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Dwog Paco: Tackling the Challenges of Reintegrating Ex-LRA in Kitgum District

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SIT Study Abroad

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DWOG PACO:
Tackling the Challenges of
Reintegrating Ex-LRA in
Kitgum district

Takako Mino
Academic Advisors: Okot Patrick and Ongiertho Silver
Academic Directors: Mafumbo Charlotte and Wandera Martha
Kitgum district
SIT Fall 2009
DEDICATION

To the returnees of Northern Uganda
for teaching me about the strength and resilience of the human spirit.

Welcome back home.

Cover photograph: A grass-thatched home in the Acholi region. (Photograph by author)
Note about title: “Dwog Paco” means “come back home” in Acholi Luo.
I would like to express my deepest appreciation to all of the returnees I have interviewed. Thank you to the Lokung drama group for inspiring me with their courage and creativity.

I am deeply indebted to the Demobilization and Resettlement Team of Kitgum, especially to my academic directors Okot Patrick and Ongiertho Silver. I am grateful for your help and friendship and applaud your tireless efforts toward peace-building in Northern Uganda.

Thank you to the Concern Parents Association and Kitgum Concern Women Association staff for your assistance and your dedication to improving the lives of the people of Kitgum.

Thank you to all of my family members in Uganda: to my sister, Akidi Lucy, for welcoming me into her home during my time in Kitgum; to Lukayi and Apiyo, my parents in Kitgum; to the Bwayas, Kibenges, and Madinah for hosting me in Kampala; to Auma and Bugiri, my mother and father in Busia; and to all of the families who have hosted me in Northern Uganda. Thank you for your warmth and unsurpassed hospitality.

I greatly appreciate the support and guidance of SIT academic directors Mafumbo Charlotte and Wandera Martha throughout the SIT program. I am grateful to Lwemamu Helen and Lumonya Miriam for taking such good care of our health and welfare. Thank you to Muna for taking us on adventures throughout Uganda.

To all of my Ugandan friends, thank you for sharing your wisdom and laughter with me.

Mweebale nnyo! Apwoyo matek!
ACRONYMS AND ABBREVIATIONS

ABSTRACT

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ACRONYMS AND ABBREVIATIONS
AC  Amnesty Commission
CFP  Community Focal Person
CPA  Concern Parents Association
DDR  Disarmament, Demobilization, and Reintegration
DRC  Democratic Republic of Congo
DRT  Demobilization and Resettlement Team
FAP  Formerly Abducted Person
GoU  Government of Uganda
IDP  Internally Displaced Person
IGA  Income Generating Activity
KICWA  Kitgum Concern Women Association
TC  Town Council
LC  Local Council
LRA  Lord’s Resistance Army
NGO  Non-governmental organization
PRA  Participatory Rural Analysis
PSG  Parent Support Group
RRA  Rapid Rural Appraisal
TOT  Training of Trainers
UPDF  Uganda People’s Defence Force
UGX  Uganda Shillings
YG  Youth Group
Broad intentions

The people of northern Uganda face the complex challenge of reintegrating former members of the LRA rebel group back into their communities. One month of field research in Kitgum district was carried out to study the reintegration process of LRA returnees and the roles of various stakeholders such as government, NGOs, traditional leaders, community members, and the returnees themselves in facilitating the process. This paper also analyzes the impact of the Government of Uganda’s Amnesty Act on the return of formerly abducted people.

Methodology

The research entailed the collection of both quantitative and qualitative information from various stakeholders involved in the reintegration process of returnees from the LRA. To gather qualitative data, the following research methods were employed: literature review, interviews, focus group discussions, observation, transect walks, and experiential learning. Relevant actors in the Amnesty Commission (AC), local NGOs, local community, and traditional institutions were consulted for information. One-on-one interviews and focus group discussions with over 50 returnees from the LRA throughout Kitgum district were conducted. Quantitative information was also retrieved from the interviews and focus group discussions and from the AC’s database. Both content analysis and statistical analysis were utilized.

Findings

Findings are divided into the following categories: the impact of Amnesty Act, the experience and role of returnees in reintegration, and the challenges of other actors in reintegration. The AC has played an enormous role in peace-building in Northern Uganda through collaboration with local actors. Both the AC and CPA use a grassroots follow-up system which has numerous advantages given the shortfalls of center-based follow-ups. Returnees from the bush experienced difficulties upon return in terms of relations with other community members and financial issues, but they have confronted these obstacles using various ways to rebuild relationships.
1. INTRODUCTION

“*Tar lak miyo wanyero.*”

(It is to show the whiteness of our teeth that we laugh.)
- Acholi proverb

Although the Lord’s Resistance Army (LRA) rebel group no longer has a presence in Northern Uganda, the people face significant challenges to building a sustainable peace. The LRA relies on the abduction of youth for recruitment and forces abductees to fight and work for the LRA using physically and psychologically violent means. There has been a widespread effort to rehabilitate and to reintegrate those who have escaped or were captured from the bush into their communities. Even though formerly abducted persons (FAPs) have endured severe brutality and lived under horrifying conditions, FAPs should not simply be treated as helpless victims.

1.1 Background
LRA CONFLICT

The people of Northern Uganda have suffered through over two decades of conflict between the Lord’s Resistance Army (LRA) rebel group and the Ugandan government. Although there are numerous factors involved in the causes of the conflict, the LRA’s grievances have political roots. In 1986, current Ugandan president Yoweri Museveni led a group of insurgents from southwest of the country and toppled an Acholi-dominated government. Despite initially resisting the takeover, most guerilla forces in the north settled to join the new government or were defeated. However, in 1988, an Acholi spiritual leader named Joseph Kony gathered the members of several failed insurgent groups from the Acholi region into a new guerrilla force.

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2 “Northern Uganda” refers to the Acholi, Lango, Teso, and West Nile regions in the northern part of the country that have been most affected by the LRA conflict.

3 The Acholi region, or Acholiland, is composed of Amuru, Gulu, Kitgum, and Pader districts. Most of the inhabitants of the Acholi region are part of an ethnic group called the Acholi.
the LRA. Along with removing Museveni from power and taking control over the government, Kony stated that his goal was “to seek a spiritual cleansing of the nation.”

The LRA has depended upon the abduction of youth as a means of recruiting an armed force because of the lack of material resources and popular support. After the Acholi people began to organize a local defense militia in 1991 with assistance from Ugandan military to protect themselves from LRA abductions and lootings, Kony ordered the widespread killing and mutilation of civilians to punish them for betraying the LRA’s cause against the government. In 2002 and 2003, the Government of Uganda (GoU) forced the entire rural population of Acholiland to live in cramped IDP camps purportedly to protect the people from LRA attacks.

By 2006, peace talks led to an informal truce, and violence has abated in the region. The LRA have moved out of Northern Uganda and are reportedly in the DRC. With the return of security, the people of Northern Uganda have begun returning from the camps to their homelands and cultivating their lands.4

REINTEGRATION OF RETURNEES

About 60,000 youth are estimated to have been abducted by the LRA with the majority being adolescent males.5 Through escape or capture by the UPDF, many former LRA have been able to return home to their communities. A component of the process of Disarmament, Demobilization, and Reintegration (DDR) of former combatants, reintegration seeks to facilitate sustainable integration of returnees into the community.6

Under the Amnesty Act in 2000, the GoU has declared amnesty “in respect of any Ugandan who has at any time since the day of the 26th of January, 1986 engaged in or is engaging in any war or rebellion against the government of the Republic of Uganda”.7 Rebels who voluntarily surrender to the government receive legal immunity from prosecution and

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punishment. After receiving amnesty, a reporter also receives a resettlement package from the AC containing household items, agricultural tools, and a cash payment of UGX 263,000.\(^8\)

However, the government has not given equal treatment to former LRA of different ranks. Both FAPs and non-FAPs feel bitter about government-sponsored preferential treatment given to demobilized senior commanders. Seeing the former commanders live in relatively privileged circumstances in contrast to their disadvantaged situation, the FAPs perceive a politicization of the current DDR process.\(^9\) These problems demonstrate the importance of involving all stakeholders in planning and implementing the reintegration process.

Muwonge, a scholar who has studied community based reintegration, contends that a lack of shared vision between the community and the FAP plagues the reintegration process; he also argues that the FAPs should organize into groups that can interact directly with local leadership and NGOs.\(^10\) FAP groups can also act as support networks and critically assess their own needs to inform and work with other stakeholders towards the improvement of the reintegration process.

According to information collected through the Survey of War Affected Youth (SWAY), post-conflict programming for the former LRA has been based upon misconceptions and myths about reintegration.\(^11\) Contrary to popular belief, the main impact of the LRA conflict on FAP appears to be “substantially lower education, diminished productivity, and increased poverty and inequality, largely due to time away rather than psychological distress”.\(^12\) In addition, programming tends to treat the FAP as a homogeneous group even though each individual experiences different challenges.\(^13\) Research suggests that the DDR process must also take into consideration gender issues.\(^14\) Instead of generalizing all FAPs as helpless victims, it is important to recognize their essential roles as actors in the peace-building process.

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\(^8\) Distribution of resettlement packages, Kitgum TC, Kitgum district, 10 November 2009.

\(^9\) “With or Without Peace: Disarmament, Demobilisation and Reintegration in Northern Uganda,” Justice and Reconciliation Project, Field Notes, No. 6, 2008.


\(^11\) Blattman and Annan.

\(^12\) Ibid.

\(^13\) Ibid.

1.2 Justification

Preventive peace building must take place in order to ensure a sustainable peace in Northern Uganda, which is integral in the development of Uganda. Without security for their lives and property, the people cannot freely engage in activities in order to improve their lives and propel economic growth. The reintegration of returnees is crucial in the reconciliation process within the communities and throughout the region. This report has a particular focus upon the role of returnees themselves as actors in the reintegration process because current literature upon the topic of reintegration largely neglects the returnees’ contributions.

1.3 Location of Study

Kitgum district, one of the most affected districts by the LRA conflict, has been chosen as a case study for this report. Kitgum is part of the Acholi region and borders Southern Sudan. Figure 1: Map of districts impacted by LRA conflict
1.3 Research Objectives

With Kitgum district as a case study, the following are the research objectives:

1. **To analyze the impact of the GoU’s Amnesty Act on the return of LRA members.**
   - How has the Amnesty Act encouraged the return of former LRA?
   - How has the Amnesty Commission aided returnees in life after return?

2. **To examine the role of returnees in facilitating their reintegration back into the community.**
   - What are their main challenges upon return in terms of relations with other community members?
   - How do they deal with these challenges?

3. **To examine the challenges and efforts of local NGOs and traditional leaders in facilitating the reintegration process.**
2. METHODOLOGY

2.1 Qualitative

Before travel to Kitgum district, a review of relevant literature was done in order to obtain general information about the LRA conflict, the reintegration of ex-combatants, and the challenges of youth in Northern Uganda. Literature review enabled preparation for research in the field by helping to identify the major issues and to determine which individuals and organizations to consult while in Kitgum district.

In Kitgum district, Rapid Rural Appraisal (RRA) and Participatory Rural Appraisal (PRA) were employed for collecting qualitative information. Research methods of interviewing, focus group discussions, observations, transect walks, and experiential learning. Translations from the local language, Acholi Luo, to English were provided when needed. The informed consent form was also translated into Acholi Luo to minimize misunderstandings about the purpose of the interview to those who can read the language. The following outlines the sources of information for each method:

- Interviews: To learn more about the impact of the Amnesty Act, staff members of the Amnesty Commission Head Office in Kampala and of the Demobilization and Resettlement Team (DRT) Kitgum were interviewed about the AC’s work. Field officers of two local NGOs, Concern Parents Association (CPA) and Kitgum Concern Women Association (KICWA), were consulted about their experiences implementing reintegration programs. Both CPA and KICWA act as reception centers in Kitgum and carry out follow-ups with returnees. Other important actors in the reintegration process such as a sub-county chief, a *rwot* (Acholi traditional leader)\(^1\), and a Community Focal Person (CFP)\(^2\) for the AC were interviewed about their roles and challenges. One-on-one interviews were conducted with numerous returnees throughout Kitgum district. The interviews were usually structured as question and answer sessions.

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\(^1\) The *rwot* of Paibona of Gulu district was consulted about the role of traditional leaders. Even though this report is a case study of Kitgum, some of the information was collected in other districts of Acholiland when opportunities arose.

\(^2\) The CFP’s role is to provide psychosocial support to returnees and mobilize them for AC programs.
Focus group discussions: Focus group discussions were carried out with members of FAP development groups to learn about the efforts of returnees to tackle the difficulties of reintegration. Members of CPA Parent Support Groups (PSGs) and Youth Groups (YGs) participated in a focus group discussion to explain the challenges and contributions of their groups. Community members were consulted about their perceptions of the returnees and of the Amnesty Act.

Observations: During accompaniment of CPA field workers to visit a PSG and a YG, observations were made about the CPA programs. Additional observations about the work of NGOs were made during accompaniment of KICWA field workers for their follow-up with a returnee. Observation was also employed when the Lokung FAP group members acted out their drama portraying their experiences of abduction, escape, and return home. Information about the role of elders in Acholi society and about traditional reconciliation ceremonies was gained from attending and observing a wang–oo, an Acholi tradition during which elders teach children about their clan’s history and share folklore. Participatory observations took place while helping the AC to distribute resettlement packages to returnees.

Transect walks: During visits to sub-counties, transect walks were utilized to gain a better understanding of the environment and of the lives of people living in the rural areas of Kitgum district.

Experiential learning: A rural homestay experience with returnees in Lokung sub-county afforded a better understanding of the lives of FAPs. A homestay with the CFP of Agoro sub-county provided opportunities to observe the CFP’s interactions with returnees. Both of these homestay experiences enabled interviews and focus group discussions with many different relevant stakeholders in reintegration. The homestays at the sub-counties of Kitgum facilitated more efficient collection of information because of easier access to relevant persons and institutions at the local level.

Content analysis of the information was used for critically examining the data collected with these methods.

The CPA visited a PSG and a YG in Pader district when the researcher accompanied them.
2.2 Quantitative

Interviews and focus group discussions were employed for the collection of quantitative data. Most returnees interviewed were asked about their age, gender, date abducted, date returned, current activities, and the source through which they learned about Amnesty. The information collected has been used to generate findings and to create a profile of returnees consulted (Appendix B). The AC also provided data about the registration trends of reporters per year, of the number of reporters per region, and the number of reporters per rebel group. Statistical analysis was undertaken for analyzing the quantitative data collected.

2.3 Challenges

Numerous challenges arose during the collection of data for this report:

- Translation: Instead of employing one translator throughout the research, the researcher had different translators assist in providing translations during interviews and focus group discussions. Usually, the person who guided the researcher to the respondents acted as the translator for the discussion if translation was needed. Thus, the researcher did not have the opportunity to thoroughly explain what was expected of the translator and how the translation should be done. At times, the translation from Acholi Luo to English was not done well because the translator did not speak English well or did not translate everything that was said, so some information was lost in translation. Despite not having one reliable translator, traveling with one translator throughout different sub-counties Kitgum district would have been very costly and unfeasible given the SIT budget.

- Participation in focus groups: When focus groups were asked to mobilize, often many participants came to participate, so encouraging all participants to contribute to the discussion was difficult. Although a smaller group was preferred, requesting people to return home and leave the discussion after they had already arrived would have been a disrespectful action to take. The researcher attempted to mitigate this challenge by specifically addressing some questions to participants who had not yet spoken. One-on-one interviews were also conducted with focus group participants, during which the interviewee had an opportunity to elaborate upon certain issues touched upon during the focus group.
PRA methods: Although participatory methods would have been preferred to question-and-answer sessions, actually utilizing PRA methods presented many challenges, especially because they require a substantial amount of time. The need to translate the explanation of the method and the contributions of different respondents also made using the methods more difficult. Therefore, potentially useful PRA methods were not used for the majority of interviews and focus group discussions.

Gender: Only 27% of returnees interviewed were female, so the respondents were not gender balanced (see Appendix B). Certain challenges specific to women may not have been captured well. However, according to the DRT Kitgum, 28.6% of reporters in Kitgum district have been female, so despite the fewer number of women interviewed, the gender proportions of the respondents correspond to the situation on the ground.¹⁸

Possible biases: The vast majority of returnees interviewed had received Amnesty because they were simply easier to identify and to locate than those who had not registered with the AC. Thus, the research may not present an accurate portrayal of returnees who have not received amnesty. Over 50 returnees had been consulted for this research, but other important actors in reintegration were unable to be interviewed in larger numbers, such as traditional leaders, because of the lack of time. Information from interviews with a few representatives may reflect the respondents’ personal biases.

2.4 Limitations of study

Due to the time constraint, field visits to more sub-counties within Kitgum were not possible. Thus, even though this report is a case study of Kitgum district, most of the information was gathered in Kitgum TC, Agoro sub-county, and Lokung sub-county. Thus, the information presented may not be applicable in sub-counties that were not visited such as Orom. Although there are many aspects of the Amnesty Act that can be analyzed, this paper primarily focuses upon the act’s impact on the return and reintegration of former LRA.

¹⁸ Senior Resettlement Officer of DRT Kitgum, interview by author, Kitgum Town Council, Kitgum, 30 October 2009. Out of 3240 reporters in Kitgum district, 927 were female.
3. FINDINGS AND ANALYSIS

The findings are organized by research objective listed in the introduction.

3.1 Impact of Amnesty Act

1. To analyze the impact of the GoU’s Amnesty Act on the return of LRA members.
   - How has the Amnesty Act encouraged the return of former LRA?
   - How has the Amnesty Commission aided returnees in life after return?

BACKGROUND ON AMNESTY

Key terms:
Amnesty: “pardon, forgiveness, exemption or discharge from criminal prosecution or any other form of punishment by the State (Section 2).”\textsuperscript{19}
Report: “someone who takes steps to receive the amnesty (Section 2).”\textsuperscript{20}

The Amnesty Act was made into law by the GoU in 2000. The Acholi community, civil society and religious leaders, including the Acholi Religious Leaders Peace Initiative provided

\textsuperscript{19} Amnesty Commission, 4.
\textsuperscript{20} Amnesty Commission, 5.
the impetus for the creation of the Amnesty Act. Any Ugandan who has at any time since 26 January, 1986 engaged in or is engaging in insurgency against the GoU is offered an amnesty. Reporters must renounce and abandon insurgency; they must also surrender their weapons to the government.

The Amnesty Commission is the main body overseeing the amnesty, and its main functions are:

- to monitor demobilization, reintegration, and resettlement
- to educate the general public about amnesty
- to encourage acts of reconciliation
- to promote dialogue and reconciliation with those who have not received amnesty yet

The chief function of the Demobilization and Resettlement Team (DRT) is to draw programs for the decommissioning of arms, demobilization, resettlement, and reintegration of reporters. DRT Kitgum serves Kitgum, Pader, Lira, Dokolo, Amolatar districts.

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21 Finnegan and Flew.
22 Amnesty Commission, 16 - 20.
23 Amnesty Commission, 31.
24 Information, counseling, and referral officer of DRT Kitgum, interview by author, Kitgum TC, Kitgum district, 23 October 2009.
LEARNING ABOUT AMNESTY

18 returnees in Kitgum district were consulted on the source through which they learned about the Amnesty Act. 44% responded that they learned about amnesty through the radio while in the bush. A radio program called “Dwog Paco” (“come back home” in Acholi Luo) on Mega FM, a popular radio station in Acholiland, has been instrumental in spreading awareness about the Amnesty Act to listeners throughout Acholiland and to those in the bush. Returnees have played an integral role in sensitization about amnesty by speaking about their experiences and urging those in the bush to return home and receive amnesty on the program. Most of the other respondents learned about amnesty through the reception centers, which have also worked in close cooperation with the Amnesty Commission to aid returnees during reintegration.

When returnees were asked about their decision to escape, they responded that at first they felt some loyalty to the LRA and their cause because the LRA leaders would convince them that the government would be defeated in 2003. However, when the LRA failed to overthrow the government by that time, the abductees became determined to escape. They also heard about the Amnesty Act on the radio, but their leaders warned them that government is trying to deceive them to coax them out of the bush. The offering of amnesty to former rebels aided those in the

25 Information, counseling, and referral officer of DRT Kitgum, interview by author, Kitgum TC, Kitgum district, 23 October 2009.
26 Members of Lokung FAP drama group, focus group discussion with author, Lokung sub-county, Kitgum district, 4 November 2009.
bush to return home without fearing that they would be killed by the government or community. Since 2000, 23,640 former rebels have received amnesty. 6,710 have reported to the DRT Kitgum office, and 3,240 former rebels originally from Kitgum district have reported so far.²⁷

Figure 3: Reporters’ Registrations by Region (01/01/00 – 25/11/09)  


Table 1: Reporters’ Registrations by Region (01/01/00 – 25/11/09)

<table>
<thead>
<tr>
<th>Amnesty Commission office</th>
<th>Region</th>
<th>Number of reporters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amnesty Commission Head Office</td>
<td>Central - head office</td>
<td>7</td>
</tr>
<tr>
<td>DRT-Arua</td>
<td>North Western</td>
<td>7224</td>
</tr>
<tr>
<td>DRT-Central</td>
<td>Central</td>
<td>1120</td>
</tr>
<tr>
<td>DRT-Gulu</td>
<td>Northern - Gulu</td>
<td>5215</td>
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<td>DRT-Kasese</td>
<td>Western</td>
<td>1717</td>
</tr>
<tr>
<td>DRT-Kitgum</td>
<td>Northern - Kitgum</td>
<td>6710</td>
</tr>
<tr>
<td>DRT-Mbale</td>
<td>Eastern</td>
<td>1647</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>23640</td>
</tr>
</tbody>
</table>


²⁷ Senior Resettlement Officer of DRT Kitgum.
Use of the package

- Most of the members of the Lokung drama group interviewed used the cash payment in the resettlement package for paying school fees because they had lost years of education while they were in the bush. One returnee used the money for junior technical school, but after using all of the money, he could not continue to advanced levels of schooling.

- Since the AC does no follow-up on the use of the package, there is little information available about the use of the packages by reporters. Staff members spoke about how some reporters use the money for drinking or sell the items in the resettlement package instead of using the package to improve their lives. During the distribution of resettlement packages at the Kitgum DRT, the LC5 vice chairman and the DRT officer gave speeches advising reporters on how best to use the package, but outside of this measure, there is little guidance and monitoring on the use of packages.

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28 Members of Lokung FAP drama group, 4 November 2009.
29 Members of Lokung FAP drama group, focus group discussion with author, Lokung sub-county, Kitgum district, 5 November 2009.
30 Distribution of resettlement packages.
Community reactions

- Community members interviewed in Agoro sub-county were happy for the returnees to receive the resettlement. The packages “encourage the heart to not return to the bush”, and they provide moral support to returnees in order to encourage them to stay with the community.\(^{31}\)

- DRT staff spoke of some instances of resentment among the community members toward the AC for distributing resettlement packages to those who had perpetrated crimes against the people. Community members also struggle with poverty and the aftermath of the LRA conflict, but they perceive that former rebels are seemingly being rewarded for their crimes. Some non-FAPs feel that they also deserve to receive similar packages from the government because their livelihoods have been severely negatively affected by the conflict.

Major challenges

- There are instances of guardians and husbands taking away the resettlement package from the reporters to use it for their own benefit.\(^{32}\) Conflict within the family over the resettlement package also has broken out. One returnee claimed that his father took the money from the resettlement package.\(^{33}\) But the father of the returnee asserted that his son never received any money from the package.\(^{34}\)

- Reporters complain about delays in obtaining the package. The AC distributes many resettlement packages to reporters at once instead of handing them out individually for accountability purposes.\(^{35}\)

- When determining which items should be included in the resettlement package, the AC did not take into account the different needs of people with diverse vulnerabilities. All reporters receive the same package whether they are disabled, children, women, etc.

\(^{31}\) Community members, focus group discussion with author, Agoro East IDP camp, Agoro sub-county, Kitgum district, 13 November 2009.

\(^{32}\) Members of Lokung FAP drama group, 4 November 2009.

\(^{33}\) Returnee (son), interview by author, Agoro sub-county, Kitgum district, 13 November 2009.

\(^{34}\) Father of returnee, interview by author, Agoro sub-county, Kitgum district, 13 November 2009.

\(^{35}\) Distribution of resettlement packages.
However, the AC has realized this shortcoming and is providing additional services to certain categories of people in order to better assist them.\footnote{Chairman of Amnesty Commission, interview by author, Kampala, 25 November 2009.}

- Reporters, who had already received amnesty, have attempted to claim amnesty again in order to receive the package. The AC has helped resolve this issue by organizing all of the information about reporters in a computer database.\footnote{Ibid.}

PUBLIC SUPPORT FOR AMNESTY

30 out of 30 community members interviewed in Agoro sub-county believed that the Amnesty Act was making a positive impact in Northern Uganda.\footnote{Ibid.} In a population-based survey throughout LRA-affected regions in Northern Uganda by the Human Rights Center of University of California Berkeley, 83.3% of respondents in Acholiland favored “peace with amnesty” over “peace with trials” when presented with two options. When given four options of peace through amnesty, trials, truth commission, or traditional ceremonies, 53.1% of respondents chose peace with amnesty, and 25.8% chose peace with truth commissions.\footnote{Community members.} Thus, although there is widespread support for the Amnesty Act, a substantial number of people in Northern Uganda feel that a truth commission must also be established in order for there to be sustainable peace. The “Lira Declaration on Agenda Item 3 of the Juba Peace Talks” calls for the formation of a Truth Commission to provide a “comprehensive, independent and impartial analysis of human rights violations and crimes committed during the conflict.”\footnote{Phuong N. Pham et al., “When the War Ends: A Population-Based Survey on Attitudes about Peace, Justice, and Social Reconstruction in Northern Uganda,” UC Berkeley: Human Rights Center (2007): 38.} However, the AC faces opposition from members of the government who reportedly do not want certain information to be revealed through the truth commission.\footnote{“Lira Declaration on Agenda Item 3 of the Juba Peace Talks,” Cultural and Religious Leaders, Women and Youth from Madi, Teso, Lango and Acholi sub-regions, Lira, 2007.}

COMMUNITY FOCAL PERSONS

CFPs are residents of the local community who are selected in order to aid the AC in its operations. The AC searches for candidates who are flexible, understand English, and are very
reliable to serve as CFPs. CFPs are volunteers who know the community well. The AC provided each CFP with a bicycle to help him/her travel to meet returnees. The first CFPs were chosen in March 2009 and will serve for two years. At a three day workshop in Lira district, the CFPs were trained to counsel and mobilize reporters. When they encounter complicated cases that they do not have the capacity to handle, the CFPs can refer the reporter to the AC.

CFPs assist the AC in family tracing, carrying out follow-ups, and mobilizing reporters for AC programs. Although the CFPs were chosen fairly recently, DRT Kitgum staff believe that grassroots facilitation of reintegration is important for an office that is responsible for all reporters in five districts. One CFP interviewed meets all of the returnees he knows once a month because he usually mobilizes them to meet many at once in a group. He asks community members how the returnees are doing and also inquires from the returnees about their relations with the community during his visits.

**Major challenges**

1. If the CFP lives a long distance from Kitgum TC, where DRT Kitgum office is located, communications between the CFP and the DRT staff is more difficult. Many returnees have lost documents or have not received amnesty, but some cannot afford the expensive transportation costs to and from the office. The AC plans to have monthly meetings with CFPs with refunds for their transport to strengthen their relationship with the CFPs.

2. CFPs do not serve in all sub-counties due to lack of resources to mobilize and train more CFPs. The DRT Kitgum staff members usually mobilize in areas where there is a concentration of reporters.

3. The limited training that the CFPs received during the workshop is not adequate for them to deal with certain situations with returnees.

4. The CFPs are not democratically elected by the local people because of the lack of funding for mobilization at the local level. To select a CFP, a DRT staff member goes to the LC3

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42 Information, counseling, and referral officer of DRT Kitgum, interview by author, Kitgum TC, Kitgum district, 20 November 2009.
43 Ibid.
44 CFP for Agoro, interview by author, Agoro sub-county, Kitgum district, 12 November 2009.
45 Ibid.
46 Information, counseling, and referral officer, 20 November 2009.
47 Ibid.
chairperson and requests for him/her to suggest an individual who fits the criteria of flexibility, understanding English, knowing the community well, and being reliable. After the LC3 chairperson locates such a person, the DRT asks if he/she is willing to serve as a CFP. If the nominee accepts, he/she becomes the CFP for the area.48

3.2 Experience and role of returnees in reintegration

2. To examine the role of returnees in facilitating their reintegration back into the community.

-What are their main challenges upon return in terms of relations with other community members?
-How do they deal with these challenges?

RELATIONS WITH OTHER COMMUNITY MEMBERS

Many returnees responded that they experienced no problems upon return with other community members and that they were warmly welcomed home. One returnee explained that he learned valuable lessons from the community including having unity, sharing, struggling to dig, and earning an income that have helped him adjust to life at home.49

However, some returnees reported experiencing insults and distrust from community members upon return. Returnees of a Youth Group in Lokung sub-county asserted that they faced immense discrimination upon return and that the general public feared that the returnees had left weapons around the area.50 Community members may hurl accusations such as “You are a rebel!” at the returnees.51 Some returnees explain that some community members felt anger toward the returnees since their abducted children have not yet returned from the bush.52 One returnee narrated that he was recently insulted since he had killed someone’s relatives, and he feared that the community could try to kill him. Once, he had been

48 Ibid.
49 Returnee, interview by author, Olambyera village, Lumule parish, Kitgum Matidi sub-county, Kitgum district, 27 October 2009.
50 Members of Lokung CPA YG, focus group discussion with author, Lokung sub-county, Kitgum district, 5 November 2009.
51 Members of Lokung FAP drama group, 4 November 2009.
52 Ibid.
beaten seriously when he lost his temper, and the community had claimed that he should die because he had taken so many lives.\textsuperscript{53} Some returnees decide to join the military because they find life back in the community too difficult.\textsuperscript{54}

A young man who been abducted for two years when very young explained that most people in the community responded and continue to respond to his return with hostility. Community members claim that the returnee is a bad boy and that it would have been better if he were killed in the bush. Hearing these verbal abuses, the returnee fears the community members. He has fought several times with community members. Even at school, other students disturb him, but since he does not want to be chased out of school for misbehavior, he tries to not respond to other students’ teasing.\textsuperscript{55}

FINANCIAL DIFFICULTIES

After coming back to find nothing at home, returnees face enormous financial difficulties. Members of a YG in Lokung decided to form their farming group for IGAs because they asserted that if their financial problems continued, they would have turned to stealing or drinking.\textsuperscript{56} Like most of the people of the northern region, most returnees have turned to digging in order to generate income. However, the drought this year has led to poor yields in many areas of Northern Uganda.

Most of the returnees consulted were struggling to pay for school fees. They had lost years of education while in the bush. Although they yearn for education, many do not have guardians to pay for their school fees, especially children who head the family. Instead of attending secondary school, most returnees aspire to go to a technical school in order to gain skills to earn income.\textsuperscript{57}

DEALING WITH THE CHALLENGES

The following are different methods returnees have employed in order to smooth their reintegration into the communities:

\textsuperscript{53} Members of Lokung FAP drama group, 5 November 2009.
\textsuperscript{54} Information, counseling, and referral officer, 23 October 2009.
\textsuperscript{55} Returnee (son).
\textsuperscript{56} Members of Lokung CPA YG.
\textsuperscript{57} Members of CPA PSG, focus group discussion with author, Atanga sub-county, Pader district, 28 October 2009.
1. Keeping quiet

Fearing that they will provoke hostile reactions from community members, the returnees explained that they usually do not respond to insults from community members because if they answer, people may become angry. At an individual level, remaining silent and staying calm has prevented conflict from breaking out, but, beyond this immediate response, returnees have sought further steps to improve their reintegration.

2. Working with LC 1

LC 1 chairpersons play an important role in resolving disputes at the local level. Returnees can consult the LC1 chairperson to help them rebuild relations with other community members. For example, one returnee was experiencing troubles because some community members refused to even look at her and were silencing her. She took the case to the LC1 chairperson, who warned the community members not to react in that manner to returnees. After receiving the LC1’s support, the returnee now lives peacefully with others in the community.

3. Staging dramas

25 returnees in Lokung sub-county began a FAP drama group in 2005 since they were experiencing difficulties during reintegration. They wished to show the community what they had experienced, and the drama group’s goal was reconciliation and acceptance. The returnees used drama as a means to explain to the community that abduction and the forced perpetration of atrocities could happen to anyone.

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58 Members of Lokung FAP drama group, 5 November 2009.
59 Female returnee, interview by author, Agoro sub-county, Kitgum district, 13 November 2009.
Through watching the group’s performance, community members learned about how the FAPs had been forced to commit crimes. The group’s drama also taught villagers who had not experienced LRA attacks about how to protect themselves and to be wary about their environment in order to prevent more abductions. After beginning to stage the drama within the community, returnees have been able to rebuild relationships with their guardians and community members.\(^{60}\) The drama has helped group members earn an income from performing at functions, but since the drama is not generating enough income for survival, the group members are planning a cattle-rearing project.\(^{61}\)

4. Participating in groups and clubs

Many returnees have engaged in community activities to make contributions and struggle together with the community. Some have taken leadership positions in development groups and school clubs.\(^{62}\) A member of CPA YG was injured from a bullet wound and cannot dig or carry heavy things, but she does what she can to feel like a part of the farming group to forget what has happened to her while she was in the bush.\(^ {63}\) A former LRA commander is a member of a CPA PSG. As a Trainer of Trainers (TOT), he trains other members in psychosocial support for returnees.\(^ {64}\) Involvement in groups helps the returnees adjust to normal life and socialize with other community members.

5. Forming FAP development groups

Members of an FAP group in Kitgum TC explained that they decided to form the group in order to earn income for food and medical care because they could not depend upon their parents. Since they stayed together in the same area, they decided to work together. Through the formation of the group, those with similar problems have united and have benefited from exchanging ideas with each other. Working in the stone quarry as an IGA is important for supporting their families and paying for school fees. Members described themselves as a living example to community; the community is impressed by their achievements and perceives

\(^{60}\) Members of Lokung FAP drama group, 4 November 2009.
\(^{61}\) Leader of Lokung FAP drama group. Interview by author, Kitgum TC, Kitgum district, 2 November 2009.
\(^{62}\) Male returnees, one-on-one interviews by author, Agoro sub-county, Kitgum district, 13 November 2009.
\(^{63}\) Returnees of CPA YG. Atanga sub-county, Pader district, 28 October 2009.
\(^{64}\) Two returnees, focus group discussion with author, Lokung sub-county, Kitgum district, 5 November 2009.
returnees differently. However, members of the group returned home unhealthy and weak because of carrying heavy loads in the bush. Thus, the physically demanding quarry work is the returnees’ last resort for survival. FAP development groups have formed throughout Kitgum district. CPA is encouraging FAPs to create groups with non-FAPs to avoid stigmatization.

6. Counseling among themselves

A CPA YG of Lelapwot Parish, the most affected by LRA in Lokung sub-county is composed of almost all FAP. They formed the group aiming to gain assistance and to generate income because the government was not helping them. CPA has trained leaders for psychosocial support, who teach other group members called Trainer of Trainers (TOT). Some returnees were extremely traumatized from their experience in the bush, and the members use the skills gained from the training to counsel among themselves. As a result of training, the rate of drinking alcohol among the members has reportedly dropped and cooperation among the group members and general community has been fostered.

Although some community members supported the YG and were very happy for their work, some community members viewed their activities suspiciously. They perceived the group members as returning back to the bush because the FAP group gathered together in isolated settings. In order to remedy the problem, the group members changed the position of their meetings and decided to meet where there are local leaders, such as the sub-county office or LC1 chairperson’s home. The majority of community members view the group positively, and the group’s activities have built confidence and improved relationships. Group members report that they cherish what they reap from their activities and are proud of what they do.

3.3 Challenges of other actors in reintegration

3. To examine the challenges and efforts of local NGOs and traditional leaders in facilitating the reintegration process.

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65 FAP development group, focus group discussion with author, Kitgum TC, Kitgum district, 29 October 2009.
66 CPA field worker, interview by author, Kitgum TC, Kitgum district, 18 November 2009.
67 Members of Lokung CPA YG.
LOCAL NGOS

Kitgum Concern Women Association (KICWA)

KICWA is an indigenous organization formed by women in Kitgum who aimed to provide support and rehabilitation to returnees from the LRA. KICWA operates as a reception center for returnees. After reintegration into the community, KICWA carries out follow-ups after a one month period, then a four month period. Afterwards, additional follow-ups are done if the need for a follow-up is determined.68 The father of a returnee complained about the lack of psychosocial support from KICWA, where his son had been rehabilitated after returning from the bush. The returnee only spent two weeks at KICWA because of the high number of FAPs at the center at that time; those with parents were sent home earlier because of this lack of capacity at the reception center. After two years of living in the bush, his son returned psychologically traumatized; he even threatened to kill his father and refused home food at first because of paranoia that it could be poisoned. The father seeks more counseling for his son but does not know where to obtain psychosocial support.69 Follow-ups are carried out by KICWA field workers; they visit one returnee at a time at their homes and ask him questions about his/her reintegration experience. These brief visits seem to be inadequate for determining each returnee’s specific needs and problems in reintegration.

Concern Parents Association (CPA)

“[A] child focused organization formed by a group of parents affected by the abduction of children by the LRA”, CPA is a national NGO with branches in Lira, Apac/Oyam, Gulu/Amuru, and Kitgum/Pader districts of Northern Uganda.70 The organization serves as a reception center for returnees, where they are provided with basic necessities and rehabilitated. CPA also assists returnees in obtaining required documents in order to receive amnesty. After the returnees are reunited with their families, follow-ups take place. CPA has found that the center-based follow-ups by staff members are insufficient for monitoring the progress of the reintegration process.

68 KICWA staff member. Interview by author, Kitgum TC, Kitgum district, 16 November 2009.
69 Father of returnee.
70 “Concern Parents Association (CPA)”, CPA, brochure.
Through Parent Support Groups (PSGs) at the parish level, follow-ups are carried out by volunteers who know the community and returnees well. Members of the PSGs also have membership in the CPA. Although PSGs have been formed throughout Kitgum district, many are not active, especially if the CPA staff does not continually visit them and provide assistance. CPA encourages returnees to join CPA-assisted Youth Groups (YGs) that usually carry out livelihood and education activities, but the NGO does not encourage the returnees to form FAP groups because of possible stigmatization from the community.

Originally created to deliver messages to the LRA leaders to release their children, PSGs have formed throughout Kitgum district and provide psychosocial support to returnees. The Training of Trainers (TOT) program provides capacity building at the grassroots level in order for PSG members to counsel returnees and resolve conflicts. However, members of the PSG feel that they have little knowledge of counseling and need to participate in more training in order to better assist returnees. Many fights have broken out between returnees and the general public. One PSG member explained that “the community does not know what kind of poisons that the returnees had been given by the LRA.” To resolve the disputes, PSG members usually give the returnee something to make him feel comfortable in the community such as a small sum of money from the group funds or something else according to the returnee’s interests. The PSG members then discuss with the returnee about the quarrel to attempt to resolve the dispute. Nonetheless, the PSG members admitted that these remedies were not very effective because the problems are more complicated. The PSG members do what they can because they believe that even if they have their own problems, the returnees’ problems are greater.

Both NGOs are adjusting to decreasing trends in the number of returnees. According to the AC database, the number of reporters has declined considerably compared to its peak in 2003. The reception centers have collaborated with AC to help eligible returnees obtain Amnesty certificates, so most returnees who are rehabilitated in reception centers become reporters. Thus, the data suggests that the number of people returning from the bush and going through reception centers has also decreased. Therefore, both KICWA and CPA have declined in importance as

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71 CPA field worker.
72 CPA district coordinator and field staff, informal discussion with author, Kitgum TC, Kitgum district, 23 October 2009.
73 Members of Lokung CPA PSG.
reception centers because of fewer returnees, but their role in monitoring and facilitating a smooth reintegration in the community remains significant.

Figure 4: Registration Trend by Year (01/01/00 – 25/11/09)


Table 2: Registration Trend by Year (01/01/00 – 25/11/09)

<table>
<thead>
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<th>Year</th>
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<td>2009</td>
<td>690</td>
</tr>
<tr>
<td>01/01/00 - 25/11/09</td>
<td>23640</td>
</tr>
</tbody>
</table>

TRADITIONAL LEADERS

“Te okono obur bong luputu.”
(The pumpkin should not be uprooted)
- Acholi proverb

Elders

Elders, senior of all in age, in Acholi society are traditionally the source of a clan’s historical information, traditional ceremonies, and wisdom. During the evening, a fire would be lit around which the children sit with the elder to listen to stories and riddles. This Acholi tradition called wang-oo (“light the fire” in Acholi Luo) facilitates the transfer of information from one generation to another. Life in crowded IDP camps threatened to erase this tradition, but as people return to their homelands from the camps, wang-oo has been slowly revived. Elders play a significant role in teaching social norms to returnees during reintegration and to help resolve conflict between different families or clans over crimes committed while the returnee was in the LRA.

Mato oput (“drink the oput tree root” in Acholi luo) is a traditional approach to justice and reconciliation in Acholi culture. An elder prepares the reconciliation mix to drink using the roots of an oput tree that is poured into a calabash (local bowl). Two sheep are slaughtered from the family of the killed and from the family of the one who killed, and the blood of the sheep is poured into the oput mix. The relatives of the person killed and those of the person who killed converge on the juice from opposite directions to symbolize the end of hostilities and the beginning of reconciliation and begin to drink. Mato oput is utilized as a traditional reconciliation mechanism to prevent further conflicts from breaking out.

74 p’Bitek. Explanation of proverb: old customs which are not harmful and should not be uprooted. It is important to preserve Acholi culture.
75 Sub-county chief of Agoro, interview by author, Agoro sub-county, Kitgum district, 12 November 2009.
76 Wang-oo, Agoro sub-county, Kitgum district, 12 November 2009.
Rwots

Rwots, or Acholi traditional chiefs, are sent to reception centers to speak to the returnees about the negative effects of war on development and social life. When it is time for the returnees to leave the reception center and return home, the returnees are sent to the home of the Paramount Chief, who heads all rwots in Acholiland. In Acholi culture, if an individual rebels against the Acholi people but requests to return, his/her request should be accepted. In order for the returnee to return to the community, he or she participates in an egg ceremony. The returnees stand at the gate of the Paramount Chief’s home until the chiefs and government officials welcome them inside. An egg is inserted into the crack of a pobo tree branch, and the returnees must step on both the egg and the branch with the right foot in order to cleanse away all of their sins. The clean egg and the slippery pobo represent this washing away of offences committed. After the egg ceremony, the chiefs welcome all of the returnees with embraces, and they feast together. When the FAP returns to his/her actual home, the clan chief performs another cleansing ceremony, which involves pouring water down the roof while the returnee enters into the house.

Traditional leaders have played a major role in sensitizing the community to welcome the returnees instead of pointing fingers in order to encourage the returnee to stay. Rwots advise the parents to monitor the returnee and to report to the authorities if something strange occurs.78

Mato oput and other traditional Acholi ceremonies contain “principles of truth-telling, confession, mediation and reparation” that facilitate in restoring relations through culturally relevant means.79 Elders and rwots both contribute to a returnee’s peaceful and smooth reintegration back into the community. Although the role of religious leaders has not been researched in this report, some reporters choose to attend religious institutions to deal with psychological trauma instead of going through traditional ceremonies.

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78 Rwot of Paibona, interview by author, Awach sub-county, Gulu district, 21 November 2009.
79 “Lira Declaration.”
3.4 Concluding remarks about findings

The agency of the returnees to confront the challenges of reintegration is evident through the findings upon their contributions. NGOs like the CPA and the AC have encouraged the formation of groups. Both groups with only FAPs as members and with a mix of FAPs and community members seem to have had positive effects upon the members and upon the community. Although the CPA argues that FAP groups could be stigmatized from the community, the manner in which the FAP groups operate and interact with the community can prevent this stigmatization. The groups are important as peer support networks where returnees can discuss with each other about their problems and formulate appropriate solutions.

Grassroots actors such as the CFP of the AC, CPA PSGs, and local government leaders, traditional leaders have been important in the reintegration process. In addition to encouraging these local actors, increasing the capacity of returnees to support and counsel each other can help empower the returnees to deal with the challenges of reintegration themselves as well. Training returnees and non-returnees in CPA YGs in counseling and conflict mediation seems to be a beneficial approach to easing the reintegration of returnees.

Returnees have made important contributions to peace-building in Northern Uganda by leaving the bush and coming forth to surrender the government. Speaking on the radio about their experiences in the bush and encouraging those remaining in the bush to come back home, returnees have helped raise awareness about amnesty to members of the LRA and convinced many to escape. The Amnesty Act has facilitated this innovative approach to conflict resolution which enables individuals to cease fighting the Ugandan government. Even though the LRA is attempting to continue insurgency outside of the country, the rebel group no longer has a presence in Northern Uganda. Offering legal immunity from prosecution and welcoming former fighters back home, the Amnesty Act has given confidence to former LRA to return and re integrate back into the community.
4. RECOMMENDATIONS

Based on my findings, I offer the following recommendations

4.1 To the AC:

1. *Increase collaboration with other organizations.* Working with reception centers such as CPA and KICWA have greatly aided the AC’s work since these organizations have raised awareness about amnesty and helped returnees obtain amnesty. The approach to reintegration can also be strengthened by combining the resources of these NGOs and the AC instead of implementing separate, disconnected reintegration programs. Exchanging ideas with local NGOs involved in reintegration can help the AC formulate and coordinate a comprehensive reintegration program.

2. *Provide more guidance on the use of the resettlement package.* AC has highlighted success stories such as that of a reporter who invested the money from the resettlement package into establishing a profitable kiosk retail business. However, there are some cases of the guardians or husbands taking away the resettlement package of reporters and of reporters selling the items in the resettlement package for buying alcohol. Thus, the AC should provide more advice about how best the reporters can use the resettlement package. Some basic financial training can assist those who are interested in beginning their own businesses. In addition to guidance for the reporters, sensitization of community members about the package should take place so that they can help in monitoring the use of the package. These measures can help reduce the instances of conflict within the household over the resettlement package and instances of poor use of the package.

3. *Strengthen CFP program.* Selecting a community member to assist and counsel reporters has been an important step for DRT Kitgum because of the difficulty of providing services to reporters and potential reporters throughout five districts. In order to strengthen the CFP program, there should be regular meetings with all of the CFPs as the

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AC has been planning. Regular meetings would enable the CFPs to build relationships with each other. They can also share experiences and give advice to each other about addressing certain issues. The CFPs should also be encouraged to work with local actors such as traditional leaders and LCs in order to carry out their responsibilities.

4. *Enable more participation and input from community members.* Community members are important stakeholders in reintegration since they are highly impacted by the return of reporters. The AC should take measures to learn about their perceptions about the AC’s work and about how their operations can be improved.

5. *Establish a truth commission.* Although most people in Northern Uganda support the Amnesty Act, most also believe that a truth commission should be established in order for a national truth-telling process to begin. In 2007, cultural leaders, religious leaders, women, and youth from the Madi, Teso, Lango, and Acholi regions gathered in Lira district to write the “Lira declaration”. The declaration supports the creation of a Truth Commission and urges the GoU and the international community to support a community level strategy that includes the creation of independent informal courts of justice.81 A truth commission would enable people to speak about the atrocities committed by both the LRA and UPDF and to determine appropriate reconciliation mechanisms.

4.2 To the Government of Uganda:

6. *Explain unequal treatment of reporters.* The AC has a policy of treating all reporters equally regardless of their rank within the LRA. Although the AC is under the government’s Ministry of Internal Affairs, the commission is independent in executing its work. The AC cannot be closely linked with the GoU because in order to promote dialogue between rebel groups and the government, the AC must win confidence from the rebels.82 However, former senior members of the LRA seem to have been rewarded by the government after they provided the government with important information. The people of Northern Uganda feel resentment against this rewarding of former high-level LRA. The GoU should explain its reasons for providing certain benefits to high-ranking

81 “Lira declaration.”
82 Chairman of Amnesty Commission.
officers and seek input from the general public about dealing with different ranks of former LRA.

7. *Continue dialogue with rebel groups and efforts toward peace.* Negotiations with the LRA at the Juba Peace Talks have been commendable and aided in improving security in Northern Uganda. Talks should continue with the LRA and other rebel groups in order to ensure a sustainable peace in Uganda.

4.3 To NGOs:

8. *Carry out more grassroots capacity building.* NGOs should implement more community-based programming to empower the local people to do follow-ups and counseling of returnees. Most NGOs have their offices in Kitgum town and do not have the resources to travel to remote locations throughout the large district to conduct follow ups. The community knows the returnees better and can provide more continual support because of easier access to the returnees than the NGO staff. One of the challenges of CPA’s TOT program, which promotes grassroots capacity building, has been the lack of funding. This has led to insufficient training to handle more difficult cases.

9. *Facilitate the empowerment of returnees.* In order to recognize the agency of returnees even after having traumatizing experiences in the bush, NGOs should promote the empowerment of returnees in their reintegration programs. Returnees can be trained to counsel others who had experienced life in the bush. NGOs should promote the formation of groups with or without community members. Groups can act as peer support networks and provide opportunities for members to work together on IGAs. School sponsorship and vocational training can greatly benefit FAPs because they had lost years of education while in the bush.
Appendix A: Map of Kitgum district
Appendix B: Profile of returnees consulted

Number of years spent with LRA (% of 52 participants)

Gender proportions of returnees interviewed
Appendix C: Informed Consent Form for Adults (English)

Informed Consent Form for Adults

Researcher Takako Mino
Claremont McKenna College, Claremont, USA
School for International Training, Kamwokya, Kampala

Dear Respondent,

My name is Takako Mino, and I am a student from Claremont McKenna College in the United States of America. I am studying abroad through the School for International Training’s Uganda Development Studies Program. I am conducting research on the involvement of Formerly Abducted People (FAP) in the peace-building process. The objectives of this study are to study the process of implementing a highly participatory reintegration program and to learn about how FAP have organized themselves to contribute to the peace-building process in Northern Uganda. In order to study these issues, I will be conducting interviews and focus group discussions throughout Kitgum district.

The information I gather will be the basis for a final paper as part of my study abroad program and for senior thesis at Claremont McKenna College. The information gained will not be used for any other purposes outside of this report and thesis. If you have any questions or concerns, please contact me at 0776-262-335 or by email takakomino@gmail.com. A copy of the final report will be submitted to the Resource Centre at the School for International Training (Kamwokya, Kampala) where you may access it.

Your participation in these interviews and discussions is completely voluntary. You may refuse to answer any question and may stop the interview at any time. You may ask questions or to get clarification at any time. You are free to discontinue your participation at any time.

I, _________________, agree that I have read and understood the above, and I consent to participation under the following conditions (check the box if the statement applies to you):

☐ I wish to remain anonymous in this report, and my identity should be kept confidential.
☐ All of the information I provide may not be used. Specifically information about the following:

______________________________________________
Signature of Respondent

______________________________________________
Date

Thank you for your help!
Takako Mino
Appendix D: Informed Consent Form for Adults (Acholi Luo)

Form ma penyo twero ki Loti Ladit me miiyo it an ngec.

Latin Kwan: Takako Mino.

Claremont McKenna College, Claremont, USA.

School for International Training, Kamwokya, Kampala.

An nyinga ki lwongo ni Takako Mino, atye Latin Kwan me Claremont McKenna College ma tye i America. Akwano ilobo ma woko. Atye ka yenyo ngec ma dok ilok kum kit ma dano ma yam gu obedo ilum onyo dano ma kimako gi ento dong gi odwogo gang tye ka ribbo kede cing iyo me kelos kuc. Tyen kwan man tye me weko wan wabed ki ngec igin ma beco ma dano ma magi tye ka timo ma dok i lok kum kelos kuc in kumalo me Uganda. Ikare me kwana man (yenyo ngec). Abibedo ka wot idye district Kitgum weng ka lok ki dano ki group ma pat pat kun wa nywako tam.

Ngec ma ibimina ni tye ma dok ilok kum gang kwan ma mega. Pe abi tic ki ngec man pi tyen lok mukene. Ka onyo tye lok mo keken, iromo lok kweda i namba cim 0776-262-335 onyo cwal i Email – takakomino@gmail.com Copy me report ma Lukke ki coko ngec ma bubedo i Resource Centa me School for International Training i Kampala ma nongo ngat mo keken twero cito kwano.

Ngec ma ibimiyo itmoa ni omyero oaa ki i cwinyi pien pa atwero culu pirre. Iromo penya ka kam ma pe itye ka nyang. Bedok ka i ool iromo wacco ci wa gikko.

An __________________ akwano dok anyang jami ma kicoyo ni. Aromo miyo tam ento anongo ni (Iromo gweto i box ma ping ni ka imito ni ki kan mung mu kene).

☐ Pe amiti ki tuc nyinga i report ni.
☐ Ngec ma ibi miyo ni pe ki tii kwede weng. Tutwal lok ma dok i kum…

________________________
Cing Lamii ngec.

________________________
Nino dwe.

Apwoyo konyi!

Takako Mino
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