

Factors Affecting Integration Of Resettled Persons: A Case Of Rongai Location Nakuru County, Kenya

Mucheru Elizabeth Wachu

Department of Peace Security & Social Studies
Egerton University Njoro
Nakuru, Kenya.

Mwangi Samson Wokabi

Ph. D, Department of Peace Security & Social Studies
Egerton University, Njoro
Egerton, Kenya.

Murenga Hadijah

Ph. D, Department of Peace Security & Social Studies
Egerton University, Njoro
Egerton, Kenya.

ABSTRACT

This study sought to investigate factors that affected integration between resettled persons and the host community in Rongai Location, Nakuru County, Kenya. The study employed purposive and stratified random sampling in selecting the sample size of 196 respondents. The study was guided by the Acculturation model which explains the conditions that need to be embraced by the host and resettled persons for effective community integration and participation in socio-economic livelihoods. The study employed a Survey Design and data was collected through interview schedules. Data was analyzed using descriptive statistics. According to the study, resource sharing, community trust, utilization of collective action, and dispute resolution mechanisms were all cited as important factors that could affect integration between the Host and the Resettled Persons. The study found that minimal resource sharing, low community trust, low utilization of collective action and adoption of divisive dispute resolution mechanisms all pointed to low integration between Resettled Persons and Host community. The study recommends for involvement of the hosting communities in decision making concerning resettlement and resource allocation for Internally Displaced Persons (IDPs) in the resettlement process. The study also recommends the application of legal framework in resettlement and reintegration. This includes using the guidelines provided for in the Kenya's National Policy on the Prevention of Internal Displacement, Protection and Assistance to Internally Displaced Persons of August 2011 and The UN Guiding Principles on Reintegration (UGPR).

Keywords: Resettlement, Resettled Persons, Internally Displaced Persons (IDPs), Host Community, Reintegration.

INTRODUCTION

Countries emerging from conflicts do face numerous challenges related to post-conflict peace, reconstruction, resources allocation and livelihood opportunities and addressing them correctly from the onset contributes to achieving sustainable peace [11]. Internally Displaced Persons' (IDPs) reintegration in post conflict situations remains a considerable challenge to governments, especially after the initial emergency humanitarian assistance ends. According to the World Bank, chances that renewed conflicts will erupt are high and even higher when control over natural resources is at stake. A study by [13] indicates that in the past two decades alone, Africa has experienced violent conflicts with successive cease-fire agreements and peaceful settlements, which have often been followed by outbreaks of new conflicts. Countries in sub-Saharan Africa such as Burundi, Democratic Republic of Congo (DRC), Rwanda, Sudan, Republic of South Sudan, Somalia, Ethiopia, Liberia, and Uganda are some prominent examples [13].

The aspect of reintegration is equated with the achievement of a sustainable return and the ability of the IDPs to secure political, economic, legal and social conditions needed for livelihoods and dignity [34]. In this context, the willingness of hosting communities is of utmost relevance. The processes allow room for negotiations regarding the number of IDPs welcomed/accepted by the host/local communities, which are critical not only for sustainability but also for broader issues of stability [13]. Land access is an essential tool for effective peace building and reintegration of IDPs and hosting communities as it constitutes the basic building blocks for enhancing and sustaining reintegration. The ability to live peacefully depends, to a degree on the ability of resettled persons and host communities to resolve land matters without prejudicing livelihoods. While some host communities are able to re-establish or re-align themselves quickly and allow IDPs resettlement, social cohesion always remain elusive, fragile, tense and more often, marred with suspicion because of tenure insecurity [12].

According to [28], effective resettlement involves the integration of the settlers into the economic and political systems of the surrounding communities. The study [28] observes that large numbers of newcomers will have an impact on local economic and social systems and may create or escalate social tensions. Even when settlers have common bonds with the local people, host communities may fear loss of jobs, overcrowding, overuse of natural resources, and pressure on social services. If this impact is not planned for or if preferential treatment is given to displaced persons, resentment may occur. This current study endeavoured to establish whether integration in the study area between the host and resettled communities was evident or not.

In post-conflict situations IDPs are usually considered the target for post-conflict intervention on recovery and rehabilitation [28]. They are involved in actions and decision-making processes through representation in organized forums by the international community, humanitarian agencies and governments comprising both national and local levels of governance structure to facilitate a voluntary return, resettlement, reintegration and rehabilitation processes. On the other hand, hosting communities have always been excluded from such decision making and negotiation processes [28]. Yet, building sustainable livelihoods and long-term rehabilitation should be an inclusive practice especially where natural resources are at stake. The exclusion of hosting

communities perpetuates mistrust and impacts long-term reintegration. For instance, competitions over natural resources and economic livelihoods after return/resettlement processes more often than not trigger flare-ups between IDPs and hosting communities. This is because resources usually face destabilization as a result of increased pressure from overuse and lack of regulation [28].

According to [29] resettlement is a planned or spontaneous redistribution of population, a process that can either be voluntary or involuntary. However, many resettlements around the world have gone wrong due to inappropriate planning, hasty implementation, exclusion of host communities, and inappropriate selection of resettlers and sites and other multifaceted biophysical and socioeconomic constraints [29]. [10] holds the view that organizations that carry out the resettlement and reintegration of IDPs are fond of using an idealized approach where political negotiations and logistical support feature prominently with the aim of persuading the target population to rejoin their old communities or others designated to absorb them, even when it is evident that individual IDPs usually prefer to relocate to urban places where they can readily get both economic and social opportunities [10]. He makes a candid observation that due to lack of opportunities in rural areas, most post-conflict settlement patterns have been associated with acceleration of the growth of cities and provincial centres. It is also not unusual for many resettlers to drift back to urban areas due to chronic lack of shelter and basic services in areas of return, coupled with inadequate resettlement packages [10]; [24].

In Kenya studies on IDPs after the 2007/2008 conflict indicate that there was little humanitarian response to the violence ([17]; and [20]. In particular, the study by [20] shows that the government response to the crisis was timid, and that of the humanitarian NGOs provided a temporary solution, for their response was remarkably short-lived. Like [35] and [20], [22] blames the government for inconsistency, and lack of IDP resettlement policy. She suggests that all actors must bridge the gap between short-term emergency funding and longer-term development assistance if they are to find durable solutions for IDPs.

In April 2008 the Kenya government released the National Reconciliation and Emergency Social and Economic Recovery Strategy as a way forward to resettle the displaced persons. The government preferred a quick resettlement in order to promote development, improve the national image abroad, prevent IDP camps from becoming fertile grounds for militia and criminal gang recruitment, and to enhance human rights of the displaced [14]. From the onset, the Office of the President preferred the return rather than relocation of IDPs, as relocation posed many challenges to the fragile peace [25]. Through the National Humanitarian Fund for Mitigation and Resettlement the government embarked on resettling and assisting the displaced persons by providing compensation for shelter and supporting livelihoods and reconciliation.

Kenya, like any other country in the world emerging from a post conflict situation, has since 2008 been challenged in terms of intentions and resources in her quest for the resettlement and reintegration of the IDPs arising from post-election violence. Following the violence that erupted after the 2007 disputed election, over 1,300 people were killed and 650,000 displaced from their homes to various camps in Limuru, Molo, Eldoret, Kakamega and many other parts of the country [27]. This prompted the Kenyan government and nongovernmental organizations to embark on the process of resettling and reintegrating the affected population. The resettlement of IDPs at Gicheha

farm in Rongai Location, Nakuru County was such a government effort in resettling and reintegrating the displaced persons which formed the basis of this study.

PROBLEM ANALYSIS

Resettlement programs adopted in many countries have created long-term tensions and caused more conflicts between IDPs and hosting communities than they were intended to bring about. Even though it is each individual government's responsibility to protect the rights of IDPs to return to the land they were forced to abandon, reintegration has been very difficult because hosting communities' social networks, capacity and willingness to accommodate and absorb IDPs are not recognized or assessed and there is often a strong possibility for it to be weak or nonexistent [13]. The issue of the challenges facing IDPs in camps, in Kenya and the region, is yet to be adequately studied. Studies in the public domain include those by [18] and Human Rights Focus Gulu [15] which focus on the socio economic problems and the protection of IDPs. [21] dwell on displacement and local peace building. However, the aspect of integration after resettlement still remains scantily studied and more studies are required to understand how integration after resettlement can be enhanced thus reducing the risks of conflict emanating from resettlement. This paper summarizes the results of a research that builds on the above studies to address the factors that affect integration after resettlement of IDPs in Rongai Location, Kenya.

OBJECTIVES

The objective of the study was to investigate factors that affected integration between resettled persons and the host community following the resettlement of IDPs in Rongai Location, Nakuru County, Kenya.

METHODOLOGY OF THE STUDY

The study employed survey design. A field survey was conducted in the Rongai Location of Rongai-sub County in Nakuru County. Survey design also referred to as correlation design denotes the tendency for research to reveal relationships between variables [6]. The design was appropriate in getting the information from the resettled IDPs.

The target population of the study included the Resettled Persons in Rongai Location and the Host Community (residents of Rongai Location). Rongai Location had a total of 1,293 newly resettled households and 4,992 households for the Host Community [26]. This formed the sampling frame. The target respondents were the household heads.

The study used purposive and stratified random sampling. Purposive sampling was used to select respondents that were considered most relevant (IDPs and Host Community). This sampling technique was also used to select Rongai Location because it hosted the newly Resettled Persons. Heads of households were also selected purposively by virtue of their leadership in the household setting. Stratified Random Sampling was used to group the respondents into two strata (Host and Resettled Persons) with 98 respondents from each group. Respondents from each group were picked randomly.

A select sample of 196 was picked. This comprised 98 respondents from the Resettled Persons and an equal number of respondents from the Host Community. The number of households resettled in the study area according to the data obtained from the chief's office was 1250. With an average

family size of five members, the study estimated that the number of resettled persons in the study area was 7000. The study selected the 98 respondents from the resettled persons using Taro Yamane's formula.

Data was collected by use of interview schedule administered by the researcher and research assistants. Data collected from the field was mainly qualitative in nature. Thus it was analyzed using descriptive statistics. In drawing conclusions, a statistical package for social sciences (SPSS) was used. The results were summarized and then presented in tables, pie charts, and graphs.

RESULTS AND DISCUSSION

Socio-Demographic Characteristics of Respondents

The Socio-demographic characteristics of the Respondents covered included age, gender, marital status and level of education. Persons covered in the study were aged 18 years and above. Persons with and without any formal education were considered; and both gender constituted the study sample. It also considered all persons regardless of their marital status, although with different numerical representation. Previously displaced persons-now Resettled Persons- and Host Community were the main focus of the study, and as such were the only broad respondent's categories surveyed during the study. Majority of the respondents (56%) were aged between 31-50 years, while persons aged between 18 and 30 years accounted for 33%. Those aged over 50 years represented 11% of the respondents. Considering gender, 78% of the respondents were males while females accounted for 22% representation in the study. As for marital status majority of the respondents (66%) were married, 28% were single while the widowed and separated accounted for 5% and 1% of the respondents respectively. Regarding the educational level, majority of the respondents (47%) had primary level of education, while respondents with secondary level of education accounted for 32%. Respondents with college and university level of education constituted 17% and 4% respectively.

Resource Sharing as an Element of Community Integration

According to the study, resource sharing between the resettled persons and host community was considered critical in enhancing community integration. This was confirmed by 62% of the respondents as results in Table I indicate.

Table I: Importance of Resource Sharing in Community Integration

Importance	Frequency	Percent
Most Important	79	40.0
Important	55	28.0
Neutral	47	24.0
Least important	13	6.0
Not important	5	2.0
Total	196	100.0

However, resource sharing between the two communities was very minimal (4%) as indicated by results from Table II.

Table II: Resource Sharing Between the Host Community and Resettled Persons

Response	Frequency	Percent
Great extent	1	1.0
Extent	8	4.0
Neutral	55	28.0
Least extent	24	12.0
No extent	108	55.0
Total	196	100.0

According to the study the government drilled a borehole in the resettlement area, which Resettled Persons dearly guarded as their own, thus giving no room of access by the Host Community.

The findings of the study agrees with [7] who explain that an important indicator of the success of reintegration and development programs in post-conflict situations is the extent to which the host and resettled communities share resources that are deemed to be common. Further, these findings are similar to that of [19] in Eritrea on land as a common pool resource between the Host Community and newly Resettled Persons. He argued that Host Community often treated newly Resettled Persons as outsiders who were out to deprive them of their entitlement to land.

The findings also agree with UN Habitat's Global Land Tool Network which asserts that competition over natural resources and land in particular, has been a critical cause of renewed violence, massive population movement and forcible displacements in post-conflict Uganda and Burundi, and an underlying factor in many others, like Darfur, Liberia and Democratic Republic of Congo [33]. But the results of the study differ substantially with those of [23], who in their study on conflict induced displacement in Philippines, reported that some host communities extended support to internally displaced persons in the form of allowing the latter to use land temporarily, until such time as they are able to return to their home communities.

Trust as an Element of Community Integration

Trust between the two communities was also cited as a factor that could affect reintegration. A majority of the respondents (77%) as indicated by results in Table III.

Table III: Importance of Trust in Community Integration

Importance	Frequency	Percent
Very important	50	25.0
Important	101	51.0
Neutral	37	19.0
Least important	3	2.0
Not important	5	3.0
Total	196	100.0

However, integration between the resettled persons and host communities was minimal going by the results in Table IV which indicated that (88%) of the respondents said there was low level of trust.

Table IV: Level of Trust between Host and Resettled Persons

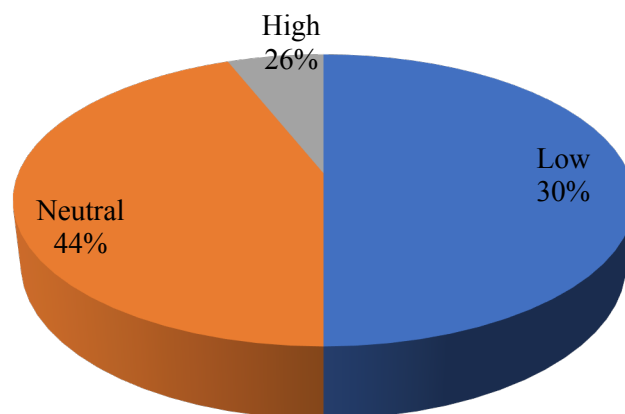
Trust Level	Frequency	Percent
Very High	4	2.0
High	8	4.0
Neutral	15	8.0
Low	55	28.0
very Low	114	58.0
Total	196	100.0

Mutual mistrust had extended to encompass interaction between members of the two communities. It was therefore presumed that successful resettlement would result in improved relations between the Host Community and Resettled Persons, and improved relations between the two groups would be signified by mutual trust among others. Consequently, the absence of a significant level of trust between the two groups goes a long way in confirming that community integration in the study area was still very low.

The study findings of mistrust as one of the indicators of unsuccessful community integration mirror those of [30], and [32] in Sudan's Nuba region. Like the study findings the two scholars reported that before the conflicts, Muslims and Christian lived in a peaceful atmosphere even within the same household. They celebrated both religions' festivals together. All people practiced their rituals freely and securely. But the situation changed after the conflict as there was a silent tension between the two religious communities and the atmosphere was turbid. On one hand some young people pressured their Christian parents to convert and threatened them by leaving the house for good. This phenomenon has negative impact on the social tissue of the community and could be considered as a consequent of the war, particularly, the conflict that took a religious dimension in its last years [30] and [32].

Dispute Management Mechanism and Community Integration

Analysis of community integration was also done in the context of dispute levels and management. Results in Figure I indicate that (26%) of the respondents reported that there was high presence of disputes, while (30%) of the respondents said the disputes were low.

**Figure I: Level of Disputes**

Although respondents had divergent views on levels of disputes between the two communities (56%) acknowledged that disputes indeed existed. This prompted the study to investigate the mechanisms used to resolve the disputes between the two communities. Given the four major dispute management mechanisms – negotiation, litigation, coercion and compromise, the study found that Litigation was the most popular method (51%), according to the results in Figure II.

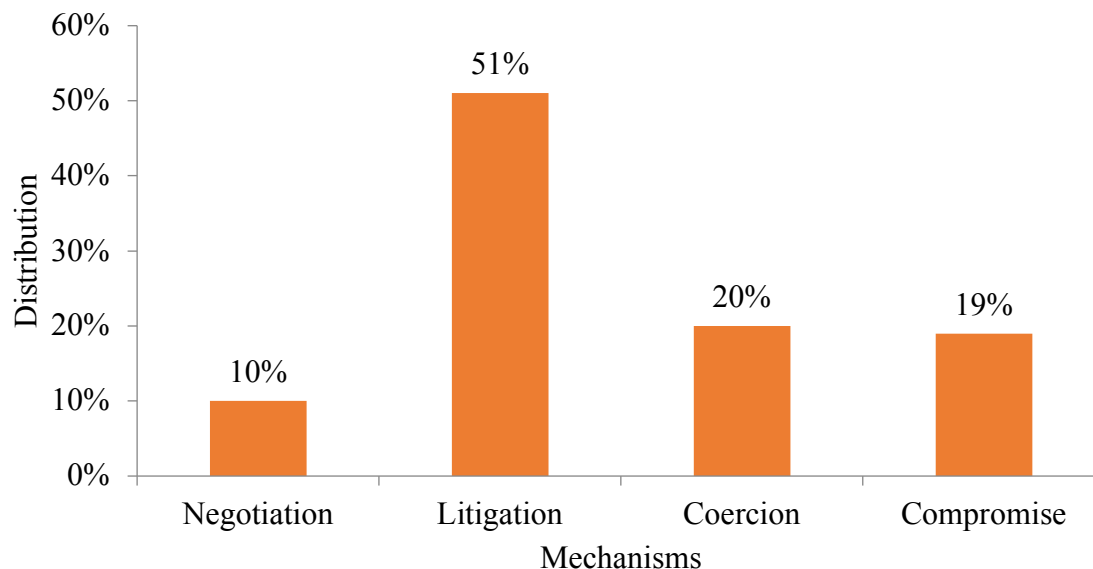


Figure II: Dispute Management Mechanism

Coercion was cited by (20%) of the respondents while compromise was cited by (19%). Negotiation was cited by a meager (10%) of the respondents.

This is in sharp contrast to a study by the International Finance Corporation (IFC) 2006. While analyzing the various dispute resolution methods the Balkans' corporate sector, found litigation as the least used dispute resolution mechanism. For instance, in its evaluation of over 1000 cases in the corporate sector [16] reported that the cost of litigation was twice as high compared to the cost of other dispute resolution methods. The study also observed that litigation other than being costly and time consuming, also in most cases results in a win-lose situation. The outcome of litigation may foment further divisions among the conflicting parties, thereby leading to low community integration.

Coercion as a method of dispute resolution was the second (20%) mostly used method used to resolve disputes between Host Community and Resettled Persons. Like litigation, coercion also results in one party to the conflict losing and the other party winning. It may therefore not result in peaceful co-existence and integration. The current findings agree with other studies that have generally found little empirical support for the effectiveness of coercion as a mechanism of dispute resolution. [8] found no statistically significant relationship between coercive intervention and an increase in the likelihood of peaceful co-existence among previously warring parties. But as to why coercion works against community integration is found in the following scholarly work.

Several decades ago, [4] argued that coercion is a zero-sum game, where only one of the parties to the conflict is favored by the outcome. The revenge aspect in coercion is also well captured by these authors who observe that the vanquished who withdraws in shame, normally prepares very carefully for the next round. The current study concedes that disputes that are resolved through adversarial mechanisms such as coercion leaves a party to the dispute dissatisfied with the outcome. This leads to the recurrence of the dispute in the future. Coercion also leaves its wake deep-seated and strong emotions among its victims due to its destructive nature. Such hurtful memories can easily be used to rally victims and their sympathizers for revenge missions. Unlike in the current study where negotiation as a mechanism of dispute resolution was minimally used (10%), other studies have indicated the method as being preferred to other mechanisms. Negotiation as a method of managing inter-ethnic disputes has been extensively used to resolve disputes in many African communities [36].

The author argues that the destructive nature of most disputes in Africa requires the use of mechanisms that result in win-win situation. The study observes further that the goal of negotiation is to harmonize the interests of the parties, to reconcile them and integrate the offender back into the community. Negotiation as a method of dispute resolution also facilitates a process in which parties to the conflict communicate and exchange ideas on how best they deem their conflicts could be resolved. The integrative power of negotiation and the fact it targets a win-win situation makes it an appropriate dispute resolution mechanism for disputes between Resettled Persons and Host Community.

However, widespread utilization of negotiation in dispute resolution and its subsequent effectiveness is largely influenced by commonality of values among the warring parties [31]. The study points that cultural homogeneity greatly enhances the effectiveness of negotiation as a method of conflict resolution. According to the study, culture is a powerful factor in shaping how people think, communicate and behave, and which in turn affects how people perceive and negotiate in a conflict situation. Additionally, negotiation as conflict resolution method succeeds in cases where conflicting parties already have an existing relationship and shared a set of values [36]. According to the study, the resettled and Host Community have completely different cultural orientation.

The significance and role of elders and cultural norms in disputes resolution is also captured by [9] and [3], whose examination of extralegal mechanisms of managing livelihood-based disputes reported how long-standing norms within the community of diamond traders, depended on commonly accepted rules and practices. While the Host Community had a strong eldership by virtue of their strong establishment in the area, the Resettled Persons lacked a similar establishment. Lack of strong institution of elders from their side denied them the opportunity to effectively utilize negotiation for dispute resolution. Lack of social capital arising from diverse cultural background coupled with lack of a strong institution of elders especially among the Resettled Persons may have made negotiation the least popular mechanism of dispute resolution in the study area.

Good Relations as an Element of Community Integration

Community relations between the Resettled Persons and Host Community was another factor that the study found affected integration between the two groups. As Table V shows over 80% of the

respondents concurred that good relations between Resettled Persons and the Host Community was important in enhancing integration.

Table V: Importance of Good Relations in Community Integration

Response	Frequency	Percent
Very Important	64	33.0
Important	109	55.0
Neutral	16	8.0
Least Important	5	3.0
Not Important	2	1.0
Total	196	100.0

A significant proportion of the respondents (66%), however, felt that the relation between Host Community and Resettled Persons was hostile as Table VI shows.

Table VI: Nature of Community Relations

Response	Frequency	Percent
Very Cordial	3	2.0
Cordial	13	7.0
Neutral	56	28.0
Hostile	57	29.0
Very Hostile	67	34.0
Total	196	100.0

These findings are in agreement with research done by [1] and [2] which found that newly Resettled Persons exert pressure on scarce economic resources in resettlements areas which causes tension between Resettled Persons and Host Community if not properly managed. According to [5] it was found that the communities hosting refugees and IDPs, particularly when the numbers are large, clearly experience economic, social and political consequences for doing so. Sometimes this is positive as when the establishment of a camp provides health or education services to the local community – services which may not have been available in the past.

According to UNHCR Reintegration is “equated with the achievement of a sustainable return and the ability of the IDPs to secure political, economic, legal and social conditions needed for livelihoods and dignity” [34]. In this context, the willingness of hosting communities is of utmost relevance. The processes allow room for negotiations regarding the number of IDPs welcomed/accepted by the host communities, which are critical not only for sustainability but also for broader issues of stability and integration.

Collective Action as an element of Community Integration

Collective action was another factor that was highlighted as affecting Community reintegration. The importance of collective action as a factor that fosters community integration was supported by 92% of the respondents as Table VII shows.

Table VII: Importance of Collective Action in Community Integration

Response	Frequency	Percentage
Very Important	64	33.0
Important	119	61.0
Neutral	10	4.0
Least Important	2	1.0
Not Important	1	1.0
Total	196	100.0

The study considered an integrated community as one that is able to come together and seek solutions to their problems collectively. Higher level of integration was thus understood to be only possible in situations where high community cooperation exists. Otherwise where individuals tend to act singly or in partisan ways signified low community integration. The results in Table VIII suggest that there was minimal (10%) collective action between the Host Community and Resettled Persons.

Table VIII: Response on the Presence of Collective Action

Response	Frequency	Percent
Strongly Agree	7	4.0
Agree	12	6.0
Neutral	32	16.0
Disagree	40	20.0
Strongly Disagree	105	54.0
Total	196	100.0

The ability of a community to come together to overcome common problems collectively demonstrates the level of integration within the community. A community that has internal divisions and guided more by individualistic ideologies is one that cannot be said to experience high level of integration. The study found that 74% of the respondents indicated that there was no collective action between the host and Resettled Persons, an indication of low level of integration.

CONCLUSION

Resource sharing between Resettled Persons and the Host Community, good relations, trust, and collective action were all cited by the respondents as factors that affected community integration in the study area. Sharing of resources was minimal (4.0%) according to Table II. There was equally low trust (86%) between the two groups (Table IV), with little presence (10%) of collective action initiatives involving Resettled Persons and Host Community (Table VIII). Community relations as an element of community integration was considered important by a majority (88%) of the respondents (Table V), but (64%) considered the relations between the two groups as hostile as indicated in Table VI.

Although there were low levels of disputes (30%) between the two groups (Figure I), highly divisive dispute resolution mechanisms such as litigation and coercion were mainly preferred accounting for (51%) and (20%) respectively (Figure II). The study therefore concluded that minimal resource sharing, low community trust, low utilization of collective action and the adoption of divisive

dispute resolution mechanisms all pointed to low integration between Resettled Persons and Host Community.

Cordial relations between Host and resettled communities can play a crucial role in making the lives of displaced persons less difficult. But as this study found lack of collective action that bring the two groups together hampered the integration between Resettled Persons and Host Community. According to the study the Host Community was not consulted prior to the resettlement of the displaced persons in the study area, which as many of them observed, triggered uneasy and strained relationships with the newcomers. The perceived 'forced' resettlement of formerly displaced persons in the study area became the underlying frames upon which the difficulty of achieving community integration was understood.

RECOMMENDATIONS

1. From the study it is evident that consultation and inclusion of IDPs is key to the success of any resettlement process and subsequent integration with the host community. The study therefore recommends that authorities/agencies and other stakeholders should follow up on IDPs in re-establishing livelihoods after resettlement and sensitization of Host community in accepting the resettled persons to their community.
2. Mistrust between Resettled Persons and Host Community, minimal resource sharing, poor relations and low collective action pointed towards low community integration. Both the groups viewed each other as a hindrance or threat towards their achieving better livelihoods. This could have been triggered by the fact that the Host Community was not consulted prior to the resettlement process. This study therefore recommends a consultative process between the government, IDPs and communities where IDPs are to be resettled prior to the resettlement program. This could greatly enhance the integration between the two groups after resettlement.

References

- [1]. Bakewell, O. (2000) "Repatriation and Self-settled Refugees in Zambia: Bringing Solutions to the Wrong Problems," *Journal of Refugee Studies* 13 (4),pp. 356-373.
- [2]. Bascom, J. (1998) *Losing Place: Refugee Populations and Rural Transformations in Africa*, Berghahn Books.
- [3]. Bernstein, L. (1992). "Opting Out of the Legal System: Extralegal Contractual Relations the Diamond Industry," *Journal of Legal Studies* 21: 115-157.
- [4]. Blake, R.R., Sheppard, H.A., & Mouton, J. S. (1964). *Managing intergroup conflict in industry*. Houston, Texas: Gulf
- [5]. Bonga, V. (1993). 'Refugees as a development resource: The case of the Mozambican Refugees in Malawi', *Refuge*, Vol. 13, No. 6 (October 1993), pp. 13-15.
- [6]. Bryman, A. and Cramer, D. (2001) *Quantitative Data Analysis with SPSS for windows: Guide for Social Science*. New York, Routledge.
- [7]. Cohen, R. and Deng, F. (eds) (1998) *Masses in Flight: The Global Crisis of Internal Displacement*. Washington D.C, Brookings Institution Press,
- [8]. Dixon, J. (1996). "Third-Party Techniques for Preventing Conflict Escalation and Promoting Peaceful Settlements," *International Organization* 50: 653-681.
- [9]. Ellickson, C. (1991). *Order without Law: How Neighbors Settle Disputes*. Cambridge, MA: Harvard University Press.
- [10]. Esser, D. 'Determinants of IDP Voice Four Cases from Sierra Leone and Afghanistan', Working Paper No 31, 2005.

- [11]. FAO. 2005. Access to rural land and land administration after violent conflicts. Land Tenure Studies N. 8.
- [12]. FAO. 2013. Resilient Livelihoods – Disaster Risk Reduction for Food and Nutrition Security Framework Programme. Rome.
- [13]. FAO 2014. How to deal with people in post displacement-integration: The Welcoming Capacity Approach. Land and Water Division Working Paper 7
- [14]. GOK. Report of the National Accord Implementation Committee on National Reconciliation and Emergency Social and Economic Recovery Strategy, April 2008.
- [15]. Human Rights Focus Gulu. Elucidation of the challenges of Return in Acholiland: Learning Across lived Realities. A Research Report. Human Rights Watch, November 2008.
- [16]. IFC (International Finance Corporation). (2006). "Evaluation of the PEP SE ADR Projects in Bosnia and Herzegovina, Serbia and Macedonia." Washington, DC. Jorquiera.
- [17]. Kamungi, P.M. and J.M. Klopp. Failure to Protect: Lessons from Kenya's IDP Net-work. Nairobi: IDP Network, 2008.
- [18]. Kamungi, P. The Current Situation of Internally Displaced Persons in Kenya. Nairobi, Jesuit Refugee Service (EA), (2001).
- [19]. Kibreab, G. (2001) "Displacement, Loss and Constraints on (Re)-Construction of Sustainable Livelihoods," Paper prepared for Workshop, "Moving Targets..."Cornell University, November 2001.
- [20]. Kitale, C.C.M Internal Displacement in the Kenyan Context: Challenges of Justice, Reconciliation and Resettlement. Unpublished Masters of Arts thesis in development studies Netherlands: International Institute of Social Studies, 2011.
- [21]. Klopp, J.M., Githinji, P. and Karuoya, P. Internal Displacement and Local Peace building in Kenya: Challenges and Innovations, Washington DC: US Institute of Peace, 2010.
- [22]. Klopp, J.M. Kenya's Unfinished Agendas, Journal of International Affairs, Vol. 62, No. 2, 143-158, 2009.
- [23]. Lara, Francisco J. Jr. and I, Champain, Phil. (2009) Inclusive Peace in Muslim Mindanao: Revisiting the Dynamics of Conflict and Exclusion. London: International Alert. Maguire, M (1997), 'Local Non-governmental Organizations: Taking Over When International Agencies Leave', Migration World, Vol. 25 (1/2) 36-41.
- [24]. Muhumiza, T. Rural Refugees in Africa: What the Eye Does Not See, Disasters Vol. 3, No.4, pp.381-392, 2011.
- [25]. Mwiandi, S. Moving beyond Relief: the Challenges of Settling Kenya's internally Displaced, Washington, DC: United States Institute of Peace, 2008.
- [26]. Nakuru District Development Plan, 2008-2012.
- [27]. ODI. Crisis in Kenya: Land, displacement and the search for 'durable solutions, HPG Policy Brief 31. Humanitarian. Policy Group. Overseas Development Institute, April 24, 2008.
- [28]. Okuto Emily A. The Strategies of Government and Non-Governmental Actors in the Resettlement and Integration of IDPs in Eldoret, Kenya: International Journal of Social Work and Human Services Practice: Volume 6, No. 4 2018.
- [29]. Piguet, F. and Dechasa L. Review of Voluntary Migration and Resettlement Programs up to the End of 2001', in Alula P. and F. Piguet (ed) People, Space and the State: Migration, Resettlement and Displacement in Ethiopia, 2004.
- [30]. Rahhal, S. (2001a) The Right to be Nuba: The Story of a Sudanese People's Struggle for Survival. Lawrenceville, N.J., Red Sea Press.
- [31]. Salacuse, J. W. (1993), "Implications for Practitioners." In Culture and Negotiations. Edited by Guy Oliver Faure and Jeffery Z. Rubin. Newbury Park, CA: Sage Publications.

- [32]. Suliman, M. (1999) The Nuba Mountains of Sudan: Resource access, violent conflict, and Identity. In Buckles, D. (ed.). *Cultivating Peace; Conflict and Collaboration in Natural Resource Management*. Accessed May 2010 http://www.sudantribune.com/IMG/doc/The_Nuba_Mountains_of_Sudan.doc
- [33]. UN Habitat/GLTN 2006. *Reforme Foncière*. Document de Programmation.
- [34]. UNHCR. 1999. *Aiding Peace and War: UNHCR, Returnee Reintegration and the Relief-Development Debate*. New Issues in Refugee Research, Working Paper . 14, Center for Documentation and Research, Geneva.
- [35]. Waki Report. Commission of Inquiry into Post-election Violence, (CIPEV), Nairobi, Government Printer, 2008.
- [36]. Zartman, W. (2000). *Traditional Cures for Modern Conflicts: African Conflict Medicine*, London. Lynne Rienner Publishers.