



Refugee Insights

Newsletter of the Refugee Consortium of Kenya

Issue No.22, February 2013

Fulfilling the Promise – of ending internal displacement in Kenya



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Diana Wambui
Laban Gathaiya
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Printed by:
Pann Printers Ltd

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The views expressed in *Refugee Insights* are the authors' and do not necessarily reflect the official policy of RCK and its affiliates. *Refugee Insights* is published by the Refugee Consortium of Kenya, a non-governmental legal aid and policy development organisation based in Nairobi, Kenya.

RCK is dedicated to advocating for the rights of refugees and other forced migrants.

Publication of this newsletter is made possible through the support of the African Women Development Fund (AWDF)



A Word from the Executive Director

2012 and published on the 4th January, 2013. RCK has documented the policy and advocacy process of developing this Act and a summary of these findings is included in an article in this issue.

As we implement the 2010 Constitution and aspire for peaceful elections, we also hope that this framework will greatly assist in preventing and providing solutions for the problem of internal displacement. An article giving a regional overview of the internal displacement situation in Africa indicates the significance of Kenya's IDP Act as the first of its kind globally.

On the refugee front, we are concerned by the press statement issued by the Department of Refugee Affairs on the 18th December, 2012 calling for a strict encampment policy and therefore the relocation of all urban refugees to the camps and the cessation of all agencies providing services to refugees in urban areas. RCK is strongly against the forced relocation or repatriation of any refugee lawfully residing in Kenya and is supporting the court petition brought against the Government challenging the constitutionality of the directive.

We hope you enjoy this edition and the notable issues presented in the articles. We look forward, as always, to any feedback that you may have.

Happy Reading,

Lucy Kiama
Executive Director,
February 2013

Dear Reader,

Welcome to the 22nd edition of Refugee Insights which is especially focused on internal displacement. Five years after Kenya's post-election violence and just a few weeks before the next general election, it is worth remembering where we came from, what we endured and how we are moving on. The testimonies in this edition reveal the experiences of internally displaced women and children during the post-election violence and afterwards as they tried to rebuild their lives.

It is these stories that have helped us in our advocacy efforts on internal displacement issues. They have framed the importance of key issues such as registration, special assistance for vulnerable groups and the promotion of durable solutions.

We are proud to say that Kenya finally has a legal and policy framework for internal displacement. The Prevention, Protection and Assistance to Internally Displaced Persons and Affected Communities Act 2012 was assented by President Kibaki on the 31st December,



Testimony One

Im called Hannah Wanjiku wa Kamau and I stay here in Yamumbi. At the time of the crisis, we heard that there was going to be trouble that night and so we slept in the bushes – my husband and I. I told him to stay still because if he didn't, he would get us killed. And so we stayed there. We heard screaming – people screaming that they were being attacked. He said we should go and help them, Geoffrey's house is burning. But I told him that we shouldn't go anywhere. We should just stay here. We stayed there until six in the morning when I told him we could go home, they had gone away.

I made tea and our neighbours asked us how we had spent the night. I told them that I had heard the screaming and that I had seen that Geoffrey's house had been burnt. My husband didn't take tea. He went to help other people. We were told that they would come back and that when they did, they would kill us. They told us to go uphill to where other people had fled. My husband did not agree. But my children told him, Nguka, please let's go to where everyone else is. But he was adamant. He refused.

I don't know where he was killed. I don't even know what happened to him. We just know that things became so bad. We saw people running. I left with only one outfit of clothing. My child told me, "you don't even have a shawl. Is there anything you have left?"

I told him, "Even this shawl is a lot." I only had 200 shillings with me. I had left my sheep – everything. It was a Wednesday when I learnt my husband had died. I told myself that God would save me. He knows where I walk, wherever I go and wherever I will end up. That's how it happened.

I went all the way to my church in Langas. I did not go out. My children found me there. That's when we were told what had happened to my husband:

His brother had gone to the police to request for a police officer to get his body. We buried him after three days. We were told that he had been killed. Those who had found him, covered him in maize stalks and looked for police officers. They wrapped his charred body with a blanket and buried him. But when they tried to bury him, they were told that he should not be buried here. His body was dug up and he was exposed.

My son found him exposed but could not carry him. A police car came by and he asked them for help, so they took him to a ditch without water and laid him there. My son came back to Langas and told him that he had found his dad unburied and where he had laid him.

Three months later, we were able to buy him a proper casket, to bury him properly, in our home. My son told me that he wanted to be buried in this banana plantation too and that he wouldn't take up too much space since he's only a few feet tall.

I had this difficulty of believing my husband would come back just like he does after journeys. It was only when I buried him that I realised that he wasn't on a journey and that he wasn't coming back. I don't have anyone to help me through my struggles. We returned to farming. My son sold a bit of land. We planted and we harvested a little food. We were given seedlings so that we could at least plant.

We continue to farm and to do other things related to farming. We were given a little help and we did what we could with it. I'm happy that God has enabled us to reach where we have even with all our problems. We don't know what will become of us but we are still here. There is no heaviness anymore and I can see that this is God's doing.

I don't know what to do or what to sell so that I can continue to farm. But I leave that to God. I ask him to have mercy on us. We are praying for peace. We are praying for love. We are praying that God has mercy on us.

God bless and keep you. Please remember us, remember where we are. We won't leave Yamumbi to go anywhere else. I'm not able to stay in town. Life is too busy there. I just want to farm. Yamumbi is my home and where my farm is. I'm happy that you have listened to me. That's all I have to say.

Narrated by Hannah Wanjiku wa Kamau and translated from Kikuyu to English.

Testimony Two



I want to give you a story of what happened in 2007. We were here at home. There was mayhem and we ran away. When we came back, we went back to farming. One day I went with my sister to the farm. We were digging until dark came. My sister told me that she would go and bathe in the river. The river was just close by so she went to bathe. I told her I was going home.

I had a small child then, who was only six months old. I heard footsteps coming from the river towards me. A man asked me if I had seen cows on the other side. I told him I hadn't. He went away like he was searching for them. But then he came back and asked me the same question. I told him that I had not seen them. That's when my conscience was telling me something was wrong.

I stooped to pick my baby and to tie him on my back. I stooped again to pick a towel and that's when I felt him grab my neck. He struck me and I fell down. We fought and I kept trying to shield my baby because we had fallen down together. I really fought him because he was trying to rape me. I started screaming. My sister came and he left me and ran away. We called the Chief and asked ourselves what we would do.

The chief told me that if the guy had raped me, I should go to the hospital and to the police station to make a report. So we went

and reported, and were given an OB (occurrence book number). I was asked if I knew him and I said yes because he is someone from the other side.

We were told to go until the time he would be called. So we waited and waited. He had gone to Langas and that's where he was arrested. The chief called the councillor of that area and told me to identify him. I identified him and wrote a statement. He was taken to court and we attended court for his prosecution. We testified and he was jailed for two years.

What I'm saying is that violence against women used to happen. There were many who were affected but who kept quiet even if they were violated. They were ashamed to speak out, so such things were not followed up. They did not know who to talk to.

I am very happy that you have come back to our area to listen to the things that have happened to us. We have continued to progress and we have seen ourselves going on well. We have seen that God has blessed us because we have many new things.

Narrated by Anne Dudu Kinyanjui and translated from Kiswahili to English.

Testimony Three

Im called Susan Wamboga Kinuthia from Yamumbi and we were at home in 2007 when the disruption happened. It was a Sunday when we heard that our president had been re-elected. We really celebrated. We screamed and were happy when we heard the news.

It wasn't long – maybe two hours before we saw people moving with their livestock. They told us, "you're still staying in your house? Those who thought their leader was going to win are coming to beat us."

So when we heard that, we came out of our house and left. I left my boys at home. They had told me to go uphill and hide. When we got there we heard people screaming and saw houses burning. It was around 8 – 8:30pm. They burnt our houses and we slept in the banana plantations, very afraid. They burnt houses until about 3 in the morning. I wanted to go back because I had left my sons. I have eight sons and I was worried. I thought they had died because I had not seen any of them. My husband told me not to go. He said he would be the one to check.

He went and stayed for awhile. And when he came back he said that things were really bad. Our neighbours' houses had been burnt, the maize had been burnt but thankfully they hadn't reached our house. He had found two of our sons. The rest must have run away somewhere.

We finally went back at around 10 in the morning. I met my two sons and they told me they didn't know where their brothers were. And so we really worried about them until they came back home. They told me, "yesterday, it was only God who helped us. Because people came and burnt our neighbours' houses and they were shooting what sounded like guns".

When they heard the shooting, they ran away and hid. There were many who had come and they were speaking in their own language.

My sons told me: "Today they might reach our house this time, so we'd better remove everything." I asked them, "where can we hide our things? They may help us later on." But before we could remove our things, they returned for us – what seemed like 2,000 young men. Our neighbour who had seen these men coming alerted us. So we ran and we hid at the home of an old man. We stayed there until they burnt all the houses. My house was burnt on that Monday.

We came to this church hall and slept in the cold. There were so many of us sleeping here as the mayhem was going on. All the houses had been burnt so that there was nothing left standing. Our crops had been burnt; nothing was left. The only house that remained which belonged to one of my sons had been looted. They took everything. The TV, radio...

I saw a woman trying to salvage her property.

We slept hungry.



The people in the church really helped us. They devoted themselves to helping us and encouraged us to go home by offering iron sheets to rebuild houses for those who were interested in going back home.

I was one of those who wanted to go home because I wanted to farm. I don't have good feet and I have a problem with my chest and all I know is farming. So many of us chose to go home and they helped us with iron sheets and fertilisers.

In that year God really helped us. The maize did really well and the beans did really well and we started living well. We started seeing that the God who prevented us from going to the camps had given us a new life and a new way of farming. And now we are in good health.

We were saying that even though we received relief food, it was like starting anew. It's like getting married moving into a new house. Everything that we had in the old house was taken away. It's a miracle of God. Now we have a seat to sit on. We even have cows and we see that God loves us even though our problems are many.

Even with my poor health – I have a leg that really disturbs me, the doctor says that it needs metal inside it – arthritis, high blood pressure and a chest problem that was worsened by those nights of sleeping in the cold, but I don't pity myself.

Medication is very expensive. Not just for us but for the many that need it. A lot of women have a problem with sugar (ED: diabetes).

Building a house is not a one day's job. Everything that I had was lost. I am 64 years old. Every year, I built something small, something small... to rebuild a whole house to the way that it was is very hard. And my boys, they used to have many things and now they don't anymore.

But when we see how you have come, we are very happy because we see that it is God that has sent you to remember us. It has been five years since the violence and yet you remember us.

Narrated by Susan Wamboga Kinuthia and translated from Kiswahili to English.



Testimony Four

***L**iving in an IDP camp is fun because we met new friends, new people and there was freedom of movement from one tent to another. No one noticed our movements – the big people were always busy either in meetings, sitting together waiting for visitors or praying.*

Before the time in the camp we lived in a farm and the playing field was very large, there was enough food and we were considered as children. My every movement was monitored by my mother who was very carefully (watching us).

My mother was very hardworking and she would sing as she worked. She ensured that my siblings and I got the best of everything: food, clothing, schooling and even monitoring the company we kept.

She never questioned the tribe or language of a friend but was always concerned about their religion and character. I learnt to identify friends from my mother's frequent questions. It never occurred to me that some of my friends were from a different community. We played together; laughed at the same jokes, spoke the same language, dressed the same and even enjoyed the same food.

On the day we were displaced our neighbours kept referring to the people who attacked us as our friends. It was all very scary but I

couldn't understand. I did not see their faces because we kept fleeing. I only heard people describe them and from the description they were not my friends. These were strangers.

Our first stop was the showground where people kept flowing in, my friends, neighbours and children I saw on my way to school. The disturbing bit was that my mother was always sad and she prayed and cried a lot. This was very worrying for me because my mother was a very jovial person prior to this.

We found time to discuss our lives with my friends and we would all bring in different information which we put together to understand our situation. Our parents did not explain to us the happenings. We were left to put the pieces together ourselves.

The showground was very crowded, we later moved to a different town in a lorry. The ride was very uncomfortable and in as much as I enjoyed bus rides, I did not enjoy this particular one.

The women sang sad songs. Some just slept. There was too much around me: household goods, clothes, mattresses, cooking pans and all. The new place was also crowded. There were very many people around and my friends were not here and as usual no one explained anything.

Two days after our arrival in this particular place my elder sister, who was a candidate for KCPE (Kenya Certificate of Primary

Education), was taken away from us. Some people came in buses and talked to parents and the next thing my sister was placed in the bus and this was too much for me. I felt really bad. We cried a lot. She said that she was told it was only for a short while that she would be gone and that she would be okay and I would be too, but still no one told us anything.

I started disliking the world we were living in, I was now put in charge of the small children, just like that. I was expected to cook, feed and bathe them while my mother tried to sort us in other ways. I stopped playing, going to school and I would get big and new responsibilities. It was very difficult because no one paid attention to my needs. I was always sad and tired from doing different things.

The camp decided to start a school for us in upper classes and well wishers brought books and writing materials. This provided me with an escape from the house duties and the responsibility of taking care of my small brothers and sisters. Even though I would attend class with my baby sister I didn't mind a lot.

I turned 13 in the camp and it was just a normal day for everyone. I hated everything about the camp: the smell of garbage, the toilets and everything else around me. We all shared one toilet and had specific times especially at night when we would go. There were many men at night but this was not strange because even back at home men would meet at the shopping centre in the evening to discuss men's matters.

It was on one of these evenings that a girl in the next tent, who always looked happy and clean, told me how we could get better things and we agreed to talk the following day. On our way to the 'school' or tent class she told me how she gets out of the camp without anyone knowing and sneaks back, and it appeared

simple to me.

That evening both of us left the camp and met her friend, who took us to his room in the shopping centre, I was asked to wait in another room which I did. And that day just like that I was given 50 shillings.

This became a routine and I remember one day he put his hands around me and he kissed me. It did not feel good and I chose never to go back again. My friend fell sick after a while and people started talking and saying that she was pregnant. At around this time my late father's relatives came and took us to another farm.

We now live in a new place. Things have never been the same but at least we are together. My sister sat for her KCPE and she proceeded to secondary school. I told her about the incident and she made me promise never to repeat it.

Today I look back and I feel sorry for my friend. At the same time I don't blame her because no one talked to us about it in the camp. They gave condoms to the adults, took away the teenagers and treated me and my age mates like children but gave us adult roles.

It was very difficult for me at that age, parting with my friends and leaving home, getting new friends and losing them again and having to try to make new ones again. Going through puberty alone for fear of worrying my mother more than she was already. I was lucky because Red Cross was there to provide sanitary towels. I took and used them without anyone ever telling me how.

Narrated by a child aged 13 living in the IDP camp to RCK Psychosocial Counsellor, Diana Wambui. She remains anonymous for security purposes.

Recent and Upcoming Events

February 22:

RCK Nairobi Legal Aid Police station visits in Nairobi

February 25 – 28:

RCK Dadaab Group therapy sessions in all five camps, Dadaab

RCK Nairobi Legal Aid Training session for pro bono lawyers and protection monitors, Nairobi

March 8:

International Women's Day celebrations in Nairobi, Kakuma and Dadaab

March 11:

RCK Dadaab Child Therapy Sessions, Dadaab

March 18:

RCK Dadaab-sponsored Radio programme on refugee rights and GBV

March 21:

Mention of the court petition challenging the constitutionality of the Government directive to implement a strict encampment policy, High Court, Nairobi

March 25 – 27:

RCK Dadaab Court User Committee training in Garissa

An Overview of the Internal Displacement Situation in Africa

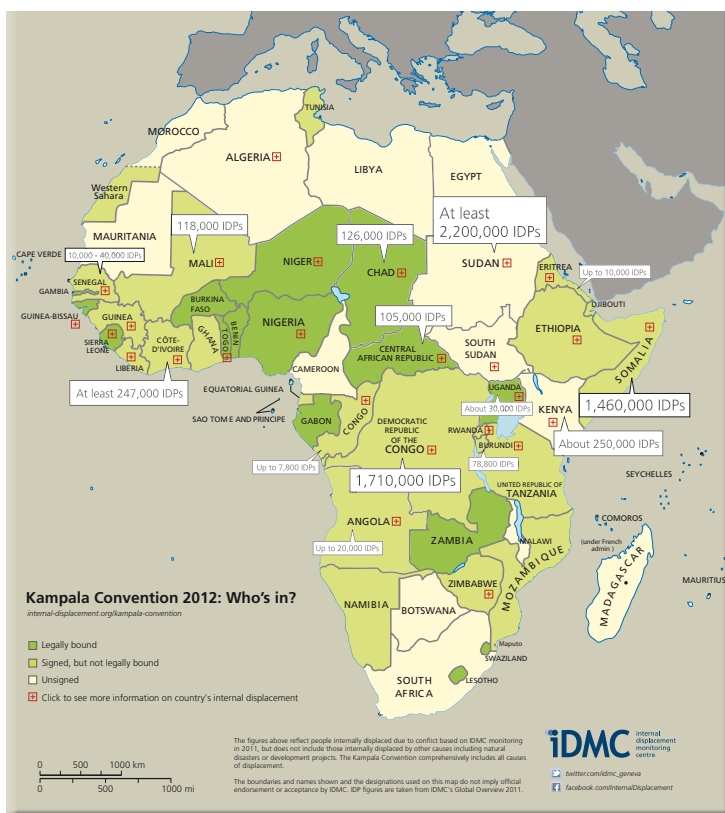
Since 2011 internal displacement in sub-Saharan African countries is estimated to be 9.7 million¹, representing over a third of the world's total internally displaced population. This population consists of nationalities from Sudan, the Democratic Republic of the Congo (DRC) and Somalia, countries that continue to have the largest internally displaced numbers in Africa. However, this number represents a decrease of around 1.4 million IDPs from a year earlier, showing a continuing sustained downward trend since 2004 when there were over 13 million IDPs in Africa.

The most prevalent root causes of internal displacement in Africa range from violent struggles between groups vying for access to natural resources, to conflicts over land and political representation. While governments or associated armed groups were the main agents of displacement in the majority of situations, the role of armed opposition groups in forcing people to flee was also significant. Armed criminal groups also caused displacement, especially in areas where government security forces had little reach or capacity to combat banditry. Election-related violence in Africa is a new cause for displacement. A significant number of people remain internally displaced four years after election-related violence not only in Kenya but also in Cote d'Ivoire, Nigeria and the DRC.

New cases of internal displacement

There is a decline of overall numbers of IDPs in Africa. However, despite this decline there have been new instances of internal displacement in the region. For example, in Cote d'Ivoire, up to a million people were displaced by fighting which followed the presidential elections of late 2010. In South Sudan, over 350,000 people were newly displaced by inter-communal violence. In the DRC at least 168,000 people were displaced by the ongoing conflicts and violence in eastern areas of the country and more cases of displacement are seen in Somalia, Sudan, Central African Republic (CAR) and Nigeria.

In West Africa, disputed elections occasioned massive displacement in Cote d'Ivoire, while in Nigeria, violence which broke out after the results of the presidential



elections were released led to the displacement of some 65,000 people across the northern states. In both these countries, internal displacement also followed inter-communal disputes over land and access to economic and political power, and attacks by non-state armed groups.

In July 2011 when Sudan split into two countries there were subsequent outbreaks of violence in the southern states which led to large-scale displacement. Although the citizenship status of 700,000 southerners living in Khartoum remained to be determined, the combined internally displaced populations of the two countries still made for the largest internal displacement situation in Africa at the end of 2011.

DRC followed Sudan with the most IDPs on the continent. In eastern DRC, attacks by armed groups and military operations resisting them continued to cause the displacement of tens of thousands of people in 2011. Violence in various parts of the country, related to the elections held in November, also led to small-scale displacement at the end of the year. According to the Internal Displacement Monitoring Centre (IDMC), in 2011 the Horn of Africa experienced one of the

¹ In 2011, Internal Displacement Monitoring Centre (IDMC) monitored internal displacement in 21 sub-Saharan African countries.

most severe food crises of the past 60 years. Massive population movements across the region were linked to the ongoing drought but also to the continuing conflict in south and central Somalia. Incursions into northern Kenya by armed groups from Ethiopia and Somalia also caused new displacement, while the subsequent entry of Kenyan armed forces into southern Somalia reportedly led to further displacement, as people fled in fear of fighting between the Kenyan army and Al-Shabaab forces.

Other countries like Uganda also have IDPs living in camps at the height of the conflict between government forces and the Lord's Resistance Army (LRA) who had returned to their area of origin or settled in new locations by 2011.

Protection concerns of the IDPs

IDPs in Africa continue to face threats to their security. Most African countries with IDPs still fear recurring attacks and conflicts that may cause future conflict situations. There are also fears of human right abuses during and after displacement. Gender-based violence continues to threaten the physical security and integrity of IDPs, both during and after their flight. In the Somali conflict particularly, there were perpetrators of sexual violence against internally displaced women in the camps; the same took place in Ivory Coast where women and girls fleeing the violence were subjected to sexual violence on the basis of their political or ethnic identity.

There were also reports of certain groups of IDPs facing additional hardships on the basis of their age, sex, ethnicity or particular disabilities. For example, in Uganda and Burundi, older people, widows and people with disabilities or suffering from ill health remained displaced in camps or settlements as they could not manage the return process on their own or had no land to which to go back.

Prospects for durable solutions

Across the region, many areas from which IDPs had fled continue to be insecure. Communal tensions and barriers to the recovery of land and property also make it impossible for many IDPs to return home and to rebuild their lives. In Burundi, for example, some IDPs still cannot return because ethnic tensions continue to rumble and their land is still occupied. At the end of the year, both Sudan and newly independent South Sudan were facing enormous challenges, such as agreements on the distribution of oil revenues, the demarcation of their shared border

and the water and grazing rights of nomadic groups who move through the border areas. The uncertainty and insecurity this caused meant that durable solutions remained out of reach for shorter and longer-term IDPs.

The lack of governance and government capacity presented a major barrier to durable solutions in several countries. In many displacement-affected areas of Somalia, DRC and Central African Republic, IDPs received no assistance or protection owing to ineffective governance. A study of IDPs in South Sudan indicated that feeble rule of law helped to perpetuate the economic and political marginalisation of people who had been displaced.

With the continued situation of African displacement, states and regional organisations have sought actively to improve and standardise their responses to internal displacement. It is noteworthy that the Kampala Convention has now come into force following the depositing of instruments of ratification by Swaziland on December 6, 2012. It is hoped that the coming into force of this Convention will provide a stronger regional framework that obligates African states to improve their mechanisms of preventing internal displacement as well as providing appropriate protection and assistance to internally displaced persons.²

Kenya has yet to ratify the Kampala Convention. However, the Government has enacted its own domestic law: The Prevention, Protection and Assistance to Internally Displaced Persons and Affected Communities Act, 2012. The Act domesticates many of the provisions of the Kampala Convention but ratification of the Kampala Convention is still valuable for Kenya as it would broaden the scope for the interpretation Kenya's domestic legislation. For instance, the Act provides protection against displacement by development projects that are 'large scale' whereas the Kampala convention does not limit protection as a result of development projects by using the term 'large scale'. Ratifying Kampala therefore also generates other avenues of accountability for the Kenyan Government with regard to the protection of IDPs.

Based on research prepared by Edmund Lang'at, former Information and Research Programme Assistant of RCK based in Nairobi.

2 The Africa Union Convention for the Protection and Assistance of Internally Displaced Persons (Kampala Convention) is an African Union treaty that primarily obligates state parties to prevent situations that cause displacement as well as protect and assist IDPs in cases of displacement. As at 19th February, it has 16 state parties.



RCK Executive Director (front left) and MOSSP Director of Administration (front right) together with the Protection Working Group on Internal Displacement during the launch of "Behind the Scenes - Lessons Learnt from Developing a National Policy Framework on Internal Displacement in Kenya." Nairobi, Kenya.

A Peek into How IDP Law was Formulated

As the rest of the world was ushering in and celebrating the New Year, internally displaced persons (IDPs) and actors working on IDP protection in Kenya were having a different kind of celebration. They were celebrating the assent of a new legislation on internal displacement.

"I think our lives will be very different with this new Act. Perhaps the Government will be having a more coordinated way of dealing with IDPs and we can be sure to get assistance," commented one resident from Naka IDP camp in Eldoret.

The enactment of legislation specific to internal displacement is a watershed moment in Kenya. It demonstrates the Government's commitment to fulfilling its promise of ending internal displacement. It also anchors the prevention of internal displacement and the protection of IDPs in a concrete policy framework which outlines responsibilities and where funding is to be drawn from to realise these obligations. The process, however, of developing this law did not come without challenges.

The Refugee Consortium of Kenya (RCK) in partnership with the Danish Refugee Council commissioned a study entitled, "Behind the Scenes – Lessons Learnt from Developing a National Policy Framework on Internal

Displacement in Kenya." The purpose of this study was to document and analyse the advocacy and engagement process that went into the preparation of the IDP Policy and Bill in Kenya.

After the post-election violence that erupted in 2007 – 2008, civil society actors within the Protection Working Group on Internal Displacement (PWGID) undertook various advocacy initiatives to lobby for the establishment of a national policy framework for the protection of and assistance to IDPs. RCK, together with members of the PWGID advocacy sub-group engaged with the Ministry of State for Special Programmes (MoSSP) to develop the draft National Policy on the Prevention, Protection and Assistance to Internally Displaced Persons in Kenya and also engaged with the Parliamentary Select Committee (PSC) on the Resettlement of IDPs and the Labour and Social Welfare Committee (LSWC) to develop the IDP Bill, 2012.



RCK represented at the East African Civil Society Forum (EACSOF) Kenya Chapter during a strategy development meeting from February 7 - 8, 2013, Naivaisha.



An empty Department of Refugee Affairs (DRA), Shauri Moyo, Nairobi, February 2013. Since the issuance of the DRA press statement calling for the relocation of all urban refugees to the camps and the cessation of services to refugees, the DRA in Shauri Moyo has only been seeing 10-15 clients daily to issue movement passes for them to travel to the camps.



Lucy Kiama, Executive Director, RCK makes opening remarks at the launch of the study entitled “Behind the Scenes: Lessons Learnt from Developing a National Policy Framework on Internal Displacement in Kenya” on February 15, 2013, Nairobi.



IDP Camp in Moyale, Ethiopia.

The documentation of the challenges and lessons learnt from this process can help to provide a useful guide for discussions on advocacy strategies for forced migration policies at the regional and continental level. Amb. Chepsongor, Director of Administration in the MoSSP, echoed this during his key note address at the launch of the report: “it is our hope and desire that the lessons learnt from the Kenyan experience can be borrowed by our regional partners who are faced with similar challenges of internal displacement.”

The process of lobbying for any legislation can be almost equated to a negotiation room where different parties discuss their competing interests. The more actors that are involved in a process, the more interests need to be managed. On one side is the Government which views IDPs as a national shame and a failure of the Government to protect and assist its citizenry. On the other side are civil society and international actors calling on the Government to make good their national and international obligations to protect the rights of IDPs.

An interesting observation documented by the study is that policymaking entails a great deal of choice and concessions. These concessions vary in benefits, interests, costs and risks, yet it may sometimes be difficult or even impossible to develop a consensus on particular policy options. Civil society actors had to make choices on various policy options, such as whether to advocate for the development of an IDP specific framework or to advocate for the mainstreaming of protection mechanisms for IDPs into already existing frameworks.

One of the challenges experienced in the development of the IDP Act was the concurrent processes of developing the IDP policy (run by the Executive – MoSSP) and the IDP Bill (run by the Legislature – MP, the Hon. Ekwe Ethuro). What seemed like a competition was eventually resolved with the Minister of State for Special Programmes agreeing to introduce an amendment on the floor of Parliament providing that the Humanitarian Fund be funded by the Government, among other sources. The making of concessions requires a comprehensive understanding of the available policy options and a thorough knowledge of the implications of any concessions.

Securing broad-based participation of different actors in policy development enhances popular acceptance of

the resulting product which in turn makes it easier to implement. “It creates a sense of ownership on the part of IDPs as well who are the ultimate beneficiaries of the law,” noted one of the PWGID members interviewed for the study. The participation of actors in the policy development process was varied. For instance, the study recommends that actors looking at engaging in policy development understand the role of each stakeholder and ensure that they have adequate resources to participate meaningfully in the process.

The study also notes the tough political atmosphere in which the PWGID had to work in, even as it lobbied for IDP legislation. The IDP issue in Kenya is a contentious issue that is affected by political interests such as the effect of resettlement on voting patterns or the international criminal court charges. However, a lesson learnt from the policy development process was that in order to navigate such a political environment, there is need to create awareness among lawmakers and the general public on what internal displacement means and how durable solutions to the problem are to be achieved. Key lawmakers, for example, only focused on resettlement as the only durable solution option for IDPs. The PWGID and other civil society actors embarked on a series of sensitisation forums for the members of the PSC and the LSWC which resulted in making the Members of Parliament appreciate the different dynamics of internal displacement and the concept of durable solution for IDPs.

The process of documenting the policy development procedure culminated in the launch of a 40-page report on February 15, 2013 in a colourful ceremony attended by representatives from MoSSP, UNHCR, international NGOs, members of the PWGID and the media. The rallying theme at the launch was that the work of implementing the Act has just begun. This was best captured by Lucy Kiama, Executive Director of RCK, who noted during her opening remarks that, “advocacy does not end when you have a law in place. It is only the beginning. The work now begins – to ensure that its provisions are implemented”.

Rufus Karanja is the Advocacy Programme Officer based in Nairobi.

Ending IDP status

An interview with Laban Gathaiya, a peace committee member and community mobiliser with the Yamumbi Peace Initiative under the Catholic Justice and Peace Commission (CJPC), Eldoret Diocese. Laban participated in the RCK training sessions on peacebuilding for peace committee members in 2011.

RCK: *Laban, you have been involved in a lot of peace-building and have witnessed the return of many IDPs to their homes. Would you say that there are still IDPs?*

Laban: After the post-election violence (PEV) in 2007, camps for internally displaced persons (IDP) came up and IDP communities also emerged. During these periods of displacement they formed groups to enable them access humanitarian assistance and Government recognition. Until now there are still IDPs in Kenya. But this is due to several reasons, including attitudes, perceptions and genuine phobia. Some are genuinely afraid to occupy the houses built for them by the Ministry of State for Special Programmes and other donors. Others are benefiting from a culture of dependence, what I call an 'IDP Culture' and want to remain dependent on relief food and other donations.

In my opinion, those remaining in the camps are mostly tenants. They did not have houses or land of their own so that's why they weren't resettled. You had to have land to be resettled or a house to be built a new house by the Government.

RCK: *Would you say that there are more subscribing to this 'IDP Culture' than genuine IDPs?*

Laban: Yes, because children born in camps and extended family members of genuine IDPs also wish to benefit from having IDP status. It's hard to tell because these fictitious IDPs benefit from grants from well wishers and various donors. They paint themselves as continuously suffering and needing help. They have tents but they stay elsewhere and leave their tents with caretakers. They paint a picture for donors.

It's a problem of behaviour and bad leadership.

It's a shame because this complicates the IDP issue and the assistance that would have been given to genuinely suffering victims. There are genuine IDPs who have never received any assistance and yet they have found a way to leave the camps and to rebuild their lives. There are many eligible beneficiaries who have not been reached.

RCK: *What solution do you propose for this 'IDP culture'?*

Laban: In my opinion, they need to be talked to and told that this behaviour is not good. They need to accept their situation and trauma counselling would help. They need to know that they cannot rely on donations because these aren't long-lasting.

It would be prudent to strengthen the IDP leaders' capacity in trauma healing and reconciliation using a bottom-up approach. Integrated IDPs as well as the general public should be engaged in peace-building and reconciliation processes for sustainable peace and an end to IDP status.



Laban Gathaiya, District Peace Committee Member, Eldoret.



Workshop with the Protection Working Group on Internal Displacement (PWGID) and the Parliamentary Labour and Social Welfare Committee to review the IDP bill. Mombasa, 30th July 2012.

The Role of Politics in Kenya's Internal Displacement Question

Based on a paper presented at the 14th Conference of the International Association for the Study of Forced Migration (IASFM), Kolkata, India, January 6 – 9, 2013.

Although Kenya has had a history of internal displacement that may be said to have originated during the colonial period, it was only after the post-election violence of 2007/2008 that internally displaced persons (IDPs) were afforded official recognition – warranting the administration of State assistance. The violence that followed the disputed elections for nearly two months garnered broad international attention such that former UN Secretary General, Kofi Annan, was called to mediate. President Mwai Kibaki and Hon. Raila Odinga who were contesting for the presidency in December 2007 signed the Kenya National Dialogue and Reconciliation Accord 2008 (National Accord) forming the current Coalition Government that dissolves upon the installation of the 2013 Government.

Since the National Accord, Kenya's transitional justice process has witnessed broad initiatives aimed at bringing about reform to address the root causes of the post-election violence. The most significant of these is the promulgation of the Constitution 2010 whose dispensation has included the reform of the judiciary, the impending reform of the police service and of the administration of land and the setting up of institutions to address human rights abuses to hold the relevant perpetrators to account. Specifically, the Truth and Justice Reconciliation Commission (TJRC) was set up in 2008 to investigate gross human rights abuses and other historical injustices between December 12, 1963 (Jamhuri or Independence Day) and February 28, 2008 (the date of the signing of the National Accord). In addition, the National Cohesion and

Integration Commission was set up in 2008 to promote racial and ethnic harmony and the office of the Director of Public Prosecutions (DPP) was distinguished from the Office of the Attorney-General, under which it had previously been a department and not an entity on its own. In 2012, the DPP committed to institute criminal proceedings for low-level perpetrators of the post-election violence as a means of complementing the International Criminal Court charges of crimes against humanity against Deputy Prime Minister, Uhuru Kenyatta, Eldoret North MP, William Ruto, senior radio broadcaster, Joshua Sang and former Head of Civil Service, Francis Muthaura. To date, however, none of the low-level cases at the DPP have continued to full trials.

Beyond the reform at the Government level, other actors have conducted peacebuilding and other initiatives to promote livelihoods, good governance and development, acknowledging that high youth unemployment and other forms of marginalisation were structural causes of the violence. It is in this context of a large reform agenda that the IDP Policy was developed.

History of Displacement

Election campaigns have been typically marked by assertions of autochthony and the call to reclaim ancestral lands, thus provoking the displacement of minority ethnic groups to secure the interests of the political contender and his relevant electorate. The land question is recognised by the TJRC as forming a significant part of the root causes of the post-election violence and the grievances of the Kenyan people.

Cattle-rustling, exacerbated by the proliferation of small arms and light weapons and multiple episodes of drought, aggravate conflict-induced displacement. A 2003 study by the Intermediate Technology Development Group (ITDG) entitled “Conflict in Northern Kenya: A Focus on the Internally Displaced Conflict Victims in Northern Kenya” concluded that a total of 164,457 people had been displaced by conflicts in pastoralist areas in Kenya. With 70% of the country’s land mass considered as either arid or semi-arid, a considerable population within the Rift Valley, Eastern and North Eastern Regions face periodic migration and displacement of families into areas with food

supplies or relief foods (United Nations Development Programme – Enhanced Security Unit, Kenya Natural Disaster Profile).

Natural disasters in general, including landslides and floods, have been the cause of death for a total of 6,066 people between 1980-2010 (PreventionWeb, May 10, 2012). According to a Global Humanitarian Assistance briefing paper (March 2012), only one dollar is spent on disaster preparedness out of every 100 dollars spent on aid. This reiterates the need for the international community to focus also on the role of politics and governance in the prevention of displacement.

Despite the variety of forms of displacement, the term “IDP” has, in the Kenyan narrative, typically referred only to those displaced by the 2007/2008 post-election violence. The Prevention, Protection and Assistance to Internally Displaced Persons and Affected Communities Act, 2012 (IDP Act) defines an internally displaced person as:

“a person or group of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effect of armed conflict, large scale development projects, situations of generalised violence, violations of human rights or natural or human-made disasters and who have not crossed an internationally recognised state border”.

Political Interests in the IDP Question

Kenya’s large refugee camps are located in pastoral areas. This presents a dynamic where pastoralists or persons of pastoral stock who comprise the host communities increasingly gravitate towards the camps for access to services or to resources such as health services or to access water points. This is elaborated in a 2010 study entitled “In Search of Protection and Livelihoods: Socio-economic and Environmental Impacts of Dadaab Refugee Camps on Host Communities”. The settlement of pastoralists may therefore be said to be influenced not only by drought cycles and historical marginalisation but also by the pull factor of the opportunities presented by the camps. This irony is a testament to the need to bridge the continuum between humanitarian aid and development and reflects the complexity of achieving durable solutions for IDPs

where marginalisation from development or socio-economic opportunity has been a root cause for conflict-induced displacement.

The recent violence in the Tana River Delta which saw the death of 183 persons and the displacement of 34,417 between January 2012 and January 2013 (OCHA, January 2013) demonstrates the interplay of several causes of conflict and displacement, including disputes, over land boundaries and the competition for resources aggravated by political motivations. Galole MP and Assistant Livestock Minister Dhadho Godhana was charged with incitement over the Tana River clashes but was subsequently acquitted.

Arbitrary forms of displacement include those displaced as a result of development and environmental conservation projects and the historical appropriations of land mentioned above. Recent development projects that risk wide-scale displacement include those envisioned under Vision 2030 which include: large-scale irrigation schemes in the arid and semi-arid lands, the Lamu Port-Southern Sudan-Ethiopia Transport (LAPSSET) project and the exploration of oil in Turkana. The LAPSSET project will comprise of a port, international airport and oil refinery in Lamu, along with a road and pipeline network cutting across Kenya, Ethiopia and Southern Sudan. It has been claimed that an official government delegation assessing the proposed location for the port in 2009 intimated that 6,000 families are likely to be displaced by the project.

Whilst the media has represented the IDP problem almost exclusively through the perspective of delayed resettlement as a failure of leadership and governance, policymakers and practitioners have focused on developing a legal and policy framework that would address the problem comprehensively. The IDP Act seeks to prevent, protect and provide assistance to all forms of internally displaced persons. As much as the assistance extended to IDPs has primarily focused on victims of the post-election violence, it appears that other forms of displaced persons may also find protection through the Act. For instance, during the Government's resettlement programme for IDPs resulting from the 2007/2008 post-election violence (PEV), forest evictees from both Mau and Embobut forests blocked the resettlement exercise until they were also considered for resettlement. IDPs resulting from the violence of the 1992

general elections have also clamoured for resettlement challenging the precedent set by the resettlement for the victims of the 2007/8 PEV. Likewise, for persons who are threatened by displacement in the development projects mentioned above, Chapter VI of the Act may provide protection to development-induced IDPs by stipulating the penalty for the offence of causing arbitrary displacement.

As Kenya begins to implement the Act, it would be interesting to see how far its protection provisions would be interpreted to extend to nomadic communities or communities of nomadic stock, evictees, squatters and other forms of displaced persons, acknowledging that the differences between these categories are a lot more nuanced than it would seem. Section 8(1) of the Act for instance, provides for measures with particular regard to "displaced communities with a special dependency and attachment to their lands". This trend would benefit from further study whether as part of the broader question of when internal displacement ends (or when durable solutions are achieved) or as part of an analysis of Kenya's transitional justice process and larger reform agenda. As progressive as the IDP Act seeks to be and as primary as it appears to be in dealing with displacement, other legislative frameworks are also being developed that will complement the Act. These include the Evictions and Resettlement Procedures Bill, 2012, The Victims of Gross Human Rights Violations (Compensation) Commission Bill, 2012 and other initiatives in transitional justice, criminal justice, the constitutional dispensation process itself or development planning. Greater coherence in the substance and implementation of these frameworks, however, would benefit the question of displacement, thereby aptly answering the question (when responding to the IDP problem) as to when internal displacement begins and ends and how protection may be afforded at all stages of displacement.

Riva Jalipa is the Advocacy Programme Assistant at RCK, based in Nairobi.

Civil Society calls on Government to end abuse of Refugees

The Urban Refugee Protection Network (URPN) issued a press release on January 22, 2013 to denounce the rampant abuses of refugees carried out by Government officers following the issuance of a press statement by the Department of Refugee Affairs (DRA) calling for a strict encampment policy and the relocation of all urban refugees to the camps. The URPN press release was quoted on Nation Television (NTV), Kenya Television Network (KTN), Kiss TV and Radio Africa and published in the Sunday Express and the Guardian among other media outlets on the same day. The following is a report on the press release dated 22 January 2013.

Nairobi: Several civil society groups on Tuesday strongly urged that the Kenya Government end police harassment and abuse of refugees and protect the basic human rights of all refugees and Kenyan citizens.

“Since the Kenya Government announced in December that all refugees and asylum-seekers in Nairobi should move to Dadaab and Kakuma camps, we have seen a dramatic increase in attacks on refugees and Kenyans of ethnic Somali origin,” said Lucy Kiama, Executive Director of the Refugee Consortium of Kenya speaking on behalf of the Urban Refugee Protection Network (URPN), an umbrella organization of agencies promoting human rights of refugees in Kenyan cities.

“Worryingly, the harassment and abuse are perpetrated not only by criminal gangs but also by the very law enforcement officials who are supposed to protect everyone in this country,” Ms. Kiama added. “We have also seen an increase in police round ups, arbitrary arrests and harassment of refugees and persons of specific ethnicities by security officers in Nairobi. The URPN has documented reports of extortion, physical abuse and loss of property.”

The URPN said these incidents were sparked by the Government’s December 18 order for all Somali refugees and asylum-seekers to move to Dadaab Refugee camp in northeastern Kenya, and for all other refugees and asylum-seekers in the country to move to Kakuma Refugee camp in the northwest of the country.

The groups also voiced concerns about media coverage which they said links refugees to insecurity without producing evidence.

“This has aggravated xenophobic attitudes towards genuine refugees and asylum seekers who are law-abiding people seeking protection from persecution and conflict in their home countries,” said Solomon Wasia, Programme Coordinator on Forced Migration, Kituo Cha

Sheria. “Refugees and asylum seekers are not a threat to national security.”

At the same time, URPN said it condemned all acts of terrorism and that it remains committed to helping the Government of Kenya to build a strong asylum system which would exclude criminals from attaining refugee status, as is the practice in international law.

The group also raised concerns over the instruction from the Ministry of Provincial Administration and Internal Security to the Ministry of Special Programmes to offer humanitarian assistance during the relocation as this sort of activity is not an emergency but a deliberate action and that holding refugees at Thika Municipal Stadium amounts to arbitrary detention.

The URPN called on all security officers to respect fundamental human rights and for all members of the general public to be tolerant of all persons, regardless of nationality, as we strive to work towards efforts for our collective security and protection of human rights for all.

The Urban Refugee Protection Network (URPN) is a coordination forum comprised of agencies working on the protection and promotion of human rights and the welfare of refugees in urban areas in Kenya.

Press Contact:

Rufus Karanja, Refugee Consortium of Kenya,
0724 279 772, rufus@rckkenya.org

This statement is endorsed by the following organisations:



Advocating for the Protection of Forced Migrants

This article presents some of the ways in which RCK and civil societies in Kenya have worked towards the achievement of durable solutions or alternative forms of protection for refugees and other forced migrants.

“Protection,” according to civil society organisations (CSOs), means protection of all rights and fundamental freedoms. While the state is ultimately responsible for protecting the rights of its citizens and all persons within its territories, civil society also plays a critical role in ensuring the State meets these obligations.

In Kenya, civil society action for the realisation of human rights has seen a greater collaboration with the State so that in recent years both state policy and action increasingly recognise human rights standards and principles. More collaborative and diplomatic efforts have proved more successful in human rights advocacy than previous actions which had tended towards reprimanding the State without necessarily proposing solutions or the sharing of responsibilities.

Providing Services

Service provision ranging from the provision of emergency shelter, food aid, health, WASH (water, sanitation and hygiene) to education and protection is one of the most significant types of civil society action.

RCK has provided legal aid and psychosocial counselling services to refugees in recognition of the protection issues faced by refugees who are often subjected to arbitrary arrests and other forms of discrimination. The importance of documentation for refugees can mean the difference between being charged for unlawful entry or presence in Kenya (contrary to the 2011 Citizenship and Immigration Act) and being able to move more freely in Kenya without harassment.

Access to legal aid is also important in supporting access to durable solutions for refugees as RCK prepares appeals for refugee status determination and makes assessments for other actors who undertake resettlement programmes.

The protracted refugee situation in Kenya has stimulated CSOs to innovate service provision for a variety of possible events. In the camps where insecurity is a constant threat to service provision and in urban areas

where aid to refugees is less forthcoming than in the camps, CSOs have increasingly made use of community-based systems to promote sustainability and reach. This includes, for example, engaging with protection monitors, paralegals and community-based counsellors.

Developing a policy for forced migrants

Policy development relating to forced migration in Kenya, has largely been driven by civil society. The result, however, of a civil-society driven law is the consequent lack of ownership of it by Government actors and this can be observed in the misapplication or lack of application of laws. Six years since the enactment of the 2006 Refugees Act, for example, Government officers routinely arrest, charge and convict refugees for unlawful entry or residence, despite clear exemptions for refugees in the Refugees Act.

In the forced migration sector, civil society first lobbied for a refugee law in the 1980s. Even before the post-election violence of 2007/2008 which displaced over 600,000 persons, civil society had recognised the need for legislation on internally displaced persons (IDPs) to prevent displacement and to protect IDPs. Civil society has also been aware of other legislation affecting the rights of refugees and other forced migrants and has actively influenced the development of these frameworks so that they promote the rights of refugees. The 2011 Citizenship and Immigration Act, for example, originally excluded refugees from applying for citizenship but this is no longer the case, thanks to effective lobbying.

The role played by CSOs

CSOs have tried to enhance the capacity of the Kenyan Government to implement the Refugees Act and other legislation by conducting training sessions for Government officials on refugee law. These sessions have not only created opportunities for networking between State actors but also promoted behavioural change as a means of eroding the prejudices that lead to the treatment of refugees as criminals. CSOs have also

supported the Government by seconding personnel to Government departments on both short-term and long-term arrangements.

Making refugees aware of their own rights is crucial. Civil society actors have attempted to address the knowledge gaps of refugees through community education forums and the development and dissemination of information, education and communication (IEC) materials. As a result of these sensitisation forums, RCK has noted an increase in refugees seeking justice in the courts of law as opposed to traditional justice systems such as Maslaha.

CSOs have also invested in boosting the self-reliance among refugees through other activities including livelihoods programmes, the provision of micro-grants, conducting business skills training sessions and advocating for the issuance of work permits.

Networking

Collaboration among stakeholders has been critical in improving organisational management at all levels. Civil society initiatives have sought to achieve this through the use of thematic working groups. Inclusivity is paramount in these working groups. It allows for Government, civil society and local actors to share responsibilities, share information and to harmonise a common agenda.

In Nairobi and the camps, CSOs convene working groups such as the Urban Refugee Protection Network (URPN) that consists of the sub-groups on issues such as livelihoods, education, legal and advocacy, child protection, psychosocial and gender-based violence. The structure of the URPN greatly enhances coordination among CSOs in urban areas where refugees are less visible than in the camps so that when it comes to carrying out interventions, the challenge of duplicity is mitigated, the costs of certain activities can be shared and referral systems can be strengthened.

Promoting Accountability

Civil society initiatives that monitor human rights standards include:

- Conducting monitoring missions to detention centres, migratory routes and other areas hosting forced migrants;
- Engaging with accountability structures and mechanisms to hold states accountable for their responsibilities in relation to the UN Human Rights Committee, African Union, African Commission on Human and People's Rights, Inter-Governmental Authority on Development and East African Community;
- Undertaking Public Interest Litigation (PIL) to challenge discriminatory practices against refugees whether in fact or in law;
- Engaging in advocacy for good governance and development (with actors traditionally in the development sector on issues such as devolution and its impact on refugee protection).

Advocacy on displacement issues and advocacy in general can take various forms as illustrated above. What is key in programming is understanding the context so as to adapt and modify interventions to suit the needs of RCK beneficiaries and to remain appropriate in a changing environment. For instance, in 2011, the Horn of Africa experienced a severe drought and CSOs were tasked with addressing a humanitarian crisis that did not strictly fall within the definition of forced migration. More recently, following the terror attacks of 2012, refugees have been associated with national insecurity, requiring RCK to advocate for the disassociation of refugees with terrorism.

The strength of civil society action in Kenya greatly enhances the weight of advocacy activities by CSOs. Many countries in the region cannot lay claim to the same level of vigorous reaction, expertise or resources in their own civil society compared to the situation in Kenya. These best practices therefore serve as an example of the potential for the promotion of human rights advocacy especially where Government and civil society priorities, perspectives, actions and policies can become more aligned.

Lucy Kiama is the Executive Director of RCK and Riva Jalipa is the Advocacy Programme Assistant of RCK, both based in Nairobi. This article is based on a presentation made by Lucy Kiama at the Africa-EU Partnership on Migration, Mobility and Employment (MME) Support Project Conference entitled "Access to international protection for Asylum seekers, Refugees and IDPs" from October 25 – 26, 2012 in Barcelona, Spain.

Somalia

Somalia has been enjoying a little peace and stability for the past few months, following the defeat of the Al-Shabaab by the AMISOM



forces in parts of Somalia and the major towns. Despite these successes, Somali refugees continue streaming into Kenya due to the draught that is being experienced in Somalia. In addition, some Somali's still do not feel safe in their country of origin.

The Kenyan Government is planning on opening its Embassy in Mogadishu in the next few months to increase its bi-lateral relationship with the Horn of Africa Country.

South Sudan



Southern Sudan continues to face challenges despite seceding from the bigger Sudan in July, 2011. For almost two years now, the country has faced challenges

in terms of rebel group rising up and wanting a share of the government. According to the UNHCR, the United Nations peacekeeping operation in South Sudan is sheltering close to 2,500 people who fled an outbreak of violence over the weekend in the eastern town of Pibor. In December, 2012, the same peacekeeping mission sheltered more than 5,000 persons who were seeking safety at its base in Wau amidst violence and protests that began after officials said they would move the seat of local government out of Wau.

Peace and security has been evasive to this young nation, and as the country struggles to stand on its own infighting is ruining the little gains that have been made as far as democracy is concerned.

Democratic Republic of Congo

Thousands of people continue fleeing their homes in Eastern



Democratic Republic of Congo (DRC) due to the intensified fighting between the Mai Mai Kata Katanga rebel group and the Armed Forces for the Democratic Republic of Congo (FARDC) government forces.

According to United Nations Office for the Coordination of

Humanitarian Affairs, UNOCHA, the exact number of those displaced is still unknown. Moreover, the deteriorating security situation in North Katanga since mid-2011 has plunged the region into an acute humanitarian crisis. The number of IDPs increased fivefold from 64,082 at the end of 2011 up to 316,537 on 31 December 2012, the highest relative increase compared to other provinces affected by conflict. Still grappling with the drastic changes in the operational context, humanitarian actors have nevertheless never stopped providing food, non-food items and healthcare. Amongst the most pressing challenges they face are insufficient humanitarian funding and restricted humanitarian space.

Kenya



The recent government directive on relocation of urban refugees to Kakuma and Dadaab refugee

camps has caused lots of anxiety both in the refugee communities and organizations assisting urban refugees. Heightened xenophobia in the refugee hosting areas in Nairobi has been witnessed and arbitrary arrests of refugees. Some refugees claim to have given out bribes ranging from Kshs. 1,000 to Kshs. 100,000 to secure their release from Kenyan security officers. The Urban Refugee Protection Network (URPN), managed to have the relocation halted through a court intervention, despite that, the government is still going on with its relocation preparations.

It is expected that the planned relocation by the government will see some refugees and asylum seekers migrating to neighbouring countries such as Uganda and Tanzania to seek safe havens.

With less than a month to Kenya's General Elections, the government has not given any indication on resettling the remaining IDPs who are still camping in various parts of the country. These IDPs are part of groups which were displaced following the much contested 2007 General Elections where over 300,000 persons were displaced. The cries of these IDPs to the government have gone unheard and as the elections approaches they lose hope of ever settling down peacefully with their families.

It is hoped that the enactment of the IDP Bill 2011, will bring sobriety on issues of internal displacement and see to it these IDPs who are still in camps receive the necessary assistance. In addition, future displacement be prevented.



RCK staff member conducting a one on one interview with an IDP lady in Naka IDP camp Eldoret.



IDPs at Naka Camp in Eldoret during a monitoring visit.



IDP Children at Naka Camp in Eldoret.



IDP Women at Naka Camp in Eldoret during a monitoring visit.



Legal Aid and Policy Development Centre
Haki House, P.O. Box 25340-00603,
Ndemi Close, Kilimani, Nairobi, Kenya.

Tel: 020 2088060/ 20880067 • Cell: 0733860669/ 0720943164

Fax: 0202088054 • Email: info@rckkenya.org

Dadaab office: 0716 169 407 / 0719 297 750

Kakuma office: 0719 297 950

Website: www.rckkenya.org