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The Relationship between Reparation Programs and Post-Conflict Community Co-existence in Isiolo Central Sub-County, Kenya

Charles Mugendi Njeru

Student, Institute of Security Studies, Justice and Ethics, Mount Kenya University, Kenya

Dr. David Gitonga

Supervisor, Emergency Studies, Masinde Muliro University of Science & Technology, Kenya

Abstract:

Reparation programmes are expected to bring about peaceful co-existence between and among communities in conflict by redressing victims of systemic conflict. Despite its application in communities' post-conflict situations, conflicts have persisted, and worse conflicts emerge, thus questioning the effectiveness of reparation programmes. The study sought to explore the relationship between reparation programs and peaceful community co-existence in Isiolo Central Sub-County Kenya. The study adopted a concurrent research design. The target population of the study was 121,066 people from Isiolo Central Sub-County. The sample size comprised 399 civilians selected through convenient sampling. Data was collected using a structured questionnaire. The study generated quantitative data, which was analyzed using the Statistical Package for Social Sciences program version 26.0. Data was analyzed using descriptive statistics, and frequencies, percentages, measures of central tendency, and variance were utilized. Inferential statistics comprising chi-square were used to determine the association between the dependent and independent variables. The findings of the study revealed that reparation programmes had a statistically significant effect on the peaceful co-existence of the community in Isiolo Central Sub-County ($p\text{-value} < 0.00001$). Since reparation programmes were not applied to a great extent, the study recommends that measures should be put in place to ensure that the reparation processes are transparent and lack nepotism and corruption. Future studies should also focus on factors associated with the low utilization of reparation programmes.

Keywords: Co-existence, post-conflict, programs, reparation

1. Introduction

According to Gready (2022), reparation programmes aim at redressing systematic human rights violations in the aftermath of violent conflicts. This is achieved through the provision of a range of benefits, symbolic or material, to the victims. Reparations may involve monetary compensations, services such as psychological and medical services, support in education, property return or compensation for losses, official apologies in public, construction of museums and memorials and commemoration days establishment (Park & Santos, 2022). This is further re-affirmed by Gallen & Moffet (2022), who noted that redress may come in forms such as compensation, restitution, rehabilitation, and guaranteeing the community that acts of violation will not be repeated.

According to Gilmore and Moffett (2021), the majority of reparation programmes become successful if their design is done while consulting the community, especially affected victims. Further, reparation programmes are effective and prompt complements to other transitional justice processes such as truth-seeking and prosecution initiatives. Victims are provided with concrete remedies, reconciliation is promoted, and public trust is restored to state organs (Gesase, 2019).

Reparation is a crucial tool for the state to accept accountability for the transgressions that it either caused or neglected to stop during or after a time of conflict. In order to meet transitional justice's objectives of promoting peaceful community coexisting after war, individual or group actions such as restitution, compensation, rehabilitation, satisfaction, and guarantees of non-repetition have been proposed by the UNGA in resolution 60/147.

Firchow (2017) evaluated whether reparations are effective in reconciliation and peace-building in El Salado, Colombia and found that the communities had two different reparations levels. Further, the study found that the communities depicted low reconciliation levels despite the existence of reparation programs. This was due to the fact that the communities had different reparation expectations and defined reconciliation and peace differently, owing to the fact that there was no participation by one community in determining the reparation programs.

A discussion by Anderlini *et al.* (2004) describes that reparations in Rwanda have involved perpetrators rebuilding the homes of survivors of genocide. A study in Zimbabwe by Murambadoro (2017) explored traditional reparation programs and their effectiveness in promoting peace among communities. The study found that the reparation programs employed involved damage repair for victims to take them back to their original situation before the conflict.

The study further found that the traditional reparation programs functioned well, which helped bring together victims, perpetrators and members of the community to discuss repayment schedules and forgiveness. In cases where perpetrators were unable to compensate the victims, other forms of compensation, such as through community service in farms and the community, were adopted.

In South Africa, Nhlapo (2019) conducted a study to evaluate reparation programs and their effects on reconciliation in the Post-Apartheid era. Reparation programs included monetary reparations through individual reparation grants by the government, symbolic reparations, community rehabilitation and institutional reforms. However, the reparation programs were found not to yield the required results since they failed to deal with the interconnectedness of violations in the apartheid era.

The Kenyan Truth, Justice and Reconciliation Commission (TJRC) recommended compensation of victims of post-election violence of 2006-2007 for loss of lives, destruction of private property, and other crimes perpetrated against them. Compensation has also been given to victims of evictions from public land, forest land, and water catchment reservoirs by resettling them in alternative arable lands initiated through judicial and extra-judicial processes. Monetary reimbursement has been made through the special programs ministry in Kenya (Murang'ai, 2022). However, these reparation processes have been flooded with conflicts of interest, corruption, nepotism, inadequate resources, lack of political will and weak laws and policies, among others, posing significant threats to peace. For example, the majority of evictees of post-election violence remain in make-shift camps to date. Justice has been delayed or denied to victims of rape, murder and other forms of crimes. Casualties of wildlife invasions remain uncompensated. It is upon this background that the researcher intended to establish reparation strategies to enhance the effectiveness of post-conflict community existence in Isiolo Central Sub-County.

1.1. Statement of the Problem

At the national and regional levels in Kenya, various programmes and approaches have been initiated with the aim of addressing recurring conflicts in Isiolo Central Sub-County. Notable ones include the implementation of the Boma Peace Agreement and the engagement of elders and women in negotiating for peace at the local community levels. Despite these approaches being undertaken, conflicts still persist and, in some cases, occur at an alarming level, which poses a threat to post-community co-existence. This calls for a different approach to enhancing peaceful co-existence as the existing approaches have been criticized for not addressing the needs of the victims and, in most cases, are not participatory in nature. Transitional justice approaches, with reparation programmes being among them, have been suggested. However, there is limited research on whether these programmes have been effective in promoting post-conflict community existence. As a result, this study sought to assess the relationship between reparation programmes and post-conflict community co-existence in Isiolo Central Sub-County, Kenya.

1.2. Research Hypothesis

- H_0 : There is no statistically significant relationship between reparation programmes and post-conflict community co-existence in Isiolo Central Sub-County, Kenya.

2. Research Methodology

2.1. Research Design

The research design for the study was a concurrent research design as outlined in Bradt, Burns and Creswell (2013). Through this research design, the researcher concurrently but in a distinct manner collected and analyzed quantitative and qualitative data to comprehend the study's purpose fully.

2.2. Target Population

The target population of the study was 121,066 people from Isiolo Central Sub-County.

2.3. Sample Size Determination and Sampling Technique

The study adopted Yamane's (1967) sample size computation formula to determine the sample size for the civilians. According to Yamane (1967), $n = \frac{N}{1+Ne^2}$. Using the formula, $n = \frac{121066}{1+121066(0.05)^2} = 398.7$, approximately 399 respondents. Convenient sampling was used to select the respondents for the study.

2.4. Instruments of Data Collection

A structured questionnaire was used for data collection.

2.5. Data Analysis Process

The collected data were cleaned, coded and entered into version 26.0 of the Statistical Package for Social Scientists (SPSS) for quantitative analysis. Data was analyzed through descriptive statistics such as frequencies, percentages, measures of central tendency, and variation. The relationship between reparation programmes (independent variable) and post-conflict community co-existence (dependent variable) was assessed using Chi-Square statistics.

3. Results

3.1. Rate of Response

During data collection, a total of 399 questionnaires were issued. Of these, 362 were returned, of which 357 were adequately filled for final analysis. This represented a response rate of 89.5%, which is acceptable since, according to Fincham (2008), responses exceeding 60% are acceptable.

3.2. Demographic Characteristics

Based on the results, 61.1% (218) of the respondents were male, while 38.9% (139) of the respondents were female. The majority of the respondents, as indicated by 70.5% (252), had stayed in the study area for a duration exceeding 10 years (see Table 1). This shows that there were differences in respondents by gender. However, it can be said that both genders were well represented in the study, and therefore, the opinions represented herein reflect those of male and female participants. Further, the respondents can be said to have stayed in the study area for a time long enough to be conversant on issues affecting the study area and, therefore, appropriate for this study.

		Frequency	Percent (%)
Gender	Male	218	61.1%
	Female	139	38.9%
Duration stayed in Isiolo Central Sub-County	Less than 1 year	12	3.4%
	1-5 years	17	4.8%
	6-10 years	76	21.3%
	11-15 years	83	23.2%
	Above 15 years	169	47.3%

Table 1: Demographic Profile of the Respondents

Source: Field Data (2023)

3.3. Extent of Applicability of Reparation Programmes

Respondents were requested to indicate the extent to which different reparation programs were applicable in the context of promoting the peaceful co-existence of communities in Isiolo Central Sub-County. The findings are illustrated in table 2.

	To No Extent	To a Little Extent	To a Great Extent	To a Very Great Extent
Monetary compensations for losses	38 (10.6%)	159 (44.5%)	133 (37.3%)	27 (7.6%)
Rehabilitation programmes such as medical services, psychological and counseling services	91 (25.5%)	114 (31.9%)	62 (17.4%)	90 (25.2%)
Educational support	87 (24.4%)	134 (37.5%)	61 (17.1%)	75 (21.0%)
Return of stolen property	55 (15.4%)	139 (38.9%)	70 (19.6%)	93 (26.1%)
Official public apology by perpetrators and government officials	41 (11.5%)	121 (33.9%)	117 (32.8%)	78 (21.8%)
Compensation for special groups such as women, children and victims of sexual abuse and violence	36 (10.1%)	171 (47.9%)	71 (19.9%)	79 (22.1%)
Cultural, institutional and legal measures to prevent the recurrence of violence and human rights violations	65 (18.2%)	146 (40.9%)	77 (21.6%)	69 (19.3%)

Table 2: Extent of Reparations Programmes' Applicability

Source: Field Data (2023)

From the findings in table 2, 44.9% (160) of the respondents indicated that there are monetary compensations for losses to a great and very large extent. According to 31.9% (114) and 25.5% of the respondents, rehabilitation programmes such as medical, psychological and counseling services are there to a little extent and no extent, respectively. In terms of the application of educational support, 37.5% (134) indicated it was to a little extent and 24.4% (87). According to 45.7% (163) of the respondents, there was a return of stolen property to a very great extent and to great extent. The findings further indicate that 54.6% (195) indicated that official public apologies by perpetrators and government officials were applied to a great extent and to a very great extent. Based on 47.9% (171) of the respondents, compensation of special groups such as women, children, and victims of sexual abuse and violence was to a little extent. Lastly, the findings further illustrated that 40.9% (146) of the respondents indicated that there were cultural, institutional

and legal measures to prevent the recurrence of violence and human rights violations to a great extent and to a very great extent.

Through Likert scale responses, respondents also indicated their level of agreement on the effect of reparation programmes on promoting the peaceful co-existence of the communities in Isiolo Central Sub-County. The results are tabulated in table 3.

	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Comprehensive compensation for losses by the state or perpetrators avoids the repetition of acts of violence and violation of human rights	100 (28.0%)	44 (12.3%)	31 (8.7%)	52 (14.6%)	130 (36.4%)
Special programmes such as those for women, children, victims of sexual abuse and persons with disabilities guarantee that their rights are protected in addition to remedy for abuses incurred	87 (24.4%)	36 (10.1%)	36 (10.1%)	57 (16.0%)	141 (39.5%)
Compensation for losses incurred and return of stolen property ensure that retaliatory attacks do not occur in the future	89 (24.9%)	37 (10.4%)	50 (14.0%)	65 (18.2%)	116 (32.5%)
Educational support brings together different tribes in the area, thus enhancing peaceful co-existence	109 (30.5%)	46 (12.9%)	44 (12.3%)	64 (17.9%)	94 (26.3%)
Non-recurrence guarantees ensure there is a complete overhaul of different state departments to ensure that the government fulfills its mandate of citizens' protection	95 (26.6%)	40 (11.2%)	45 (12.6%)	57 (16.0%)	120 (33.6%)
Non-recurrence guarantees ensure there is a complete overhaul of community-affiliated gangs, thus ensuring peaceful co-existence	62 (17.4%)	34 (9.5%)	41 (11.5%)	41 (11.5%)	179 (50.1%)
Post-conflict community co-existence is largely dependent on timely reparations	68 (19.0%)	48 (13.4%)	69 (19.3%)	64 (17.9%)	108 (30.3%)

Table 3: Likert Scale Responses on the Effect of Reparation Programmes on Peaceful Co-existence of Communities
Source: Field Data (2023)

From the Likert scale findings, 51.0% (182) agreed that comprehensive compensation for losses by the state or perpetrators avoids the repetition of acts of violence and violation of human rights. The responses also showed that 55.5% (198) of the respondents agreed that special programmes such as those for women, children, victims of sexual abuse and persons with disabilities guarantee that their rights are protected in addition to remedies for abuses incurred. Cumulatively, 50.7% (181) of the respondents agreed that compensation for losses incurred and the return of stolen property ensure that retaliatory attacks do not occur in the future. Further, 44.2% (158) of the respondents agreed that educational support brings together different tribes in the area, thus enhancing peaceful co-existence.

It can also be seen from the Likert scale responses that 49.6% (177) of the respondents cumulatively agreed that non-recurrence guarantees ensure there is a complete overhaul of different state departments to ensure that the government fulfils its mandate of citizens' protection. Also evident from the findings is that 61.6% (220) agreed that non-recurrence guarantees that there will be a complete overhaul of community-affiliated gangs, thus ensuring peaceful co-existence. Lastly, it is evident that 48.2% (172) of the respondents cumulatively agreed that post-conflict community co-existence is largely dependent on timely reparations.

3.4. Overall Extent of Application of Reparation Programmes

Through the use of the mean, average responses on the responses regarding applications of different reparations practices in promoting peaceful co-existence of the community were computed and then recoded into less than 1.5 to represent no application, between 1.5 and less than 2.5 to illustrate application to a little extent, between 2.5 and less than 3.5 to illustrate application to a great extent and 3.5 and above to illustrate application to a very great extent. This helped determine the overall extent of the application of reparation programmes to promote the peaceful co-existence of the community in Isiolo Central Sub-County. The findings are illustrated in table 4.

	Frequency	Percent	Cumulative Percent
To no extent	13	3.6	Mean=2.4802; Median=2.4286; Std. Deviation=.56112; Minimum=1.00; Maximum=3.86
To a little extent	176	49.3	
To a great extent	155	43.4	
To a very great extent	13	3.6	
Total	357	100.0	

Table 4: Overall Extent of Application of Reparation Programmes
Source: Research Data (2023)

It can be deduced from table 4 that 49.3% (176) of the respondents were of the opinion that reparation practices were applied to a little extent; 43.4% (155) were of the opinion that reparation practices were applied to a great extent; 3.6% (13) indicated to a very great extent and another 3.6% (13) indicated to no extent. The mean response for the overall extent of application of reparation practices was 2.48 (standard deviation=0.56), which further confirms that reparation programs were on overall applied to a little extent in promoting the co-existence of the community in Isiolo Central Sub-County.

3.5. Post-Conflict Community Co-existence among Communities in Isiolo Central Sub-County

The study also evaluated the status of peaceful co-existence among communities in Isiolo Central Sub-County. Respondents indicated the status of peaceful co-existence among communities residing in Isiolo Central Sub-County, and the results are illustrated in table 5.

	Frequency	Percent
There is no peaceful co-existence	111	31.1
There is a relative peaceful co-existence	154	43.1
There is a very peaceful co-existence	92	25.8
Total	357	100.0

Table 5: Status of Peaceful Co-existence of Community in Isiolo Central Sub-County
Source: Research Data (2023)

The results in table 5 show that 43.1% (154) of the respondents indicated that there is a relative peaceful co-existence among communities in Isiolo Central Sub-County; 31.1% (111) indicated that there is no peaceful co-existence, and 25.8% (92) indicated that there is very peaceful co-existence among communities.

3.6. Inferential Statistics

The association between reparation programmes and peaceful co-existence was evaluated. The independent variable was categorical, with the categories being to no extent, to a little extent, to a great extent and to a very great extent. The dependent variable, peaceful co-existence, was also categorical, with categories such as no peaceful co-existence, relative peaceful co-existence, and very peaceful co-existence. Therefore, the Chi-Square test of association was utilized to determine whether there is any significant association between reparation programmes and peaceful co-existence among communities in Isiolo Central Sub-County. The results of the Chi-square test show that the p-value <0.0001 (see Table 6). The null hypothesis that there is no significant relationship between reparation programmes and post-conflict community co-existence is, therefore, rejected.

		Status of Peaceful Co-Existence Among Communities Residing in Isiolo Central Sub-County			df	Pearson Chi-Square (P-value)
		There is no peaceful co-existence	There is a relative peaceful co-existence	There is a very peaceful co-existence		
The overall extent of utilization of reparation practices	To no extent	2	8	3	6	34.725 (p-value<0.0001)
	To a little extent	80	58	38		
	To a great extent	27	82	46		
	To a very great extent	2	6	5		

Table 6: Chi-Square Test Results on the Association of Dependent and Independent Variables
Source: Research Data (2023)

4. Discussion of Findings

A statistically significant association was also found between reparation programmes and peaceful co-existence. The findings concur with Park and Santos (2022), who found that reparations may entail the provision of support services

such as healthcare and psychological services, the return of the stolen property, compensation for loss and public official apologies. Gallen and Moffet (2022) noted that reparation programmes may be in the form of compensations, restitution, rehabilitation programmes and guaranteeing the community that violation acts will not be repeated. In Kenya, Murang'ai (2022) noted that there was compensation for victims of post-election violence of 2006-2007 for loss of lives, property destruction and other crimes perpetrated against them.

The findings that reparation programmes have a significant effect on peaceful co-existence align with Gesase (2019), who found that when victims are provided with concrete remedies, reconciliation is promoted, and public trust in state organs is restored, thus enhancing peace in the society. Gilmore and Moffet (2021) noted that reparation programmes when done in consultation with the victims, become successful in promoting reconciliation in the community. When the state is involved in reparation programmes, it takes some form of responsibility for abuse and violation of human rights, thus committing to prevent a repeat of conflicts in the future. Guarantees of non-repetition satisfy the goals of transitional justice towards fostering peaceful co-existence of the community in the aftermath of conflict. According to Bell (2017), reparation programmes are instrumental in transitional justice and peace-building since they ensure that rather than resolving conflicts, steps are taken to prevent recurrence and ensure that sustainable peace is created and cultivated.

The findings disagree with Firchow (2017), who found that despite there being reparations in El Salado, Colombia, low levels of reconciliation existed among the communities. This was because the communities had varying reparation expectations and defined peace and reconciliation differently. In Rwanda, Anderlini *et al.* (2004) defined reparations as non-monetary compensation forms where perpetrators rebuilt the homes of genocide survivors. However, in Guatemala, reparations involved monetary compensations, for instance, to rape victims.

The study's results concur with those of Murambadoro (2017), who conducted a study in Zimbabwe and found that traditional reparation programs had a significant effect on promoting peace among communities. He further established that reparation programs in Zimbabwe include damages repair to bring back victims to their original position. Further, Gallen and Moffer (2022) found that reparations contributed to reconciliation and repaired relations among communities in Colombia, Guatemala, Nepal, Northern Ireland and Uganda.

In another study conducted in South Africa by Nhlapo (2019), reparation programs that were found to exist in the post-apartheid era included monetary compensations through individual reparation grants by the government, symbolic reparations, community rehabilitation and institutional reforms. However, Nhlapo (2019) found that the reparation programs did not yield the required results since they failed to deal with the interconnectedness of violations in the apartheid era. Further, there was government failure in the provision of adequate reparations towards restoring the self-worth and moral value of the apartheid victims.

5. Conclusion

Based on the findings, it can be concluded that there have been traces of the application of reparation programmes to ensure transitional justice. Further, it can be concluded that there is relative peace among communities in Isiolo Central Sub-County. It is also concluded that reparation programmes have a statistically significant effect on peaceful co-existence among communities.

6. Recommendations of the Study

The study found that reparation programmes had a significant effect on the peaceful co-existence of communities. However, the findings suggested that these programmes were not applied to a great extent. Measures should be put in place to ensure that the reparation processes are transparent and lack nepotism and corruption. Further, adequate resources should be committed to hasten compensations to victims of conflict to avoid delaying justice for them. Laws should also be put in place to ensure that there are budgetary allocations to reparation programmes and that provisions are anchored in the law for reparations. Future studies should focus on evaluating why reparation programmes have been applied to a little extent. Unearthing factors associated with low utilization of reparation programmes will enhance their effectiveness in ensuring peaceful co-existence in the community.

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