROUP RELATIONS

The analysis shows that positive intergroup relations contribute to resilience in both states, although the specific drivers differ. In Puntland, the resilient factors related to this dimension can be grouped into reconciliation attitudes, *intergroup harmony*, *intergroup contact*, and community and family bonds (Table 18). In general, levels of indicators in the reconciliation attitudes category are generally high. For example, in the *sense of unity at the national level* indicator, 89% in Galkayo feel that they would be welcomed if they moved to another state in Somalia for work or education, this is only lower in Badhan (7.2) where only 68% agree with the same statement.

Levels of *intergroup harmony and contact* in Puntland are high overall. In the *intergroup harmony* indicator, all scores are above 7.5, reflecting overall positive harmonious relations. Moreover, there is little variation in attitudes towards people from Somalis from other clans, sub-clans, or IDPs; however, levels of harmony are lower in Badhan. *Intergroup contact* towards all groups is higher in Galkayo, with lower levels in both Badhan and Iskushuban.

Family cohesion is also high, with fewer than 10% disagreeing that they have immediate¹⁸ or extended¹⁹ family support. This indicates that although more people have positive bonds with their families, there is a small proportion of people who feel unsupported. There is no large variation in these levels across districts.

Table 18. Scores of various indicators related to intergroup attitudes in Puntland

	Puntland	Badhan	Galkayo	Iskushuban
Reconciliation Attitudes				
Openness to Reconciliation	7.4	4.5	8.3	5.8
Forgiveness Tendency	7.6	5.8	8.2	6.6
Sense of Unity at National Level	8.5	7.2	8.8	8.5
Sense of Belonging	7.7	6.3	8.2	7.3
Intergroup Harmony				
Intergroup Harmony	8.2	7.6	8.4	8.3
Intergroup Contact				
Intergroup Contact	6.7	5.2	7.2	5.6
Community and family bonds				
Family Cohesion	8.9	8.6	9.0	9.0
Community Cooperation	3.6	3.1	3.8	2.5

18 Parents, siblings, and close relatives who live in the respondent's household.

19 Relatives who do not live in the respondent's household.

In Southwest State, revenge-related indicators – *revenge tendency* and *normalisation of revenge* – emerged as fragility factors, suggesting that **those who are more likely to condone revenge in multiple forms are more likely to report lower levels of *personal safety***. There’s no large variation in the level of these indicators across districts, with only slightly higher levels in Afgoye (Table 19).

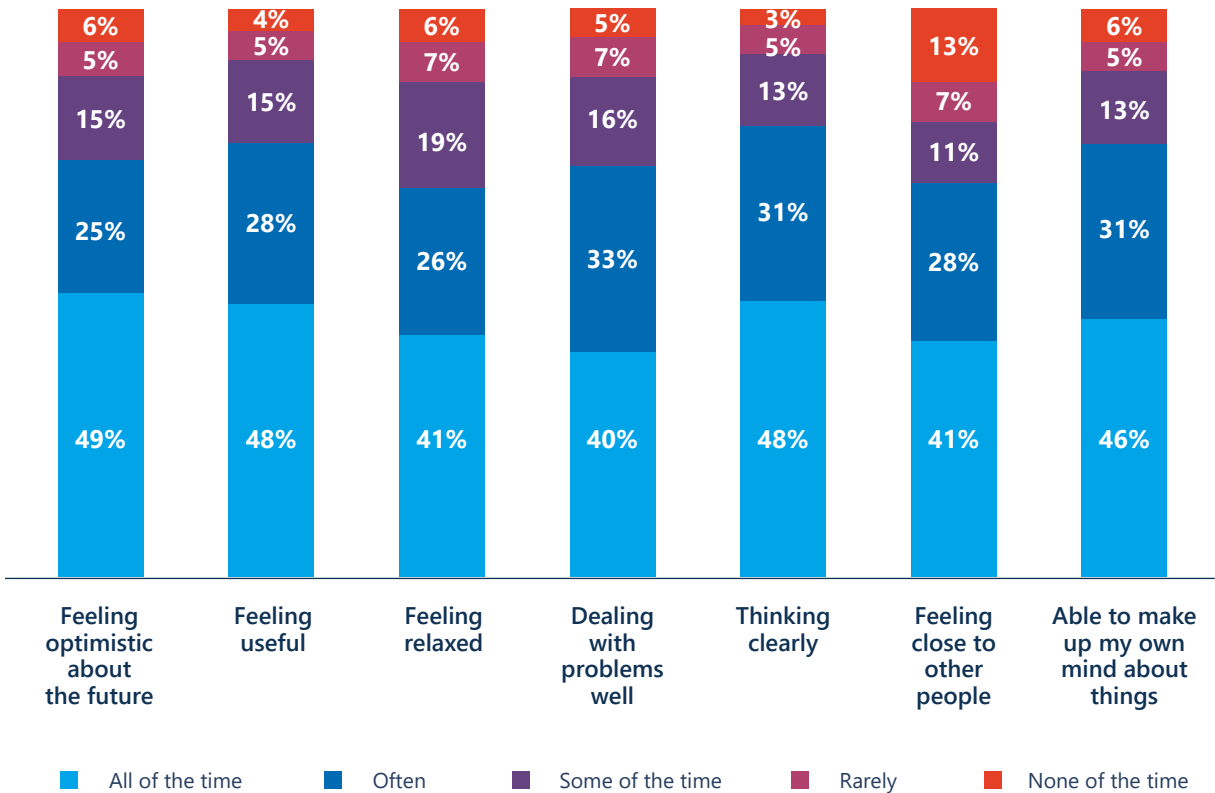
Table 19. Scores of fragility factors in Southwest State

	Southwest State	Afgoye	Baidoa	Barawe
Revenge Tendency	2.2	2.6	2.0	1.2
Normalisation of Revenge	6.1	6.4	6.0	6.1

MENTAL HEALTH FACTORS

Figure 34. Responses to different mental wellbeing items in Puntland

In the last two weeks, I’ve been...



The analysis also revealed that, in Puntland, *mental wellbeing* is a resilience factor. The data show that, in general, most people feel optimistic about the future, useful, relaxed, and close to others. They also consider themselves able to deal with problems, think clearly, and make up their own minds. However, 20% do not feel close to others, which resonates with other resilience factors in Puntland suggesting the need to strengthen social bonds. In Iskushuban men (7.8) report lower levels of wellbeing than women (8.5), stressing the need to target men's mental health in the district.

RESILIENCE AND FRAGILITY FACTORS FOR PEACEFUL ATTITUDES

- In both states, *intergroup contact* is a resilience factor. Only 63% in the full sample have personal interactions with people from other subclans multiple times a week.
- In Puntland, people living in poverty are more fragile, with 21% reporting that they cannot afford food.
- In Southwest State, leadership, the presence of courts, and the prevalence of drugs, criminal groups, and weapons play a significant role in shaping peaceful attitudes.

Figure 35 shows the results of the resilience analysis focused on *peaceful attitudes*. Five dimensions emerged from the analysis: (1) Conscientious Leadership, (2) Presence of Peace and Governance Structures, (3) Positive Intergroup Relations, (4) Peaceful Environments, and (5) Economic Stability. In this case, the analysis shows that in both states, indicators related to Positive Intergroup Relations play a major role in building resilience. In Puntland, those who are living in poverty are more fragile, indicating that economic stability plays a larger role in building resilience. In Southwest State, specific state indicators belong to the dimensions of Conscientious Leadership, Presence of Peace and Governance Structures, and Peaceful Environments, indicating that issues of governance and violence mitigation are particularly important to build resilience in the state. The following sections present the key resilience and fragility factors identified within each of these dimensions, including district-level and demographic disaggregations that can help identify and prioritise areas for targeted support.

Figure 35. Specific resilience factors identified analytically, which increase or protect peaceful attitudes in the face of adversities

	Conscientious Leadership	Presence of Peace and Governance Structures	Positive Intergroup Relations	Peaceful Environments	Economic Stability
Full sample			<ul style="list-style-type: none"> Intergroup Contact 		
Puntland			<ul style="list-style-type: none"> Intergroup Harmony Openness to Reconciliation 		<ul style="list-style-type: none"> Subjective Poverty (fragility factor)
Southwest State	<ul style="list-style-type: none"> Cooperation between Local and State-level Leaders Religious Leaders Positive Impact on Peace 	<ul style="list-style-type: none"> Presence of Formal Courts Presence of Elders Council 	<ul style="list-style-type: none"> Clan-based Marginalisation (fragility factor) 	<ul style="list-style-type: none"> Community Insecurity (fragility factor) 	

POSITIVE INTERGROUP RELATIONS

In the full sample, *intergroup contact* plays a major role in building resilience for *peaceful attitudes*. Only 63% in the full sample have personal interactions with people from other subclans multiple times a week. This is lower in Badhan (45%) and Iskushuban (42%). IDPs report lower levels of contact than non-displaced people in Afgoye and Baidoa.

In Puntland, *intergroup harmony* and *openness to reconciliation* emerged as state-specific resilience factors, which overlaps with previous findings on the model on *personal safety*, indicating a connection between feeling safe and the likelihood of responding with violence.

In Southwest State, the analysis shows that *clan-based marginalisation* is a fragility factor, indicating that exclusion weakens the likelihood of people responding peacefully. 27% in the sample are concerned that their group is being ignored when decisions are being made in their area, 25% think that authorities are not providing them with as good services as others because of their clan, and 22% believe that people where they live treat them worse than they treat others because of their clan (Table 20).

Table 20. Percentage of respondents who responded, “strongly agree” and “somewhat agree” for clan-based marginalisation items in Southwest State

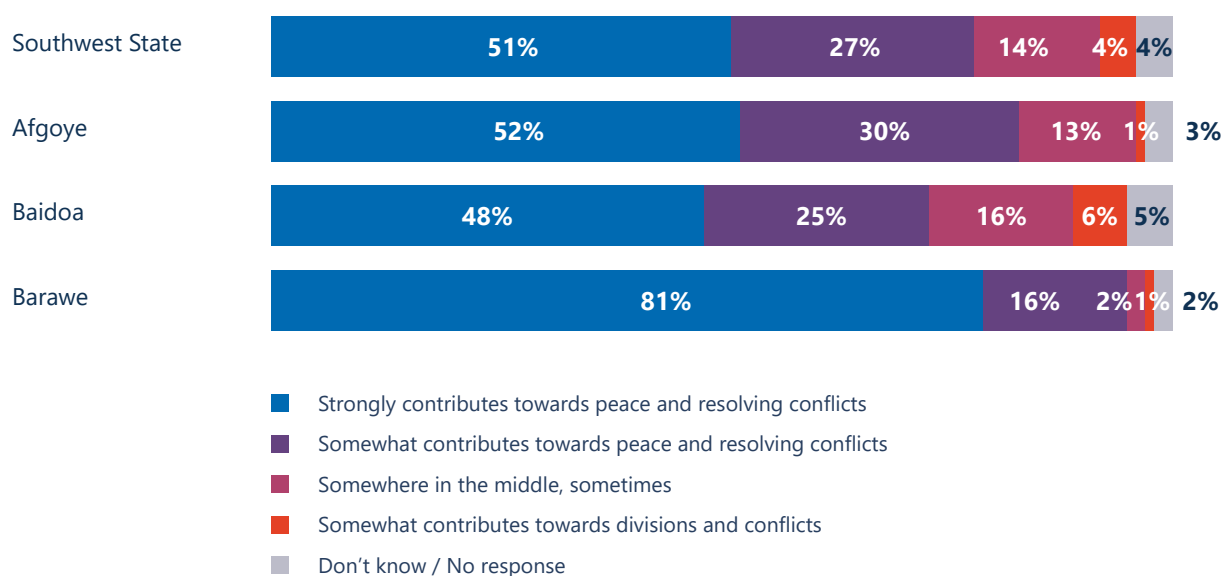
Thinking about the clan you belong to what extent do you agree with the following? % “strongly agree” or “somewhat agree”	Southwest State	Afgoye	Baidoa	Barawe
People where I live treat me worse than they treat others, due to the clan I belong to	22%	26%	20%	11%
Authorities are not providing me as good services as others, because of the clan I belong to	25%	28%	24%	21%
The concerns of my group are ignored when decisions are made in my area	27%	31%	24%	23%

CONSCIENTIOUS LEADERSHIP

The role of religious leaders in promoting peace is also a resilience factor in Southwest State. 76% of respondents in the state sample consider that religious leaders contribute to peace and conflict resolution (Figure 36). Only 4% think religious leaders contribute towards division and conflicts.

Figure 36. Percentage reporting a positive impact of religious leaders on peace in Southwest State

Do religious leaders tend to contribute more towards peace and resolving conflicts, or towards conflicts and divisions in your area?

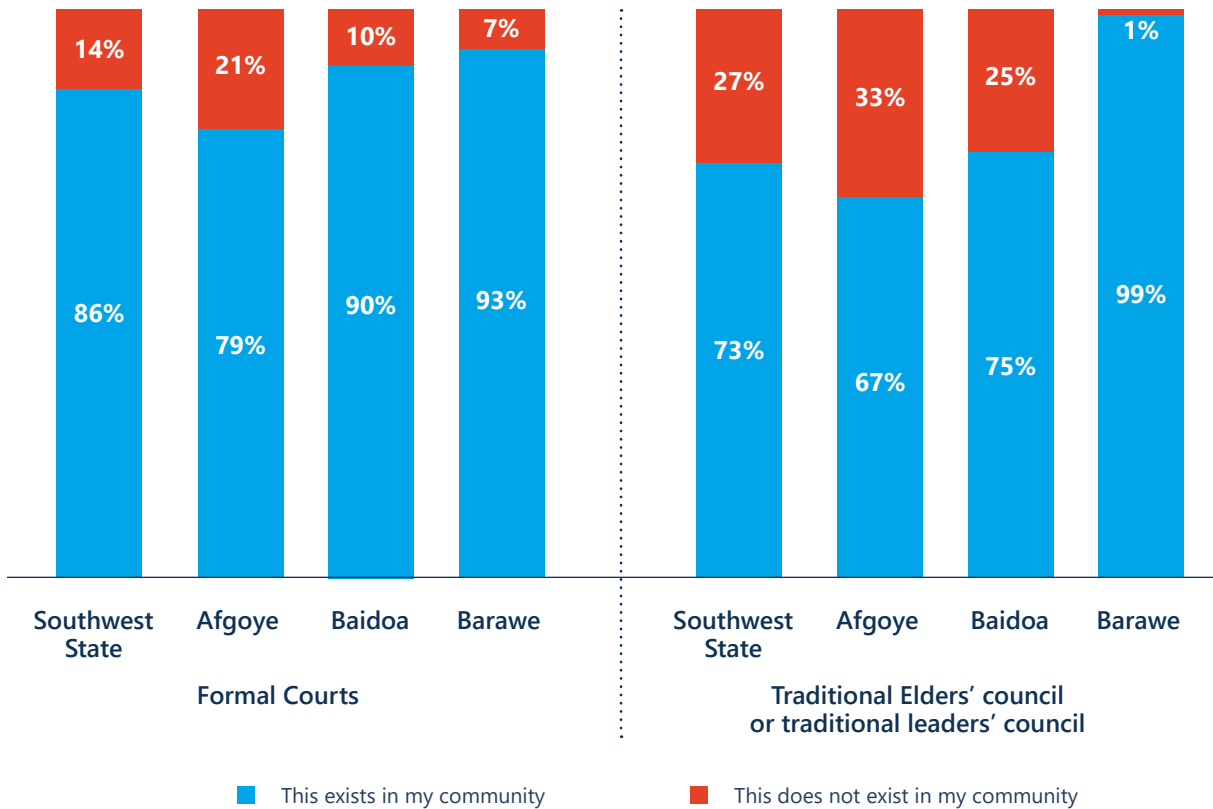


PRESENCE OF PEACE AND GOVERNANCE STRUCTURES

In Southwest State, the presence of institutions plays a role in building resilient communities. While most people in Southwest State reported having traditional elders’ or leaders’ councils in their community (73%), these do not exist in the communities of 33% respondents in Afgoye and 25% in Baidoa (Figure 37). Most people in Southwest State report formal courts in their communities (86%), this is slightly lower in Afgoye (79%). The role of formal courts in Southwest State, is also a resilience factor in the model on *personal safety*. Only half of respondents believe formal courts contribute towards peace and conflict resolution.

Figure 37. Percentage of respondents in Southwest State who report the presence of formal courts and traditional elders’ councils

Presence of...



PEACEFUL ENVIRONMENTS

Data from the *community insecurity* indicator show that the use of drugs or substances is very prevalent in respondents’ communities in Afgoye (57%) and Barawe (69%) (Table 21). 23% report the presence of criminal groups in their communities, and 27% report easy access to weapons.

Table 21. Percentage reporting ‘sometimes’ or ‘often’ experiencing community insecurity in Southwest State

Thinking about the last 12 months, how often have you observed the following in your community? % “Sometimes” or “Often”	Southwest State	Afgoye	Baidoa	Barawe
Community members have easy access to weapons	27%	30%	25%	23%
Presence of criminal groups in the community	23%	23%	23%	26%
Use of drugs or substances	42%	57%	30%	69%

ECONOMIC STABILITY

When looking into the differences of income groups, poverty was revealed as a fragility factor, meaning that it undermines peaceful attitudes of Somali communities. With a score in Puntland of 6.6, 22% report being unable to afford food, and 38% can afford food but not clothes (Figure 38). In all districts of the sample, more than half of the respondents experience poverty to a different extent, being unable to afford either food or clothing. Significant gender differences appear only in Galkayo, where 24% of women report being unable to afford food, compared to 12% of men.

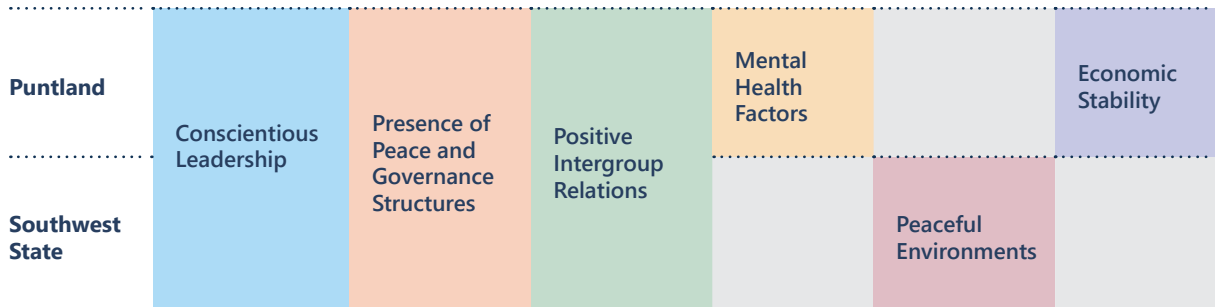
Figure 38. Percentage of respondents in Puntland who rate their household income across different levels of affordability

How would you estimate the amount of your household’s income?



CONCLUSIONS AND RECOMMENDATIONS

Figure 39. Specific stability dimensions identified analytically, which increase or protect personal safety and peaceful attitudes in the face of adversities



Resilience in Somalia is rooted in conscientious leadership, the presence of peace and governance structures, and positive intergroup relations. Communities are more likely to withstand adversities where local leaders act inclusively and peacefully, institutions are trusted and accessible, and interclan relations are cooperative and respectful.

State-specific dynamics highlight the need for context-tailored approaches. In Puntland, individual mental wellbeing and economic stability are important for building resilience, while in Southwest State, resilience is also affected by the presence of drugs, criminal groups, and weapons.

Fostering conscientious leadership is key to building resilience and peace. Cooperation, peacefulness, and inclusivity of local authorities and elders are critical for community stability. While six in ten in the full sample think that traditional leaders and local authorities involve citizens in decision-making processes, only half believe they consider the views of women.

- **International organisations and funding partners:** Support initiatives on transparent and inclusive leadership selection processes, to ensure that leaders are more open, peaceful and inclusive.
- **Government authorities:** State-level departments of reconciliation should foster collaboration between traditional and formal leadership structures to improve transparency and peace. Establish clear mechanisms to ensure women's perspectives are systematically considered in leadership and resource governance²⁰.
- **Local organisations:** Promote community dialogues on peaceful resource management and inclusive governance. Encourage traditional and local leaders to integrate women's perspectives and community voices in decision-making.

²⁰ Informed by insights from local validation workshops.

Strengthening the presence of peace and governance structures enhances institutional trust and community resilience. Trusted and inclusive institutions underpin community stability. In Puntland, district peace committees need to be reinforced, as only 38% feel they take their views and desires into account. In Southwest State, expanding the reach of formal courts and public services is essential, as only half of respondents believe that formal courts contribute to peace and conflict resolution.

- **International organisations and funding partners:** Empower and incentivise national authorities to expand courts (especially in Southwest State), district peace committees (especially in Puntland), and other conflict resolution mechanisms. In Southwest State, ally with the private sector to develop infrastructure, including roads and electricity.
- **Government authorities:** Expand the presence of formal courts and peace committees and implement mechanisms that guarantee their inclusivity and positive impact in conflict resolution.
- **Local organisations:** Promote awareness of and participation in local governance and justice mechanisms, ensuring inclusivity and accountability²¹.

Mental wellbeing plays a role in building resilience in Puntland, where 20% do not feel close to others. People with good mental health are better able to overcome challenges, enhancing community stability, while social isolation weakens it.

- **International organisations and funding partners:** Integrate and support mental health and psychosocial support (MHPSS) into peacebuilding and resilience programmes.
- **Government authorities:** Embed mental health and trauma healing into national and subnational reconciliation, peace, and stability frameworks. Publicly acknowledge and champion the role of mental wellbeing as a foundation for peace.
- **Local organisations:** Lead community awareness campaigns to reduce stigma around mental health, and establish peer support groups, particularly targeting communities with poor mental health, such as men in Iskushuban.

In Puntland, people living in poverty are more fragile. Poverty undermines peaceful attitudes and community cohesion, with 21% reporting that they cannot afford food. Women in Galkayo report higher levels of poverty.

- **International organisations and funding partners:** Invest in livelihood programmes, vocational training, and microfinance initiatives in Puntland to strengthen economic resilience and reduce fragility among vulnerable households.
- **Government authorities:** Develop and implement inclusive social protection and livelihood strategies that address basic needs and expand access to economic opportunities, especially targeting women.

21 Informed by insights from local validation workshops.

- **Local organisations:** Facilitate savings groups, cooperative enterprises, and community-based livelihood networks that promote mutual support and stability.
-

Presence of drugs, weapons, and gangs breeds fragility in Southwest State communities. Reducing exposure to them is essential for community security and wellbeing, since 27% of respondents report having easy access to weapons.

- **International organisations and funding partners:** Support disarmament and demobilisation initiatives, along with programmes offering alternative livelihoods for at-risk youth.
- **Government authorities:** Strengthen the regulation of weapons and drug trafficking. Prioritise youth engagement and violence prevention strategies as part of broader reconciliation and development frameworks.
- **Local organisations:** Facilitate community awareness campaigns and safe spaces that prevent recruitment into gangs, reduce drug use (especially in Afgoye and Barawe), and foster collective responsibility for community safety.

» METHODOLOGY



The Heshiis Beeg was designed based on participatory action research methods (PAR) where local Somalis contributed their thoughts, concerns, priorities, hypotheses and wisdom into the research design, through a series of extensive consultations with citizens, leaders, and institutions. The Heshiis Beeg is a fully contextualised and localised research tool that can be used both to test hypothesis and theories of change about how to build peace, but also as a data source for monitoring and evaluation of strategies like the NRF, and the priorities of local communities. The Heshiis Beeg is a large-sample quantitative social survey, aiming to tap into a randomly selected and representative sample of Somalis from the six selected districts (Afgoye, Baidoa, Barawe, Badhan, Galkayo, and Iskushuban). The process, conceptual framework, and analytical framework of the Heshiis Beeg is heavily inspired by the Social Cohesion and Reconciliation (SCORE) index²².

The full process of design and implementation took one year, starting in September 2024. Participatory design of the research tool was conducted from October to December of 2025. Data collection occurred in January and February 2025. Data was analysed in spring and summer 2025, and results were presented through a series of interactive validation and discussion workshops in August and September 2025. Content from the validation, and from the analyses, was then integrated into the report, which was written in October and November 2025.

PARTICIPATORY RESEARCH DESIGN

The research questions and indicators of Heshiis Beeg are the result of a participatory research design process that aimed to gather local insight from people in the two states where data was collected, Puntland and Southwest State. To integrate this local knowledge into the Heshiis Beeg, two participatory workshops were organised per state, one with government representatives, including state government representatives, local leaders and peace committee members, and officials from state Ministries of Interior, and another one with representatives from civil society, including youth leaders and local NGO representatives. Workshops took place in Garowe and Baidoa, in November of 2024.

These workshops served as a space of dialogue, where participants shared the capacities and drivers of peace in their communities at different levels (individual, family, community and institutional), identifying what informal peace-building mechanisms or practices exist, and discussing their role in fostering peace and reconciliation. In this participative exercise, participants discussed the key indicators that they considered essential for measuring peace and reconciliation, these being integrated into Heshiis Beeg's design. Finally, in these workshops participants discussed how they would envision the use and integration of data in results in their respective states.

Results of analyses were shared during local validation sessions with key stakeholders from each state. The validation session served as fora to review and validate Heshiis Beeg's findings and involve a diverse group of actors to assure diverse feedback and community ownership.

22 For more on the SCORE index, see "Predicting Peace" (SeeD, 2015), and scoreforpeace.org.

DATA COLLECTION

Data from the Heshiis Beeg – Somalia Conciliation Barometer was collected through a face-to-face, structured household survey, and quantitative interviews with adults (over the age of 18) in Somalia. Data was collected in February of 2025, and it was carried out by Puntland Development Research Center (PDRC) in Puntland, and by DhaxalReeb in Southwest State. A total sample of 1648 individuals were surveyed, from Southwest State (Afgoye, Baidoa and Barawe districts) and from Puntland (Badhan, Galkayo, and Iskushuban districts). Data was always collected by interviewers who were local to the communities which we surveyed, allowing for access and security. All enumerators went through a rigorous selection process were trained on data collection methodologies, familiarisation with the indicators, research priorities and detailed training on the questionnaire tool, as well as on ethics and risks in surveying methods.

SAMPLING

The six districts surveyed (Afgoye, Baidoa, Barawe, Badhan, Galkayo, and Iskushuban) were selected to maximise the variation of the contexts in which the Heshiis Beeg was deployed in. These six districts vary widely in level of urbanity, socioeconomic situation, level of insecurity and conflict, and clan diversity. This variation allows us to ensure that the Heshiis Beeg is more representative and feasibly deployable in a variety of contexts.

To ensure statistical representativeness, respondents were randomly selected within each of the six districts for the household survey. Given the pilot nature of the study, additional measures were taken to ensure that the sample adequately reflects the population structure of surveyed districts, such as surveying at various times of day to catch demographic groups who tended to be working outdoors, repeat calls to households already visited, and so on. Local expertise from partners with acute understanding of local demographic patterns ensured that within each district we had a sample that was representative. This includes representativeness by clans, subclans and IDPs. Sampling weights were applied to correct for the probability of respondent selection, and to align the sample with the most recent demographic estimates available, particularly with respect to gender and age distribution. This ensured that groups which may have been over or underrepresented in the raw data contribute proportionally to the overall results.

To calculate the overall scores, each district contributes to its state's score in proportion to its share of the total population of the surveyed districts within that state. In turn, each state contributes to the full sample in proportion to its population size relative to the combined population of the two states included in the pilot. This ensures that the aggregate scores more accurately reflect the demographic realities of the districts surveyed.

DEMOGRAPHICS OF THE SAMPLE

This report is based on data from 1,648 people older than 18 years old, from selected districts in Puntland and Southwest State; purposive selection of districts based on diverse local characteristics which will serve better for the pilot study, based also on accessibility and security.

Districts were surveyed with a minimum of around 230 cases to ensure representativeness and statistical confidence of district-level analyses, while more populous districts were surveyed with slightly higher samples to minimize distortion due to weights. Table 22 presents the sample size by district, and Table 23 shows the distribution of respondents across key demographic groups.

Table 22. Distribution of respondents across districts in Puntland and Southwest State (N = 1,648)

District	N = 1648	% of state sample	% of full sample
Puntland	802		
Badhan	244	30.4%	14.8%
Galkayo	320	39.9%	19.4%
Iskushuban	238	29.7%	14.5%
Southwest State	846		
Afgoye	250	29.6%	15.2%
Baidoa	317	37.5%	19.2%
Barawe	279	33.0%	16.9%

Table 23. Distribution of respondents by gender, age, and displacement status (N = 1,648)

District	N = 1648	% of the full sample
Gender		
Men	640	38.8%
Women	1008	61.2%
Age		
18 to 26	258	15.7%
27 to 40	729	44.2%
41 to 54	364	22.1%
55 and over	297	18.0%
Displacement status		
Displaced	389	23.6%
Returnees	242	14.7%
Not displaced	1017	61.7%

STATISTICAL ANALYSIS

To examine the direction and magnitude of an association between two indicators, Pearson correlation coefficients were calculated. All correlations mentioned in this report are statistically significant at p-value of 0.05 or below.

To assess whether group means are different at a statistically significant level, analysis of variance (ANOVA) tests were conducted. All group comparisons reported have an F-value over 20 or a Cohen's d effect size larger than 0.40 and are statistically significant at p-value of 0.05 or below.

For all predictive models, the indicators used have good to excellent reliability, with Cronbach's alphas ranging between 0.7 and 0.9.

PREDICTIVE ANALYSIS

The Conciliation chapter presents the results of a predictive analysis used to identify drivers of *openness to reconciliation* and *interclan harmony*, for this predictive analyses, Structure Equation Modelling (SEM) was used. SEM is a multivariate statistical technique that combines factor analysis and multiple regression to evaluate complex relationships among observed and latent variables. It allows researchers to test theoretical models by simultaneously estimating multiple dependent relationships. Further, to demonstrate the magnitude and direction (i.e. effect) of each predictor variable on the outcome variable in SEM, standardized beta coefficients are reported. Standardized beta coefficients denote the degree of change in the outcome variable for every unit (standard deviation) of change in the predictor, while controlling for the influence of all other predictors in the model. All predictive analyses are controlled for various demographics, including gender, age, state (or district), allowing us to make more valid interpretations of relationships between factors, independent of the effect of demographic variables.

RESILIENCE ANALYSIS

The Stability chapter presents the results of two resilience analyses. Resilience analysis helps identify the characteristics of individuals who show unexpectedly positive adaptation in the face of adversity²³, that is, individuals who have positive outcomes despite being relatively more exposed to challenges. Resilience analysis has been used in developmental psychology and conflict studies, and is an analytical strategy that allows researchers to test two key questions:

Which adversities negatively impact a positive outcome of interest?

To test this, linear regression modelling is used to examine the effects of various adversities (e.g., exposure to conflict) on a positive outcome (e.g., peaceful attitudes). This provides insight into which adversities impact the outcome of interest, and the strength with which they do so.

23 And, conversely, it can identify the characteristics of individuals that display an unexpected *negative* deviance where better results might be expected, due to relatively lower exposure to adversities.

Which resilience/fragility factors bolster or undermine the positive outcome of interest in the face of adversities?

Using the results of the regression model, residual scores are calculated for each individual. These residuals represent the difference between an individual's observed outcome and the outcome predicted by their level of adversity. Positive residuals indicate individuals who perform better than expected given their adversity level (they are coping well), while negative residuals indicate individuals who perform worse than expected (they are struggling more than predicted).

In this analysis, residuals from the regression models were correlated with a series of Heshiis Beeg indicators capturing competencies of individuals and leaders, communal assets, services, community structures and intergroup relations. Indicators showing a positive relationship with the residuals were interpreted as resilience factors, as they are associated with individuals who adapt positively despite adversity, whereas those showing a negative relationship were interpreted as fragility factors.

HOW TO READ THE SCORECARDS?

To assess how each district is doing in each indicator, a threshold of acceptable score out of ten was defined. In the scorecards, the threshold represents the point at which a district can be considered to be doing well, meaning that no major problems are observed. While a score of 10 indicates an ideal and extremely positive situation, the threshold marks the level beyond which outcomes are generally positive and acceptable.

Thresholds were determined separately for each indicator by defining an acceptable level for each question item contributing to the indicator.

For example, the indicator *economic security* is measured by asking each respondent three questions on a scale from 0 ("Not at all") to 3 ("Yes, very much"):

1. Do you feel that your basic needs (e.g., food, clothing, medicines) are covered consistently from month to month?
2. Are you confident that the main income earner/breadwinner of your household will have an income in the next 2 months?
3. Do you feel that you have enough assets or savings to fall back on as a safety net, if something unforeseen happens?

A response of 3 ("Yes, very much") to the first question and 2 ("Yes, to some extent") to the second and third questions was considered the threshold for indicating that a person has economic security. Responses are then averaged and rescaled to a 0–10 scale, based on the equation:

$$\text{Economic security} = (3+2+2) \times 10/9$$

Therefore, a score of 7.8 is considered the threshold (acceptable minimum score) for economic security.

SCORECARD THRESHOLDS

The table below presents the specific thresholds for each indicator in the Conciliation and Stability scorecards, along with the ranges defined in relation to them. Scores at or above the threshold indicate that district is doing well (and thus no immediate action needed); scores up to two points below the threshold suggest some challenges (action recommended); and scores two or more points below the threshold indicate significant challenges (urgent action required).

Table 24. Thresholds and performance ranges for indicators in the Conciliation and Stability scorecard

Indicator Name	Threshold	No Immediate Action Needed	Action Recommended	Urgent Action Required
Income level ²⁴	5.0	5.0 – 10.0	3.1 – 4.9	0.0 – 3.0
Sense of belonging	5.0	5.0 – 10.0	3.1 – 4.9	0.0 – 3.0
Community cooperation	5.5	5.5 – 10.0	3.6 – 5.4	0.0 – 3.5
Inclusivity of community structures	5.7	5.7 – 10.0	3.8 – 5.6	0.0 – 3.7
Trust in state institutions	6.4	6.4 – 10.0	4.5 – 6.3	0.0 – 4.4
Community security ²⁵	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Economic opportunities	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Empathy	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Forgiveness tendency	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Inclusivity of local elders and authorities	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Intergroup contact	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Openness to reconciliation	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Peaceful management of community resources	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Peacefulness of local elders and authorities	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7

24 This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as *subjective poverty*.

25 This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as *community insecurity*.

Indicator Name	Threshold	No Immediate Action Needed	Action Recommended	Urgent Action Required
Presence of peace and justice mechanisms	6.7	6.7 – 10.0	4.8 – 6.6	0.0 – 4.7
Mental wellbeing	6.8	6.8 – 10.0	4.9 – 6.7	0.0 – 4.8
Provision of services	7.3	7.3 – 10.0	5.4 – 7.2	0.0 – 5.3
Food security	7.4	7.4 – 10.0	5.5 – 7.3	0.0 – 5.4
Cooperation between local and state-level leaders	7.5	7.5 – 10.0	5.6 – 7.4	0.0 – 5.5
Sense of unity at national level	7.5	7.5 – 10.0	5.6 – 7.4	0.0 – 5.5
Water security	7.5	7.5 – 10.0	5.6 – 7.4	0.0 – 5.5
Economic security	7.8	7.8 – 10.0	5.9 – 7.7	0.0 – 5.8
Interclan harmony	7.8	7.8 – 10.0	5.9 – 7.7	0.0 – 5.8
Positive impact of institutions on peace	7.8	7.8 – 10.0	5.9 – 7.7	0.0 – 5.8
Absence of violence and insecurity ²⁶	8.0	8.0 – 10.0	6.1 – 7.9	0.0 – 6.0
Personal safety	8.0	8.0 – 10.0	6.1 – 7.9	0.0 – 6.0
Social tolerance	8.6	8.6 – 10.0	6.7 – 8.5	0.0 – 6.6
Clan-based inclusion ²⁷	8.9	8.9 – 10.0	7.0 – 8.8	0.0 – 6.9
Peaceful attitudes	8.9	8.9 – 10.0	7.0 – 8.8	0.0 – 6.9
Support for clan equality ²⁸	8.9	8.9 – 10.0	7.0 – 8.8	0.0 – 6.9

26 This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as *exposure to violence and insecurity*.

27 This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as *clan-based marginalisation*.

28 This indicator is reverse-coded so that higher scores (10) reflect positive outcomes. In the Heshiis Beeg report, it is listed as *clannism*.



ABOUT THE HESHIIS BEEG CONSORTIUM

The **Centre for Sustainable Peace and Democratic Development (SeeD)** is a peacebuilding and research organisation which works with international development organizations, governments, and civil society leaders to design and implement evidence-based, people-centred strategies for the development of peaceful, inclusive, and sustainable societies. Working globally, SeeD provides research methods and policy advice for social transformation that is based on citizen engagement strategies and empirical understanding of the behaviour of individuals, groups, and communities. For more about SeeD, please visit seedspeace.eu.

BuildUp is a digital peacebuilding organisation working at the intersection of peacebuilding and technology. BuildUp uses new tools for old problems, and old tools for new problems. BuildUp implements programs, conducts research, and develops technical solutions to engage with conflict and build societies in which everyone can thrive.

Dhaxalreeb is a think-tank and research organisation based in Mogadishu and Southwest State, and a centre for hungry and generous minds to come together socially, intellectually and professionally, to construct knowledge and nurture the next generations of leaders.

Puntland Development Research Center (PDRC) is a local non-governmental foundation based in Garowe, Somalia. The centre was founded in 1999 as an independent, nonpartisan, nonprofit research institute dedicated to peacebuilding, democracy, good governance, and human rights. PDRC also undertakes social-economic development programmes. Over the last two decades, PDRC has completed projects in peacebuilding, governance and statebuilding, development and environment. PDRC has published many research reports using a participatory action research approach and has supported two election processes in Puntland.

The **Somalia Stability Fund Phase 3 (SSF III)** is a multi-donor fund that supports the development of a peaceful, stable, and secure Somalia. SSF III is funded by the UK Government, Denmark, the Netherlands, Germany, the US, and the European Union (EU), and managed by a consortium led by Adam Smith International (ASI). The consortium comprises First Call Partners, Laasfort Consulting and Interpeace. SSF III activities are centred around political dialogue; conciliation; and democratization and local governance, and align with Government priorities at both Federal and state levels.

GLOSSARY OF INDICATORS

Clan-based marginalisation	The extent to which one feels unfairly treated, excluded, or neglected by the community or authorities due to one's subclan or clan identity.
Clannism	The level of acceptance of attitudes that prioritise one's own clan over others, including support for defending one's clan, seeking clan dominance, and collectively blaming or excluding other clans.
Community cooperation	The frequency of a household's cooperation with other households in the community without expecting any monetary benefit.
Community cooperation – across communities	The frequency of a community's cooperation with other nearby communities.
Community insecurity	Exposure to security risks in the community, such as accessibility of weapons, presence of criminal groups, and substance use.
Cooperation between local and state-level leaders	The level of cooperation between the local and state-level leaders.
Depression	The extent to which one reports symptoms of depression (measured through the PHQ-2 validated short-form scale).
Displacement status	Whether the respondent has been displaced due to conflict or disasters, and whether they remain displaced or have returned to their original settlement.
Economic opportunities	Perceived access to and availability of suitable, adequately paying jobs in the area.
Economic security	The extent to which one feels they have a safe, basic income and stable employment.
Empathy	The extent to which one feels concern for others and attempts to understand their perspective.
Exposure to conflict	The extent to which an individual or their household has personally experienced, witnessed, or been affected by conflict within the past 12 months.
Exposure to economic and Environmental Shocks	The extent to which a household has experienced environmental or economic shocks in the past 12 months, such as drought, floods, crop or livestock loss, or reduced income/employment.
Exposure to positive media content	The frequency with which one has witnessed or experienced positive content related to social cohesion, peacebuilding, reconciliation, or other social or political topics on traditional or social media over the past four weeks.
Exposure to violence and insecurity	The extent to which an individual or their household has personally experienced, witnessed, or been affected by violence and insecurity within the past 12 months.

Family cohesion	The extent to which one feels supported and experiences strong bonds and loyalty within both their immediate and wider family.
Food security	The level of household food security, measured by the average frequency of food-related coping strategies (eating less-preferred foods, borrowing food, reducing portion sizes, or skipping meals) not used over the past 7 days. A score of 0 indicates extreme food insecurity, and a score of 10 indicates full food security.
Forgiveness tendency	The extent to which one believes in forgiving those who have caused harm as a way to overcome past events.
Inclusivity of community structures	The extent to which one feels various community structures take their views into account when making decisions.
Inclusivity of elders council	The extent to which one feels the elders council takes their views into account when making decisions.
Inclusivity of local elders and authorities	The extent to which local authorities and traditional elders involve citizens and marginalised groups in their decision-making.
Inclusivity of water management committee	The extent to which one feels water management committees take their views into account when making decisions.
Intergroup contact	The frequency of direct interpersonal contact with people from other subclans, clans and IDPs.
Intergroup contact	Somalis from other clans: The frequency of direct interpersonal contact with people from other clans.
Intergroup harmony	The average of the extent of positive feelings, social proximity, and trust respondents have towards people from other sub-clans, clans, and IDPs.
Intergroup harmony	Somalis from other clans: The average of the extent of positive feelings, social proximity, and trust respondents have towards people from other clans.
Intergroup positive feelings	Somalis from other clans: The extent to which one feels warm and friendly feelings towards Somalis from other clans.
Intergroup social proximity	Somalis from other clans: The extent to which one is ready to accept people from other clans in key community roles or activities, such as opening a business or serving as a political or community leader.
Intergroup trust	Somalis from other clans: The level of trust towards people from other clans.
Mental wellbeing	The extent to which one has recently experienced positive thoughts, emotions, coping abilities, and connection with others.
Normalisation of revenge	The extent to which one believes revenge is justified or acceptable for maintaining honour, resolving conflicts, or ensuring peace between clans.

Openness to reconciliation	The extent to which one is willing to engage in cooperative or peaceful actions with a rival clan after they have agreed to reconcile.
Peaceful attitudes	The extent to which one supports non-violence, reflected in the rejection of clan-based punishment, revenge, and retaliation as forms of justice.
Peaceful management of community resources	The average of the extent to which one feels that community resources (grazing areas, crop fields, water sources) are managed peacefully rather than being a source of conflict.
Peacefulness of local elders and authorities	The extent to which local authorities and elders are ready to work towards peace, even if it means giving up some of their own power and influence.
Personal safety	Sense of safety in daily life, including freedom from violence, safety of movement within and beyond the community, and confidence in protection by authorities.
Positive impact of formal courts on peace	The extent to which one feels formal courts contribute towards peace and the resolution of conflicts in their community.
Positive impact of institutions on peace	The extent to which one feels various institutions contribute towards peace and the resolution of conflicts in their community.
Positive impact of local politicians on peace	The extent to which one feels interventions by local politicians contribute towards peace and the resolution of conflicts in their community.
Positive impact of religious leaders on peace	The extent to which one feels religious leaders contribute towards peace and the resolution of conflicts in their community.
Presence of clan-based dispute resolution mechanisms in the community	Whether clan-based dispute resolution mechanisms are present in one's community (10 if yes, 0 if no).
Presence of district peace committee in the community	Whether a district peace committee exists in one's community (10 if yes, 0 if no).
Presence of elders council in the community	Whether an elders council exists in one's community (10 if yes, 0 if no).
Presence of formal courts in the community	Whether formal courts are present in one's community (10 if yes, 0 if no).
Presence of local politicians in the community	Whether interventions by local politicians are present in one's community (10 if yes, 0 if no).
Presence of state or national politicians in the community	Whether interventions by state or national politicians are present in one's community (10 if yes, 0 if no).

Presence of peace and justice mechanisms in the community	Whether peace and justice mechanisms (district peace committee, formal courts, clan-based dispute resolution mechanisms) are present in one's community (10 if yes, 0 if no).
Presence of police or security forces in the community	Whether police or security forces are present in one's community (10 if yes, 0 if no).
Provision of services	The degree to which one is satisfied with services provided to one's district. A score of 10 indicates very efficient service provision, and a score of 0 indicates that services are not provided at all.
Provision of electricity	The degree to which one is satisfied with electricity provided to one's district. A score of 10 indicates very efficient service provision, and a score of 0 indicates that services are not provided at all.
Revenge tendency	The extent to which one prefers to use retaliatory actions or revenge violence in response to personal or communal harm.
Sense of belonging	The sense of attachment or connection to people from different clans and states within Somalia.
Sense of national unity	The extent to which one believes in prioritising Somali national identity and interests over clan identity, and feels a sense of unity across different states within Somalia.
Social tolerance	The extent to which one is willing to interact with and accept different minority and marginalised groups.
Subjective poverty	The extent to which one feels that they cannot even afford basic food, as opposed to having enough money for expensive or luxury goods.
Trust in institutions	The level of trust one has in various institutions.
Trust in local politicians	The level of trust one has in local politicians.
Water security	The frequency with which a household experiences adequate and uninterrupted access to a water source (measured through the IWISE-4 – Individual Water Insecurity Experiences Scale).

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