THE SOCIAL AND ECONOMIC DETERMINANTS OF RESETTLEMENT OF IDPS IN UASIN GISHU COUNTY KENYA

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Abstract

The nature of internally displaced persons (IDPs) sets important challenges to national governments, humanitarian agencies and development promoters all over the world. Kenya as a country has had its own challenges especially in the resettlement and reintegration of IDPs. The government did not adequately address the resettlement issues of IDPs after the 2007/2008 post - election violence. Those who returned home faced many challenges making the issue of resettlement of IDPs attract several questions. The overall objective of this study was to examine the challenges and opportunities of internally displaced persons and their resettlement.

An Ex post facto comparative research design was adopted in the study. The study design relied on group comparisons to determine reasons or causes for the current status of the IDPs' resettlement in Uasin Gishu county of Kenya. A random sampling approach was used to sample 192 IDP households who were out of camps and 192 households of IDP in camps.. Quantitative data collected in the field were analyzed using descriptive statistics, while qualitative data from focus group discussions and in depth interviews were coded into theme and analyzed qualitatively. The study found out that in as much as many IDPs had been resettled some were still in camps awaiting the resettlement packages promised by the government. Most of the IDPs were either farmers or from the business community. They were waiting for land promised by government and construction of houses. Resettlement had challenges like finances, hostility from host communities and failure on the part of the government in identifying the genuine IDPs. The humanitarian organizations did not involve the IDPs in planning for their resettlement hence the lack of understanding of the extent to which aid could be offered during resettlement.

Key words: internally displaced persons   resettlement reintegration host community reconciliation

1.1 Introduction

The US Department of Defence (2005) defines an internally displaced person as 'any person who has left their residence by reason of real or imagined danger but has not left the territory of their own country'. Internally-displaced persons (IDPs) constitute one of the largest population groups affected by civil strife, violent conflicts and humanitarian emergencies. According to (ODI, 2008) the crisis of Internal Displacement drew world attention following the end of the cold war. About four and half decades ago, it was thought that there were no more than a few million persons internally displaced in only half a dozen countries *(ibid).* Today the number continues to escalate. At the end of 2006 there were estimates of 24.5 million in some 52 countries (ODI, 2008). Substantially more than the 13 million refugees that United Nations High Commission for Refugees (UNHCR) recognizes as falling within its mandate (ODI, 2008). The region with the largest IDP population is Africa with some 11.8 million in 21 countries. According to IDMC, (2007), the current estimates of the world's IDPs in 2009, shows a range of 25 to 50 million.

The phenomenon of internal displacement is not new to Kenya. Its causes are rooted in political, economic and social changes which brought with them various conflicts. Pre-independence displacement was closely linked to land tenure issues (Brown, 2003). In the aftermath of the 2007 general election in Kenya, over half a million people were displaced. There were accusations of election irregularities and this sparked off widespread violence in the country. An estimated 1,300 people were killed and as many as 650 000 displaced from their homes (ODI, 2008; KNDRM, 2009). They moved to camps in Limuru, Molo, Eldoret, Kakamega and many other parts of the country

According to Hampton (2002), responding to the needs of IDPs is one of the greatest humanitarian challenges. Most resettlement schemes have been reported to have failed due to acute inappropriate planning, hasty implementation, exclusion of the host community, inappropriate selection of the resettlers and site and other multifaceted biophysical and socioeconomic constraints (Piguet & Dechassa, 2004). This holds true in many parts of the world as experienced in Nepal, Columbia and countries in the Middle East and Africa.

The post conflict situation in Kenya in 2008 was not any different from the cases experienced in other parts of the world. Many IDPs moved to camps during the conflict and were unwilling to move out even after peace had been restored. Following the signing of the peace agreement between the two principals in the disputed elections, chaired by the former United Nations Secretary Kofi Anan, there were efforts to resettle IDPs through '*Operation Rudi Nyumbani'* (Operation Return Home). This was aimed at returning IDPs to their homes and farms. It included provision of transport and financial support for returning IDPs. Through the program, some 347,800 voluntarily returned to their homesteads. Consequently, most of the original IDP camps in Nakuru, Naivasha, Uasin Gishu and Trans Nzoia closed down (GOK, 2009). In some cases the government only bought land for the IDPs but did not consider several other determinants: economic, social, cultural, governance, psychological and material demands that need to be addressed in order to realize a better and more successful reintegration process and to meet sustainable livelihood (UNOCHA Kenya, 2009).

When camps were officially closed down, some IDPs returned to their pre displacement homes while others resettled in other parts of the country (UNOCHA, 2010; Munyeki, 2010). Some of these IDPs stayed behind in these camps without receiving any assistance or aid, others moved to

transit camps (established by IDPs after the closure of formal camps and generally sited near their former homes and farms). The Ministry of Special programmes experienced challenges in providing durable solutions for some IDPs remaining in camps (GOK, 2008)

In as much as IDPs had opportunities in starting their lives afresh during resettlement many who moved out experienced challenges in their resettlement and reintegration into society. They blamed the government for not responding adequately to their plight. The study, therefore, set out to establish the socio economic determinants of the resettlement of internally displaced persons in Uasin Gishu County, Kenya.

1.2 **Methodology**
An *Ex post facto comparative research design* was used in the study. It made use of both qualitative and quantitative data. The focus of the study was Rift Valley region, Uasin Gishu County, Kenya. Uasin Gishu County covers an area of 3218 square kilometres. It extends between longitude 34° 50′ and 35 ° 37′ east and 0° 03′ and 0° 55′ north. The region has always experienced election-related violence since the year 1992. Most of the disputes have mainly been due to ethnic conflicts and unresolved historical injustices. The region had 34 IDP camps as at April 2009 (UN OCHA Kenya, 2009).

The target population for this study comprised people who had been displaced by the 2007/ 2008 post election conflict and were living in Uasin Gishu County of Rift Valley region, Kenya. The population also included the sixty humanitarian organizations involved in their resettlement process. The organizations included international actors, faith based organizations and local NGOs operating in Uasin Gishu. The state and its representatives were also targeted in the study. Purposive and non purposive sampling procedure were used to select the study sample. Both IDPs out of camps and those in camps were randomly selected for the study. Comparisons were drawn between IDPs in the camps and those who had moved out. The research also made use of key informants purposefully sampled. Selection of humanitarian organizations and key informants was conducted using purposive sampling method to target specific organizations directly responsible for resettlement promoting reintegration activities. Primary data was collected using questionnaires, focus group discussions and key informant interview. Non participatory observation was also used. Observations were made on the squalid leaving conditions of the camps and the rebuilt houses for return and resettlement. Photos were taken of the destroyed houses and property and of the residential areas of returnees, the small size houses which had been rebuilt and also of the tents in the camps. These were used to collect information on IDP characteristics, their views and opinion on whether to stay in camps or move out for resettlement, the social and economic factors that influence reintegration into communities and the strategies used by state and non state actors to resettle the IDP population**.** Data obtained from the interviews and questionnaires were organized, edited and coded according to the stated research objectives and research questions of the study. Quantitative data was analysed using descriptive and inferential statistics while qualitative data was analysed thematically and meaning assigned to them.

1.4 Results and Discussions
Many factors were found to influence the resettlement of IDPs into the community. The determinants of resettlement include assets owned before displacement, income generating activities, security issues and reconciliation and peace building efforts.

1.4.1 Assets owned before displacement

The study wanted to establish if assets owned before displacement determined the movement of IDPs out of the camps into the communities. Most of the out of camp respondents (43.4%) indicated they had land, 27.0% of them had business, 13.8% had houses, 3.7% had land, houses and vehicles, while 3.2% had land and houses before displacement. 29.0% of the in-camp respondents indicated that they had land and houses, another 18.5% had houses, 16.9% of them had businesses, 15.3% had land and businesses, 12.2% of them had land, with another 5.8% of them having business and a house, another 1.1% had land, house and a vehicle and 0.5% had a vehicle before displacement. The findings revealed that those who had owned and lost assets during the violence were reluctant to move out of camps.

1.4.2 Source of revenue

The study wanted to find out the source of revenue for both IDPs in camps and out of camps. Majority of the out of camp respondents (64.6%) indicated that they cultivated their land, 46.7% kept livestock, while 47.1% were small scale traders. Majority of IDPs in camps (60.8%) were small scale traders and business holders while 43.4% of them cultivated their land. This shows that majority of those out of camp were farmers, while those in camps were in small scale trade and business before the PEV. The IDPs who were out of camp said their economic activities were interfered with due to lack of storage facilities, as they were forced to sell their farm produce immediately after harvest and not to store any for the future. The study revealed that many IDPs relied heavily on handouts given by well-wishers and that explained why many were unwilling to move out. Many of those interviewed were not willing to reveal their true income for fear of losing out on what the government had promised them.

1.4.3 Education

As indicated in the figure 1, about 63.0% of the out of camp respondents indicated that their children had access to school facilities, while 35.4% had no access. Those who indicated that they did not have access were asked to state their reasons. The reasons indicated included financial problems, no schools nearby and children who were employed (child labour).The responses revealed that the violence did not interfere with schools especially after there was calm in the country and so learning continued normally. If children didn't go to school, it was because of other factors.

1.4.4 Involvement in formal organizations

The researcher wanted to find out if the respondents were involved in formal organizations. The results are as shown in Figure 1

52.9   1.6

45.5

Yes   No   No Response
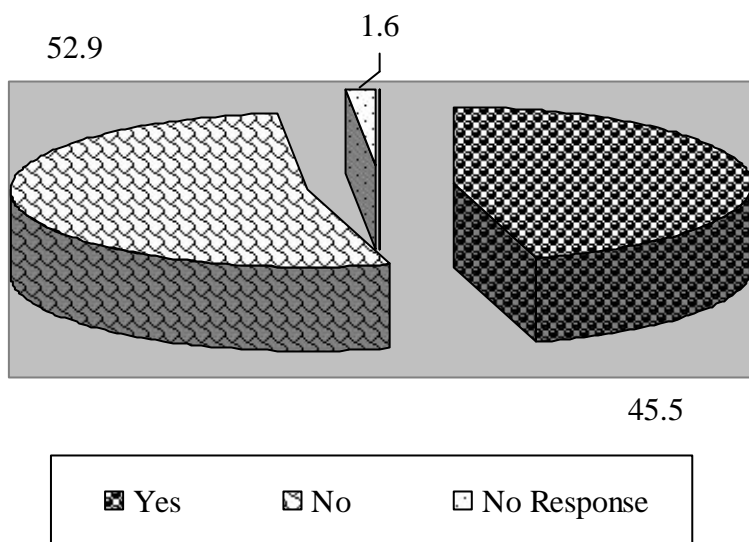
Figure 1: Involvement in formal organization in the area
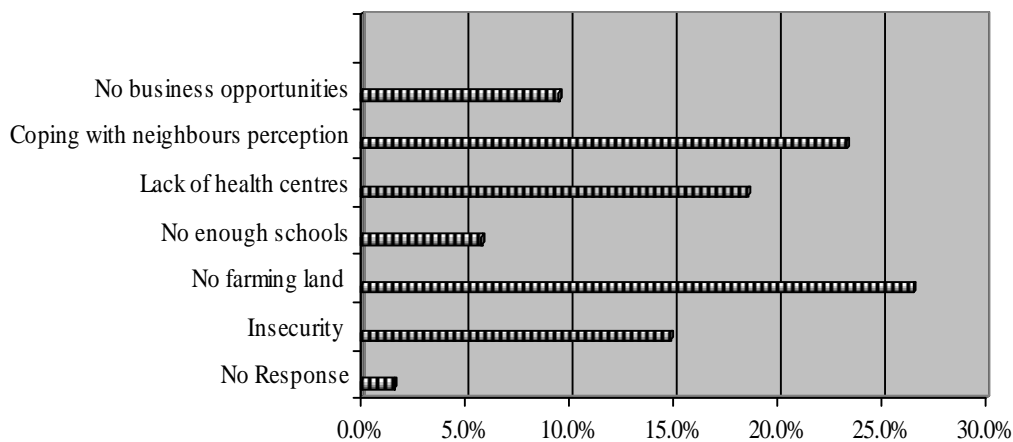**Source: Field Data.**

Slightly above half of the out of camp respondents (52.9%) indicated that they were not involved in formal organization in the area while 45.5% indicated that they were involved in formal organizations. The researchers then asked those who said yes to mention the type of organization they involved themselves in. Majority of them had joined religious groups (69.8%), 13.2% of them had political parties, 6.9% of them had self-help groups, with 3.7% having human rights organizations and sports groups. Only 1.1% of them were in peace groups and cultural groups respectively.

The respondents were asked whether they were involved in any formal organization while staying in the camp. Slightly above half of the in-camp respondents (43.9%) indicated they participated in religious activities, while 11.6% of them participated in political parties. 5.3% of them participated in human rights organizations and self-help groups, 2.6% of them were involved in sports and peace movement. This was an indication that despite being in the camps, the IDPs were trying to be reintegrated into the community. They experienced challenges of acceptance in to the community even as they exercised their rights of participation. The IDPs who had resettled in places far from their pre-displacement homes had difficulties being allowed to participate fully in the local political activities. They were considered outsiders. The large percentage of respondents (52.9%) not involved in formal organizations was an indication that healing was yet to take place. The FGDs revealed that the women were active in self-help groups and church activities but the men were completely not interested in the ongoing activities around them. These could be taken to mean that women were healing faster than the men. The men were still nursing some inward anger that could not allow them to participate in activities freely. The study also established that IDPs in camps were characterized by lower levels of political participation in comparison to those returned who had better established political networks. However, the ones in camps had begun to advocate for their rights through IDP organizations.

1.4.5 Challenges to resettlement and reintegration
The researcher sought to establish the major challenges the out of camp respondents encountered during resettlement

About 26.5% of them indicated that the major challenge they encountered was lack of farming land, 23.3% had a problem coping with their neighbours, 14.8% indicated that insecurity was a challenge, 9.7% of them expressed there were no business opportunities and 5.8% of them indicated that there were no enough schools. When asked how they coped with the problems, majority of the respondents indicated that religious groups (31.5%) had come to their aid, while 20.1% of them had joined counselling groups, 18.5% of them had self-help initiatives, 5.3% of them were helped by human rights organization had peace movement and environment associations respectively. Figure 3 has a presentation of the responses.

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Figure 2: Major challenges facing the out of camp in place of resettlement
Source: Field Data.

The study established that local politicians were important stakeholders during the resettlement process. However, there existed mistrust among the IDPs towards their leaders. Many participants in an FGD at Rukuini felt that there were some politicians who were a stumbling block to the resettlement exercise. They argued that these politicians and leaders had never invited the members of the affected communities for reconciliation meetings. The politicians also made statements that were not good for peace in society.

The resettlement process was also marred with a lot of corruption. The respondents blamed camp leadership for misusing the money meant for resettlement saying there was a lot of corruption involved in allocation of funds. These sentiments agree with reports by Njoroge & Miruka (2010), that corrupt government officials allegedly used names of genuine IDPs to misuse more than Ksh200 million.

Land factor was a major problem during return and resettlement. Majority of the households owned land before displacement, a number were unable to return to their pre-displacement homes due to different reasons hence the need to buy land elsewhere or be resettled by the government. The participants who had not gone back to their pre-displacement homes and had bought land elsewhere reported that they lived in harmony with their new neighbours. This disagrees with some reports on experiences by some resettled IDPs who government had bought land for in other areas which were not their ancestral land. Kwayera (2009) reported that resettled IDPs had been rejected in Syokimau in Ukambani, Rongai in Nakuru, Nyandarua in Rift Valley and Taveta at the Coast. The following is a quote from the report:

> Forced resettlement of internally displaced persons is exposing Kenya's soft underbelly, with the writing on the wall that it is a ticking time bomb. The resentment of resettled IDPs among 'host' communities has rekindled passions stoked by political affiliations to the extent cultural diversity is giving way to ethnic cocooning.(Kwayera, 2009)

The report further contends that the local people felt some of them had no land yet the government had not given them land. They felt marginalised hence the resentment when foreigners were being preferred over them by being given land. This made it difficult for IDPs to get land for resettlement. IDPs were also resisting the move to relocate to regions where the Ministry of Lands had bought land for them. Some of these regions were not receptive to them. People in Rift Valley and Coast region had genuine grievances. Addressing historical injustices would resolve some of the thorny issues *(Ibid)*.

The humanitarian organizations built houses for the IDPs who moved out of the camps. This was another source of frustration for the IDPs. One of the issues raised was the fact that the houses built for their resettlement were too small in size, and could not fit members of the households. It was not easy to share the rooms with teenage children so the children had to travel long distances to go and sleep at their relatives' homes at night. This further contributed to immorality among the youth. The young children shared the small rooms with their parents and this lack of privacy contributed to young children engaging in sexual activities and immoral language. This was now an emerging problem that the community had to contend with. Asked why this was happening, a man said that the children had been exposed to various scenes, for example, men sleeping with their wives during the day or night at the camps or out of the camps. Since most of the newly constructed houses had gaps on the walls, children would peep through the gaps hence lack of privacy for their parents. Many respondents testified to sexual starvation both in the camps and outside.

The type of houses built for those returned is an aspect the government needs to look into to help IDPs resettle. According to KNCHR (2009) report, the model houses constructed in Burnt Forest should have measured 14x14. Instead, they measured 11x14 feet. Some of these factors fuelled further conflict in post conflict reconstruction stage. Cases of corruption had been cited in the construction of the houses. Such are the issues which need close follow up by the government. The study observed that government officials were investigating reports that some of the victims who had their houses reconstructed on their farms wanted double benefits and had remained at transition camps waiting to be allocated land. There is, therefore need for consultation with IDPs before houses are built for them. Cohen (2008) had similar findings in support of IDP voices in issues affecting resettlement and reintegration. Her study reports that it is critical to listen to the voices of IDPs in order to ensure that their needs are not only met, but also lasting solutions are found for their displacement. The immoral practices that come up as a result of poor housing are a pointer that

there is need for education of the youth and children on their sexuality as way of reintegrating them once more into society after being in the camps.

Basic domestic items were found to be another challenge for the IDPs who were being resettled. Most internally displaced people had lost their houses and household property and their crops were destroyed during the insurgency. Some houses were burnt household utensils were either destroyed in the houses or stolen by the attackers. Stores of food and cash crops were destroyed. During the *Operation Rudi Nyumbani* many of the IDPs were faced with the challenge of going back to homes without shelter. Most people did not have income to replace all these items although some humanitarian organizations provided a few basic items to the displaced. Some people were discouraged to return to homes where even basic domestic items were not available. During the FGDs at Burnt Forest, the participants cited lack of enough food and money for their needs. These are some of the comments made by a female participant at Rukuini:

> We were given empty houses. There was no bedding .We folded the tents from the camps and slept on them. The nights would be long and cold. We had no chairs to sit on. We really suffered (FGD, Rukuini).

Many of the houses established for those who returned had no basic household facilities like toilets or beds. For proper resettlement to take place, there is more that should be done other than just building houses. According to Sert (2008), it is widely recognized that economic empowerment and property restitution and compensation are perhaps the most effective measures for remedying economic insecurity that results from an individual's displacement and loss of livelihood. The fact that there is peace does not always mean existence of sustainable solutions to the plight of the forcibly displaced. During return and resettlement, IDP families encounter considerable obstacles to reintegration, from social and property conflicts, to a lack of infrastructure and opportunities to create sustainable livelihoods (Sert, 2008)

1.4.6 Relationship between IDPs and host community
The researcher sought to know the nature of relationship between IDPs and the host community. Majority of the out of camp (64.0%) indicated that they got along well with the host community, 30.2% of them indicated that there was tension but no fighting amongst the communities. Most of the tension was due to land tension. Acquisition of land for resettlement of the IDPs had been twofold; by the government and self-help groups. In the former case, the government looked for land through the Ministry of Land and settled the IDPs. The government did not consult the IDPs on where to settle them; neither did it consult the local communities. This approach by the government generally, resulted in backlash from the host community and the IDPs alike. In some cases, the host community resisted resettlement of the IDPs in their locality. Similarly, the IDPs too resisted being resettled in areas where they suspected hostility from the host community. Klopp, (2012) explains that violence often disrupts the local economy, which depends on interethnic cooperation for market access, labour, and transportation services. The loss of producers—small businesses and farmers—often worsens the prospects for local economic recovery where violence occurs. Where IDPs settle, either as integrated displaced or as impoverished settlers on marginal and unproductive lands and urban slums, they generate new challenges. New ethnically homogenous and unsustainable settlements can increase the potential for violent conflicts between the displaced and host communities, even if the two groups share cultural identities, as the newcomers' needs for water,

firewood, and other resources create environmental and social damages that spill over to the host community.

1.4.7 Feeling of security in the location

Majority (85.7%) of the out of camp respondents felt secure while 13.8% did not feel secure in the location. 36.0% indicated they had God on their side and police' presence too, while 13.8% of them indicated that they felt secure because of the provincial administration and 8.5% felt that the international agencies' presence made them secure. Those who indicated that they did not feel secure were asked to indicate the reasons. 10.1% of them indicated they were told to move and return home, 7.4% of them indicated that there was violence within the camps, while 4.2% of them indicated that there was violence outside the camp. Only 0.5% of them feared recurrence of violence due to bad political approach and political instability. These findings are supported by Muhumiza (2011) that persistent insecurity linked to mobilized youth, local impunity, and the failure of the police and legal system make resettlement and reintegration of the displaced dangerous. Trauma and anger among IDPs, reinforced by the large concentration of victims with sad and horrific stories to tell means that new settlements of the displaced can easily become recruiting grounds for the next round of violence

1.4.8 Mechanisms of solving cases of violations or disputes

About 72.5% of the out of camp respondents indicated that cases of disputes were solved through a council of elders, while 18.0% of them indicated they had chief's baraza and 7.9% of them preferred the court. It is evident from the results that the IDPs who were still in camps had a lot of faith in police protection and in solving disputes. While those out of camps moved away from the police to the elders. Lack of justice or belief that it is not there hampers healing in individuals. There was very little faith in the courts. Many respondents argued that there was a lot of impunity since the perpetrators of violence against them, were still walking free. There was now a trend to go back to traditional practices where elders mediated between disputes and people believed in their mediation. According to the Guiding principles on resettlement, peace cannot be sustained over the long term without addressing the social well-being of a population.

1.4.9 Future security issues

The results reveal that in as much as there was peace, there was still fear among the IDPs that the next elections would still bring with them violence. The fear of violence was a sign that full reintegration had not taken place and psychosocial factors needed to be addressed to enhance coping strategies among IDPs. Surprisingly, those who were still in the camps had more confidence that there would be no violence in future elections. This position disagrees with what the (UNDP, 2010) report revealed that people living in IDP camps tend to feel somewhat less secure than those in transitional sites. That the partial returnees tend to feel safer than camp dwellers is due to continued 'safety in numbers' they derive from living in the transitional sites, combined with the fact that they are nearer to their original homesteads, and thus not commuting as far during the day/evening. The camp dwellers are more optimistic than those who have returned. This could be because of their numbers making them have imaginary security.

1.4. 10 Activities to promote healing and reconciliation

The study sought to find out if there were any activities which promoted healing and reconciliation in the area. It was reported that there were many activities being used. These included the construction of a connector bridge for healing efforts commissioned by CRS. Members of the

conflicting communities worked on this construction together as a way of uniting them and a symbol of acceptance. There were also activities aimed at bringing people together such as inter marriage. Oral evidence has it that:

> Girls from Kikuyu community have been married by Kalenjins. People have reconciled (FGD, Lorian).

Other activities include inter community sports, intercommunity youth choir and council of elders - people to people peace group. The findings agree with Klopp *et al* (2010), that successful reintegration tells a great deal about progress in a peace building process. Majority of the in-camp respondents (66.2%) however, indicated that the activities being initiated for peace building did not promote healing and reconciliation in the area and only 33.8% of them indicated that the activities promoted healing and reconciliation in the area. Healing and reconstitution of local social fabrics are synonymous with successful return and reintegration. Trauma and anger among IDPs, reinforced by the large concentration of victims with sad and horrific stories to tell, mean that new settlements of the displaced can easily become recruiting grounds for the next round of violence (The Human Rights Focus Gulu, 2008). The study found out that many of the respondents were still angry and traumatized. Healing process was yet to be achieved.

The researcher then asked the respondents to indicate the common challenges to healing and reconciliation efforts. Majority of the out of camp respondents (65.6%) indicated that the common challenge was mistrust between ethnic groups, while 47.6% of them felt that the challenge was tribalism, with 42.3% of them noting political statements, 38.1% of them indicated that people were too traumatised. 31.7% noted that there were land disputes, with 9.5% noting that the criminals who committed acts of violence were still free and 3.2% felt that the host community did not involve them in their activities. This was the same view held by those who were still in the camps.
The results are as shown in Table 1.

Table 1: Common challenges to healing and reconciliation efforts

| | Out of camp | | In-camp | |
	Frequency	Percent	Frequency	Percent
Tribalism	90	47.6	95	50.3
Mistrust between ethnic groups	124	65.6	9	4.8
Political statements	80	42.3	31	16.4
Land disputes	60	31.7	14	7.4
No involvement by residents	6	3.2	15	7.9
People are too traumatized	72	38.1	6	3.2
Criminal who committed acts of violence	18	9.5	8	4.2
No Response	0	0	11	5.8

N=189
Source: Field Data.

These responses provide important implications for the actions of the coalition government by president Kibaki and the Prime Minister Raila Odinga in the implementation of Agenda Item 2. Problems such as political incitement and land disputes are at the core of numerous challenges that

remain that hinder the promotion of reconciliation. The FGD respondents indicated that at the time of the study, more houses were being burnt in fresh violence causing fear and suspicion.

The study reveals that most of the returnees to ancestral homes had not gone through personal reconciliation in order to accept the situation they went through. Consequently, they still remained in denial about the suffering they underwent. This is typified by the feeling by most of them that they cannot forgive those who wronged them. By virtue of having returned to communities that they perceive to have driven them out of their homes, destroyed their property and even killed their relatives, returnees to habitual homes face permanent inter-personal and inter-community reconciliation challenges. This state of affairs can be attributed in part to absence or poor counselling services provided to them. Returnees received counselling services shortly after post-election violence. However, it is apparent that the services were withdrawn too early. The study also found out that they had also not gone through inter-personal reconciliation, largely because of absence of spaces where victims and perpetrators could meet to dialogue, confront each other or to tell their stories. Because the returnees' rights were violated in areas far away from their ancestral homes to which they have now returned, it is practically difficult to initiate inter-personal reconciliation.

The respondents were asked to indicate the best ways of pursuing reconciliation in the community. Majority of the out of camp respondents (72.0%) indicated that tribalism should end for reconciliation to take place. 52.9% of them indicated land policy, 42.3% indicated creation of more jobs, 30.7% said that politicians should understand one another so as to remove the IDPs and 5.3% noted that CDF should be increased. These were some of the best ways the respondents felt that reconciliation would be pursued in the community.

Majority of the in-camp respondents (70.2%) indicated that more jobs should be created, while 64.0% of them indicated that tribalism should end and land policy instituted. 2.1% of them indicated that politicians should understand one another, IDPs be removed. Other factors indicated by the respondents included: dialogue among the different communities, promotion of peace, telling people the importance of being united, doing away with the camps, government to resettle IDPs, police to be in every place to promote security, praying for peace and repenting.

2.0 Conclusion
In as much as the government put in a lot of effort in the resettlement of the IDPs in Uasin Gishu, it is established that the whole process was done in haste without many considerations. Proper preparations were not made for the process. The IDP voices to the process were not included. This brought challenges to both the government and the IDPs both in and out camps. Resettlement is not only about building houses but paying attention to social and economic issues of reintegration.

3.0 Recommendations

For proper post conflict resettlement of IDPs to take place several things need to be done. The type of houses built for those returned is an aspect the government needs to look into to help IDPs resettle. There is also need for the government to address the land issue in Uasin Gishu that could have escalated the violence and creating challenges for resettlement. Addressing historical injustices would resolve some of the thorny issues. IDP voices on issues affecting resettlement and reintegration are critical in order to ensure that their needs are not only met, but also lasting

solutions are found for their displacement. The immoral practices that come up as a result of poor housing are a pointer that there is need for education of the youth and children on their sexuality as way of reintegrating them once more into society after being in the camps. Economic empowerment and property restitution and compensation are perhaps the most effective measures for remedying economic insecurity that results from an individual's displacement and loss of livelihood. For reconciliation to take place, governments need to empower economically the host communities, in order to make them more receptive to those returning or resettling. The counselling process should go on for a long period after the resettlement process for personal reconciliation and interpersonal reconciliation to take place. This is very crucial for the healing process.

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