AN EXPLORATION OF PEACE-BUILDING CHALLENGES FACED BY ACHOLI WOMEN IN GULU, NORTHERN UGANDA

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AN EXPLORATION OF PEACE-BUILDING CHALLENGES FACED BY ACHOLI WOMEN IN GULU, NORTHERN UGANDA

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DECLARATION:

In accordance with Rule G4.6.3, I hereby declare that the above-mentioned treatise/dissertation/thesis is my own work and that it has not previously been submitted for assessment to another University or for another qualification.

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ABSTRACT

An important focus of peacebuilding as a part of post-conflict reconstruction is the provision of basic needs. Peacebuilding is a move from war to a peaceful future. Peacebuilding rests on the premise that provision of people’s needs eliminates unrest and lawlessness that arise due to war. This in turn prevents a relapse into war. Also, communities that experience war lose many years and tend to develop at slower rates than peaceful areas, if at all they do develop.

The twenty year old war in Northern Uganda has caused a gap between this area and the rest of the country. Poverty has left many unable to provide basic needs. Peacebuilding efforts have been undertaken by Non Governmental Organizations, Community Based Organizations, Government of Uganda as well as people in the community organizing themselves into groups to enable them reconstruct their lives. Efforts are being made towards reconstruction, resettlement, reconciliation and providing relief in an effort to move from war and destruction.

In many societies, women are left out, marginalized and discriminated against as a result of patriarchy. Their roles in peacebuilding are not considered important and they face many challenges in their efforts to rebuild their lives and families. This research focused on the challenges faced by women in Gulu, a district in the Northern region of Uganda in peacebuilding. Through conducting face to face interviews, and consulting documents available to the public, the researcher collected information about the challenges faced by the Acholi women, the women of Gulu district.
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Acronyms

CBO               Community Based Organization
CPA               Concerned Parents’ Association
GoU               Government of Uganda
GUSCO       Gulu Support the Children Organization
IDP          Internally Displaced People
IEC           information, Education and Communication
LRA           Lord’s Resistance Army
NGO           Non-Governmental Organizations
PRDP          Peace Recovery and Development Plan
SCR           Security Council Resolution
UPDF          Uganda’s People’s Defense Forces

Key Words

Challenges
Conflict
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Women
Chapter one

1.1 Introduction

Toure (1994:52) asserts that in Africa, above all problems, war and armed uprisings are responsible for exhausting financial resources and human potential on the continent and hindering development, in addition to the suffering imposed on people as well as environmental degradation. The inability of governments to ensure security and stability undermines citizens’ trust in political institutions and leads to militarization of societies. Many countries have incurred huge debts in endless conflict and face immense problems of repatriation of refugees, reconstruction, resettlement of displaced populations, demobilization and social integration of a considerable number of soldiers. Areas facing war face disorganization of health and education services either directly through the destruction of infrastructure or indirectly through reduction of public expenditure. Citing a World Bank report, Toure (1994:53) states that Africa lost two hundred and fifty billion dollars in income due to war between 1980 and 1993.

According to Rupesinghe and Anderlini (1998:11), there is a crucial economic dimension to any conflict. War destroys property and agriculture; it destroys houses, schools, hospitals, industry and trade. It destroys the very infrastructure that keeps the society together. The conflict in the Northern part of Uganda has raged on for two decades and has left almost two million people displaced, and 90% of the Acholi population dependant on food aid for survival. The death toll is estimated to be in tens of thousands and many have been left maimed and disabled [Internet one]. The Lord’s Resistance Army (LRA) led by Joseph Kony is the rebel group against which the Uganda People’s Defense Forces (UPDF), a name that evolved from National Resistance Army (NRA) in the late 1980s, have had to fight for more than twenty years. Efforts to bring peace to Northern Uganda have consisted of a variety of interventions. One of the interventions was the attempt by Betty Bigombe, a former government Minister and native of Gulu district. Her efforts date back to 1993 when she negotiated a ceasefire that
collapsed in 1994. The collapse of the ceasefire is blamed on the seven day ultimatum given by President Yoweri Museveni to the rebels. They rejected the ultimatum and intensified attacks claiming that negotiations are not about giving orders (COPE working paper, 2000). Similarly, other women are involved in the peacebuilding process but their efforts are neither appreciated nor heard of. The stake women have in peacebuilding needs to be appreciated in order to fully appreciate their role in peacebuilding. This comes about, not only as a result of the violence they endure in both times of conflict and peaceful times, but also, due to the unappreciated role they play (Nk uuhe 2003:33-39).

Women in Northern Uganda have suffered terrible experiences in the war which include rape, sexual slavery, disability, widowhood and for the girls, child motherhood. Despite being vulnerable to acts of violence, women in Northern Uganda have still persisted in peacebuilding at various levels ranging from community to national levels through both policy advocacy and practical intervention. This determination shows the capacity and determination of women as peacemakers once given adequate space to complement the efforts undertaken by other actors (Nakaya 2004:140).

Peacebuilding involves policies and programs to restore stability and effective social, political, and economic conditions after a war or serious upheaval. King puts it down as a bridge from conflict resolution to positive peace stating that it encompasses democratization, human rights, and development (King 2005:37). As a strategy to manage and prevent conflict, peacebuilding is a necessity if development is to occur. Countries can not sustain destructive confrontations which absorb already scarce resources to the detriment of development and provision of social services.

Women in Uganda have been involved in peace building since the late 1980s although the discussion of their importance is just gaining ground. Nk uuhe(2003:33-39) asserts that women have been active in peacebuilding from
as far back as 1980s when the guerilla war that saw to the rise to power of the current government broke out. Worth noting though is the fact that women had been and have always been involved in activities that promote peace in their homes. Women perform an active role in peacebuilding as negotiators. In 1993, Betty Bigombe, a former minister was active in negotiations between the LRA and the government of Uganda. Most recent is Christine Apwor who was involved in the peace talks that ended in March 2008. Nakaya (2004:144) asserts that women’s participation is an issue of equitable representation, for legitimate conflict resolution and peacebuilding requires an inclusive and participatory approach. Despite their inclusion, these two women are the only women to be included in their delegations for the peace talks implying that only one woman was included in the different delegations. Women in negotiation are to this effect said to bring gender perspectives to the substance of negotiations. Common sense dictates that women should be central to peacemaking, where they can bring their experience in conflict resolution to bear. Mbagwu (2002:114) asserts that women’s preference for non violent action enables conflict resolution workshops with just women to yield more constructive solutions to peacebuilding.

The United Nations Security Council resolution 1325 that was adopted on 31st October 2000 [internet three] is the first resolution ever passed by the Security Council that specifically addresses the impact of war on women, and women’s contribution to conflict resolution and sustainable peace (Sharapov 2005:100). This resolution was passed in order to prompt the respect of women’s rights and to support their efforts in peace negotiation and their participation in post conflict reconstruction. In order to address the disproportionate and specific impact of war on women, their special undervalued and underutilized contributions to conflict resolution and sustainable peace, the Security Council passed the SCR 1325.

Nakaya (2004:143) states that, in essence, SCR 1325 calls for an increase in the representation of women in decision-making related to peace and security, including UN operations, better protection of women and girls under international
and Human Rights’ law, and special attention to women in the pursuit of post war justice, disarmament and demobilization, and repatriation and reintegration of refugees. Nakaya (2004:144) adds that common issues proposed by women to enhance their participation in peacebuilding include statutory guarantee of women’s rights and equal treatment; a minimum 30 percent quota in decision-making processes, special measures ensuring the safe return and re-integration of displaced women; women’s rights to property ownership and inheritance, and the end of impunity. Inclusion in decision making is meant to put a stop to the occurrence of incidents like at the 2000 UN summit that passed the SCR 1325 whereby out of 146 government representatives in attendance only four were women. Worth noting also is that none was from Africa (Mbagwu 2002:116). The passing of this resolution was meant to officially put women on board the peace processes but it still is not adequate to involve and equip them in their endeavors as peace builders. Sharapov (2005:100-101) in a study meant to assess the gender mainstreaming programs in Kosovo carried out by the UN itself, shows that the application of SCR 1325 is still lacking. He states that the existence of gender machinery does not necessarily guarantee viable and effective inclusion of women in the peace process. This serves to show that women are excluded from peace processes all over the world.

Africa Report N°112 (2006:16-22) gives a number of challenges faced by women in peacebuilding which include lack of access to justice, high rates of HIV/AIDS, lack of access to reproductive health care, limited information, cross border issues, high levels of male aggression against them and the existence of small weapons and fire arms that threaten their security. These challenges and many others put a limit to how involved women can be in peacebuilding and also hinder the full utilization of their talents. In many cases, this is because the skills and talents which women can bring to peacebuilding are not considered important in many societies.
1.2 Statement of the Problem

More than twenty years of conflict between the Uganda People’s Defense Forces and the Lord’s Resistance Army have seen to the destruction of livelihoods and hindrance of development in the Northern parts of Uganda. It is only in recent times that peace talks seem fruitful and hope of peace in these areas is being experienced for the first time in two decades. With this peace comes the pressing issue of peacebuilding. In this case, it entails different aspects among which is post war reconstruction as a step towards development and subsequent prevention of further conflict. This study will explore the roles and challenges faced by women in the peace building process of Northern Uganda.

1.3 Aims of the Study

The aim of this research is to explore the role of women in the peacebuilding process in Northern Uganda. The study will seek to find out how the Acholi women of Northern Uganda participate in efforts to rebuild their lives and societies, now that peace finally looks like a reality. Also, the challenges they face while doing this will be discussed.

1.4 Objectives of the study

a) To describe the role of women in the process of peacebuilding in Northern Uganda
b) To explore the challenges that deter them from performing to their full capacity
c) To explore ways of improving the conditions of women in peacebuilding.
d) To describe the successes of peacebuilding in the Northern region.
1.5 Motivation of the study

The researcher who is currently pursuing a Master’s Degree in Conflict Transformation and Management at Nelson Mandela Metropolitan University (NMMU) also has a background in Gender and Development Studies from Makerere University. Issues of women discrimination and marginalization are common all over the world and in the researcher’s home country, Uganda. That being the situation, the existence of conflict in Northern Uganda has seen women suffering dire consequences but their efforts to participate in peacebuilding are not considered important.

1.6 Significance of the study

This study will explore the challenges faced by women in peacebuilding in Gulu, a district in Northern Uganda. Attention will be paid to areas such as the roles they play, the importance they attach to peacebuilding and how they benefit among others. The study hopes to create a vivid picture of women and the peacebuilding process and shed light on areas where help is needed as well as to cultivate appreciation for women and their efforts in post war reconstruction.

1.7 Research Design and Methodology

Hart (1998:28) defines methodology as a system of methods and rules that facilitates the collection and analysis of data. To him, it provides the starting point for choosing an approach made of ideas, theories, definitions and concepts of the topic; therefore the basis of a critical activity consisting of making choices about the nature and character of the social world.

Mouton (1996:107) defines research design as a set of guidelines and instructions to be followed in addressing the research problem. To him, the main function is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results. Babbie and Mouton
(2006:75) state that the research design focuses on the end product, and go on to give the point of departure as being the research problem and state its focus as the logic of research. The research design performs the functions of designing the strategy to find out something and, therefore, there is need to specify what needs to be found out and determine the best way to go about it (Babbie & Mouton 2006:72).

1.7.1 Methodological Paradigm
The methodological paradigm refers to a combination of a collection of research methods and techniques and assumptions and values regarding their use under specific circumstances. It involves the actual methods and techniques and the underlying philosophy regarding their use (Mouton 1996:37).

Qualitative Research Paradigm
Citing Denzin and Lincoln (1994), Creswell (1998:15) defines research as a multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. It involves the studied use of a collection of a variety of empirical materials that describe routine and problematic moments and meanings of individuals’ lives. To him, therefore, qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural way.

Qualitative research will be used because of its ability to describe and understand rather than explain human behaviour (Babbie & Mouton 200:270). This research design will be employed to find out rich and valuable information pertaining to peacebuilding in Northern Uganda. The qualitative nature will serve the purpose of giving the researcher chance to understand social action in terms of its specific
context rather than attempting to generalise to some theoretical population (Babbie & Mouton 2001:271). Qualitative research claims to describe life-worlds from the ‘inside-out’ from the point of view of the participants and therefore contributes to better understanding of social realities, calling to attention to processes, meanings and structural features (Flick, Von Kardorff & Ernst, 2004:3).

Neuman (2006:151) asserts that qualitative research emphasizes conducting detailed examination of cases that arise in the natural flow of social life. It tries to present authentic interpretations that are sensitive to specific social historical contexts. An important angle of qualitative research that is needed in this study is the fact that it emphasises respect for human beings as people and not just study subjects (Denscombe 2003:105). This is vital since the study will undertake to understand the experiences of women in the post conflict activity of peacebuilding. This approach presents the researcher as human rather than high minded which is necessary in studying the lived experiences of people as is the case of this study.

**Exploratory research**

Neuman (2006:34) states that an exploratory study enables the researcher to become familiar with basic facts, settings and concerns. It also helps the researcher to create a general mental picture of the situation. This study will take an exploratory approach in order to provide familiarity (Babbie 1989:80) with the challenges faced by women as they perform their role in peacebuilding in Northern Uganda.

Exploration serves different purposes including the case of examining new interests or the study of a subject that is relatively new (Babbie & Mouton 2006:79). This research seeks to yield new insights into the ordeals women go through in their effort to contribute to peacebuilding.

**1.8 Case Study**

A case study will be used in order to explore (Babbie & Mouton 2006:280) the role of the Acholi women in peacebuilding with special attention to the challenges they
are faced in so doing. Using the case study method will enable the researcher to retain the holistic and meaningful characteristics of real life events, in this case, the roles and challenges of the Acholi women in peacebuilding in Northern Uganda (Matin 2004:32). The case study approach stems from its focus on just one instance of the subject that is to be studied intensely (Huysamen 2001:168), (Denscombe 2003:31). This method has been chosen to seek “deep” information on the roles and challenges faced by women involved in the peacebuilding process. Also, case studies are particularly useful because, concentrating on one case rather than many, points out insights that can have wider implications that may not easily be realised when dealing with a wider scope. This is done by focusing on the particular to get enlightened about the general. By focusing on the situation of Acholi women peace builders, the researcher hopes to acquire knowledge regarding the participation of women in peacebuilding. According to Denscombe (2003:38), using the case study approach helps the researcher to focus on one or a few instances and this allows the researcher to deal with subtleties and intricacies of complex situations. It helps the researcher to grapple with relationships and social processes in a holistic way rather than basing on social facts.

The researcher will employ the case study method because it can act as a preliminary to major investigation as it may bring to light issues that deserve further investigation, it will enable studying the phenomena deeply in order to establish generalisations about the wider population(women in peacebuilding) to which this unit(Acholi women of Northern Uganda) belongs (Matin 2004:83). The case study method involves doing field work in the natural circumstances of the chosen case and therefore calls for the researcher to stay a while within the settings of respondents in the search for recurring patterns and consistent regularities (2001:168). The researcher will constantly reassess what is important and what is not while doing the case study by recording what seems important. This calls for exercising good judgement (Simon 1976:277). The researcher used the techniques
of interviews and documents available to collect and cross check that information given is authentic.

1.8.1 Limitations of the case study method
The case study method is vulnerable to criticisms related to the generalisations made from its findings. The researcher needs to be particularly careful to allay suspicions and to demonstrate the extent to which the case is similar to, or contrasts with others of its type. Also, case study methods are often perceived as producing ‘soft’ data. It is accused of lacking the degree of rigor expected for social science research and focusing on the process rather than the measurable end-products. The researcher is charged with the task of paying careful attention to detail (Denscombe 2003:39).

Denscombe (2003:39), further states that the boundaries of the case study can prove hard to define in clear-cut and absolute fashion. This poses difficulty in terms of deciding what sources of data to incorporate in the case study and which to include. In addition, negotiating access to case study settings can be a demanding part of the research process. Access to people, documents and settings can create ethics problems which can delay the research process.

1.9 Reliability and Validity
Babbie and Mouton (2006:122) define validity as the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration; in conventional usage. They recommend measures namely face validity, predictive, construct and content validity in order for the research to be as valid as possible. Neuman (2006:196) states that validity means truth Qualitative research is more interested in giving a fair, honest and balanced account of social life from the view point of someone who lives it everyday. Conducting research on the Acholi women’s everyday involvement in peacebuilding will help the researcher collect valid data on the participation of women in peacebuilding.
Reliability is a matter of whether a particular technique applied repeatedly to the same subject of study would yield the same results (Babbie & Mouton 2006:119), (Neuman 2006:188). The researcher will ask questions the respondent knows about and knows answers to, ask relevant and clear question (Babbie & Mouton 2006:121). In qualitative research, reliability means dependability or consistency (Neuman 2006:196).

According to Mouton (1996:157), ensuring anonymity in cases where it is requested must be regarded as a minimum measurement for both validity and reliability. Assuring the respondents that the researcher will not identify them in any way against their wishes will be employed in order to get truthful responses. The wishes of respondents who do not want to be made public will be respected by then researcher.

By keeping a journal for the duration of the research and employing triangulation, the researcher to achieve both reliability of the study. Triangulation refers to the use of a variety of methods and techniques of data collection in a single study. The researcher will use triangulation in a bid to balance out shortcomings as a result of using single methods of data collection (Mouton 1996:156). Fredericks and Miller (1994:27-28) state that triangulation strengthens the validity and reliability of qualitative data and provides the rationale for increasing the plausibility of such findings.

### 1.10 Ethical Considerations

Babbie and Mouton (2006:520) state that while doing research, the researcher needs to be aware of what is considered acceptable and what is not. Many times, carrying out social research presents an intrusion on the lives of the people from whom information is required. Neuman (2006:131) states that ethical research
does not inflict harm of any sort, be it physical, psychological abuse or even legal jeopardy. Booth et al (1999:258) assert that taking these principles into account benefits not only the participants and the researcher but also those who get to read the research work. It helps to establish credibility. Also Neuman (2006:129) maintains that ethical conduct depends on the researcher. The researcher has a moral and professional obligation to be ethical even when research subjects are unaware or unconcerned about ethics. The researcher will therefore not take advantage of subjects’ ignorance about ethics to harm them in any way.

1.11 Dissemination of findings
Upon completion, the research findings will be made available to the NMMU library in the form of a treatise. Also, a copy will be made available to the Hon Woman Member of Parliament for Gulu district which, it was agreed, would be circulated among organisations involved in peacebuilding in Gulu district, Northern Uganda.

1.11 Lay out of Chapters
The research will be ordered in five chapters:

Chapter 1
Introduction
This chapter will give a brief history of peacebuilding, gender aspects and give a brief background of the war in Northern Uganda. It will also briefly describe the motivation and significance of the study as well as the methodology used, dissemination of findings, ethical considerations and the issue of reliability and validity.

Chapter 2
Literature review
In this chapter, a discussion of the literature consulted with regard to this study will be presented. It will show the significance and influence of existing literature on the study. The researcher hopes to use existing literature to indicate the area of study.

Chapter 3
Research design and methodology
Methodology and the research design employed in doing research will be stated and discussed in detail in this chapter. This chapter will also indicate the shortcomings and limitations of the choice of methodology as well as the data analysis method. The researcher will also elaborate on ethical considerations as well as reliability and validity.

Chapter 4
Discussion of findings
In this chapter, the researcher will present the data acquired from the field study. The researcher’s findings will be guided by the literature review whereby the researcher find out how what is on the ground compares with what has been written

Chapter 5
Recommendations and conclusion
This will be the final chapter and will contain the recommendations made by the researcher concerning their plight in peacebuilding. The summary of the findings as well as the value of the study shall be discussed in this chapter.
Chapter Two

2.1 Introduction
This research was undertaken to shed some light on the participation of women in peacebuilding in the war ravaged Northern Uganda, Acholi sub-region, Gulu district. The war has left the area very poor and underdeveloped and although it looks like efforts are being made to rebuild and move on, it is the concern of the researcher that the role women play has continuously been ignored, however important. To this effect, the challenges they face in their endeavor to move past the war are quite many. The researcher consulted a wide range of literature and used different libraries and resource centers to gather the required information. Different Acholi speaking women are involved in efforts to rebuild their lives and inevitably rebuild the lives their family members and their homeland. These women include women in legislation, local business women and women at the grassroots.

2.2 The War in Northern Uganda

2.2.1 Background of the Acholi people
The women of Gulu district are part of the Acholi people, an ethnic group said to have settled in Northern Uganda from Southern Sudan. This area is now referred to as Acholi-land or the Acholi sub-region. Other districts in this sub-region include Pader and Kitgum. A map indicating the settlement of the Acholi in Northern
Uganda is included as appendix III. They settled in chiefdoms headed by the Rwot, who is still recognized in Uganda as the traditional leader. Gulu district in particular is where the rebels have concentrated their acts.

2.2.2 War in Northern Uganda
The war in Northern Uganda has raged on for 22 years. The complex history of the region is at the root of both the prolonged occurrence of the crisis. This crisis is essentially two conflicts in one: first, the fighting of the LRA which is waging war against the Government of Uganda and terrorizing the civilian population in the North, second the deep grievances of the people of the North against the government. This war arose out of divisive politics brought on by colonialism. Since gaining independence in 1962, Ugandan politics have been characterized by continued tribal and regional divisions. More to this, armed rebellion was generally considered the sole expression of political grievances and the means to attain to political power.

In many internal conflicts in third world countries, the state is not a neutral actor; it is a focal point of competition, an actor in the conflict (Rupesinghe 1989:3). Also, many internal conflicts and their escalation are exacerbated by state violence or participation. Since President Yoweri Museveni took over power in 1986, four different and significant rebellions have taken place in the Acholi sub-region, all aimed at taking control of the state. The Uganda People’s Democratic Army (UPDA) was the first to organize itself into a rebellion. This was short lived because a year later, many UPDA soldiers accepted an offer of amnesty. Not long after, the Holy Spirit movement of Alice Lakwena followed and was also soon defeated. Her father took over but was quickly defeated. The defeat of these three rebellion movements left a power vacuum in northern Uganda that was immediately filled by Joseph Kony. Kony, a former UPDA fighter, was a simple Catholic preacher and a teacher and during his time with the UPDA, he claimed to have become a spiritual messenger in the tradition of Lakwena. Since its founding in 1988, the LRA has combined spiritualism with opportunistic politics. Receiving
little support from the war-weary Northern population, Kony’s group began attacking local civilians [internet three]. Interesting to note is that Joseph Kony is of Acholi decent and his home town is in Gulu District. So his brutal acts were committed against relatives, friends and neighbors.

The Ugandan government has generally adopted a military posture towards the LRA rebellion, arguing that a "military solution" is the only way to defeat the rebels. Yet, military approaches have repeatedly failed to end the conflict and have instead contributed to mortality in the region and devastated an entire society. Kabumba (1989:160) defines conflict as a breakdown in the standard mechanisms of decision making so that an individual or group experiences difficulty in selecting an action alternative. He further states that in conflict, there exists a struggle in which the aims of the conflicting party are not only to gain the desired values, but to neutralize, injure or eliminate their rivals as is the case with the LRA Rebels and the UPDF army.

In 1993, Betty Bigombe, then Minister for the Pacification of the North, led peace negotiations between the Government and the LRA. The talks were reportedly within hours of completion when President Museveni issued a seven-day ultimatum for the rebels to surrender. The peace process collapsed. Since then, the Community of Sant'Egidio of Rome, the Carter Center in the United States and the Acholi Religious Leaders Peace Initiative in Uganda organized other mediation initiatives. However, these efforts were all plagued by ill will and mistrust by both warring parties and none succeeded. In 2002, the government launched a new military offensive against the LRA, Operation Iron Fist.

This new approach caused a dramatic surge in the number of internally displaced persons in Northern Uganda. An idea that started out as a way of protecting people from the rebel attacks ended up in disaster whereby 80% of the population was living in these camps without access to basic needs. Problems of starvation, poor sanitation, lack of education and HIV/AIDS were rampant and in many camps, still are. These conditions have aggravated Northern Uganda's grievances against
the government. Nsengiyaremye and Gakusi (2006:59) assert that conflict takes place within states where various actors struggle for power. These conflicts stem in many cases from single party political systems run by military officers who seized power by force of arms. These single party systems are said to develop a predatory management of resources, enriching political leaders especially, to the detriment of the population. Many see camp conditions as more indicators of the exclusion and marginalization of Northerners by the regime of President Yoweri Museveni and have only served to worsen the Northern grievances against the government. Some in the camp believe the government is trying to kill them whole others believe the government is benefiting from the war by suppressing the North, a stronghold of the opposition. Still, given these conditions, the LRA can not claim to have represented Northern grievances. With the end of the 21 year old Sudanese war, the Government of Southern Sudan decided to take an active role in ending to the conflict in Northern Uganda in order to complete its stabilization and rebuilding process. Their role as mediators is of great importance to the negotiations between the LRA and the government [internet three]

Adedeji (1999:15) states that often, the system of governance in a conflicting area manifests total disregard for the protection of human rights, as well as the marginalization of the people. Trampling upon the locals, suppression, coercion and brutalization are the significant factors in the conflict. Rupesinghe (1998:15) states that there is a crucial economic dimension to any conflict. War destroys property and agriculture. It destroys houses, schools and hospitals, industry and trade. It destroys the very infrastructure that keeps a society together. The impact of the war on Northern Uganda is felt across all sub-regions but, more so, in the North Central districts among which is Gulu. The conflict in this area has raged on for almost 22 years and has caused great human and material damage. Upon cessation of the conflict, the area affected finds that the hands of its clock have turned back at least a generation or even two more. People are confronted by different kinds of deprivation; income, human, social and psychological (Adedeji 1999:16). Political perceptions about the marginalization of the North have been
formed, weak provision of social services including the rule of law, little or no law and order which has been exacerbated by the influx of small and light weapons. During conflict, restrictions are imposed on Human rights and freedom. Everyone is engaged in the struggle for survival, leaving no time for anything else. Lack of basic human freedom is an obstacle to good governance; moreover, sustaining a process of good governance in a post-conflict area like Northern Uganda is no easy task, since it’s the very absence of good governance that causes violent conflict (Adedeji 1999:17).

Also, there has been profound loss of tens of thousands of lives and assets, torture, maiming, destruction and looting property and abduction of up to 60,000 children; displacement of approximately 1.8million people from their livelihoods with about 1.2million being in camps with no or limited access to land. This renders them dependent on foreign food aid, causing a tremendous reduction in food production and, in turn, high levels of chronic and acute malnutrition. More so, there have been high rates of child violence. Children’s rights to parental support, education and health services have been threatened by insecurity. Children resorted to night commuting, whereby many of them flee to the urban areas at night for protection. Poverty is very rampant in the North. It remains the poorest region with the highest number of people not expected to live to the age of 40, the worst nutrition status and the poorest indices of human development in Uganda. Deterioration of infrastructure including roads, bridges and access to markets and production has been undermined due to the existence of landmines and insecurity. The rise of HIV/AIDS infections and loss of regional opportunity and trade are also consequences of the conflict in the North (Article 27073).

2.3 Current Position of the Peace Process

Currently, the peace process to end the 22-year war in Northern Uganda is at an uncertain stage. Nearly two years of contentious, complex negotiations have produced a comprehensive peace agreement signed by delegations from the
Government of Uganda (GoU) and the LRA. Earlier this year, LRA leader Joseph Kony was to have added his signature but did not, citing a pending discussion on the issue of restorative and retributive justice. A final agreement has still not been reached. Diplomats and others in the international community need to make every effort to get the talks back on track, as well as keep the GoU from initiating any military moves. There are innumerable reasons for this, but among the most important is that the failure to fully ratify the peace agreement will give the GoU reason for abandoning the many serious commitments they have signed up for in the current agreement. Such abandonment, if it occurs, will make real peace and reconstruction of the north unlikely, even impossible (Peacebuilding essay).

Examples of these commitments are included in Agenda Items 2 and 3 in the agreement. Agenda Item 2, on “comprehensive solutions,” addresses not only specific rebel concerns such as integrating former LRA fighters into the army, but also broader issues such as inclusive and democratic governance, assessing and remedying regional disparities in government institutions, assisting peoples’ voluntary and secure return from the internally displaced persons’ camps, and implementing recovery programs for Northern Uganda. Agenda Item 3 on accountability and reconciliation is equally far-reaching. It identifies a combination of local and national justice mechanisms already in place or to be instituted to promote reconciliation and address issues of accountability for wrongs committed by both rebel and state actors. These are indicators that it was hoped that this combination of mechanisms might induce the International Criminal Court (ICC) to suspend its arrest warrants against the indicted rebel commanders.

The tabling of all of these far-reaching issues by the rebel delegation, and the success in getting them incorporated into a peace agreement signed by the GoU, have been crucial achievements of the peace process. Local political grievances have finally been given attention as national political grievances. Implementing the peace agreement already signed by representatives of the LRA and GoU and reintegrating the people of Northern Uganda back into the country as a whole are just two of many challenges facing post-war Uganda. Meaningful reconstruction
and sustainable peace will also require that government and aid agencies listen to people in the war-torn north, and then respond to peoples’ expressed needs with major economic and infrastructural development. Public trust will have to be rebuilt, basic physical security will have to be re-established and access to land will be vital (Peacebuilding essay).

2.4 Conflict and Conflict Resolution
Sanson and Bretherton (2001:194) defines conflict as a belief that parties’ current aspirations can not be achieved simultaneously, also it is defined as the process which begins when one party perceives that another has frustrated, or is about to frustrate, some concerns of theirs. Conflict can have both damaging and positive effects. Conflict can create suspicion and distrust, obstruct cooperative actions and damage relationships, escalate differences in positions and even lead to violent confrontations, as is the case with the LRA and the government of Uganda. On the other hand, conflict can open up issues for analysis, leading to greater clarity and improving the quality of problem solving. It can also encourage more spontaneous and open communication leading to growth in the parties and in their relationship. Deutsch (1973) asserts that whether the outcomes of conflict are negative or positive depends on how it is handled.

Conflict resolution refers to a range of forms of resolving disagreements which may be manifested at different levels of society. It provides techniques to deal with disputes in a manner which is non-violent, avoids dominance or oppression by one party over the other and rather than exploiting one party, aims at meeting the need of both. Conflict resolution is a set of strategies which can be used to foster the satisfaction of human needs for security, identity, self-determination and quality of life for the people involved in the conflict (Sanson and Bretherton 2001:193). Four principles underlie most approaches to conflict resolution and these are;

- Cooperation
Conflict resolution focuses on cooperation rather than competition whereby parties see the problem facing them as one on which they can collaborate to find a solution that suits them both (Sanson and Bretherton 2001:195).

- Integrative solutions
Conflict resolution involves the search for solutions which meet the interests and needs of parties involved in a conflict by offering a personal anecdote (Follet 1940:33).

- An interest-based approach
Conflict resolution approaches focus on the deeper issues or interest underlying the conflict, pursuing a new and creative solution that is better than either of the parties’ initial positions. Underlying interests in a conflict might include needs, wants and fears and emerge through a process of unpacking the conflict and each party’s initial positions. According to Ury, Brett and Goldberg (1989:30) using interest-based approach over power and rights based approaches for resolving conflict stands a higher chance of achieving a lasting settlement; it strengthens rather than damages relationships because it deals with underlying sources of conflict.

- Non-violence
Conflict resolution should show a commitment to the values of peace and nonviolence. Galtung and Tschudi (2001:210) suggest that violence is a structural phenomenon, a feature of social phenomenon characterized by dominance, oppression, exploitation and exclusion. Conflict resolution methods should reach solutions without resorting to violence.

The United Nations recognizes four major stages of conflict resolution and supporting peace which are described below [internet one];

### 2.4.1 Conflict Prevention

Preventing and resolving conflict before it results in violence is far less costly, both in human and financial terms, than responding to it once it has occurred. Action to address the underlying causes of conflict include strengthening governance,
improving access to human rights, economic and social development, destruction of weapons and developing a culture of peace.

2.4.2 Peace making

The first step to peace if fighting breaks out revolves around diplomatic measures to negotiate a ceasefire and an agreement to which all parties agree, accepting that no gains are to be won by continuing the conflict. Implementing the peace agreement and rebuilding communication needs to happen on official and informal levels to build a foundation for future reconciliation.

2.4.3 Peace keeping

Peace agreements are fragile. The presence of groups of neutral soldiers, military observers, civilian police, electoral observers and human rights monitors can encourage hostile groups not to return to the use of arms. Peace keepers’ tasks can include establishing and policing buffer zones, demobilization and disarmament of military forces, establishing communication between parties, and protecting the delivery of humanitarian assistance.

2.4.4 Peace building

Rebuilding society after conflict is more than the rebuilding of the infrastructure. Peace building is a complex and lengthy process requiring the establishment of a climate of tolerance and respect for the truth. It encompasses a wide range of political, developmental, humanitarian and human rights programs and mechanisms. They include the reintegration of soldiers and refugees, de-mining and removal of other war debris, emergency relief, the repair of roads and infrastructure and economic and social rehabilitation [internet one].
2.5 Peace and Peacebuilding

Peace is defined as a highly valued notion that has been debated and articulated and fought over through the ages across the globe. It is a social, cultural, economic and political trend that ensures justice, stability and prosperity through formal and informal institutions. A culture of peace should consist of values, attitudes and modes of behavior based on non-violence and respect for fundamental human rights. To build a culture of peace it is essential to include the full participation of women, men and youth, an atmosphere of understanding, tolerance and solidarity, using non violent means to manage conflict and replacement of violent competition with cooperation. Peace is often defined in the negative as freedom from war. Peace, development and democracy form an interactive triangle. They are mutually reinforcing. Without democracy, fair distribution of economic progress is unlikely, without sustainable development the disparities become marked and can be a cause for unrest and without peace, developmental gains are quickly destroyed.

Mckay and Mazurana (2001:343) put forward the definition in the Agenda for Peace. Peacebuilding is in this case defined as the rebuilding of institutions and infrastructure of nations torn by civil war and strife and building bonds of peaceful mutual benefit between nations previously at war. According to Okumu-Alya (2006:26) peacebuilding is referred to as any process that fosters the enforcement of peace, creation of harmony, peaceful existence and creation of trust with the economy. Citing an agenda for peace 1992 UN document, peacebuilding involves capacity building, reconciliation and societal transformation. It takes place when conflict is de-escalating or has ceased to exist. It is also the process of harmonizing the conflicting parties, creating understanding between parties, redressing the conflict, stopping the circle of violence, restoring the relationship and eliminating the causes of the conflict (Okumu-Alya 2006:101). He further adds that peacebuilding is made possible by the existence of information, legal and cultural institutions, willingness of the parties to come to an agreement, commitment, acceptance of the mediator and the process, trust and mutual
confidence, recognition of the grievances of the other side as genuine and understanding the causes of the conflict alongside identification of the parties involved.

Zedriga (2006:58) maintains that effective peacebuilding should be culturally specific and should use local approaches that are recognized, honored and built upon, it should include peacebuilding processes that incorporate women and local groups. Also external groups should work with and not just for the local people; with a focus to build local expertise. Including trauma management and relational peacebuilding projects should be central to peacebuilding initiatives. It is also essential for the various organizations working on peacebuilding and reconstruction to maintain communication and cooperation and for the peacebuilding process to be evaluated and documented.

Actionaid international Uganda posits that peacebuilding concerns the whole process of establishing or re-establishing a network of social relations that facilitate a peaceful resolution of conflict.

Zedriga (2000:65) defines peacebuilding as an activity or series of acts undertaken by women and men that promote conditions of non-armed violence, equity, justice and human rights of all people. Peacebuilding activities address post-conflict situations such as human relational behavior, healing psychological wounds, and the reconstruction of societal infrastructure destroyed as a result of armed conflict. It spans from a range of activities from the conflict prevention through the establishment of social order and healthy civil society to conflict transformation. Peacebuilding is not primarily concerned with conflict behavior, but rather addresses the underlying context and the attitudes that give rise to violence such as unequal access to employment, unacknowledged and unforgiving responsibility for past crimes fear and hostility between groups. According to Okumu-Alya (2006:29), in post conflict societies, peacebuilding manifests itself the establishment of institutions of governance and the return of the rule of law. Also involved is capacity building through conflict transformation, economic
transformation and empowerment, peace education and community sensitization. Peacebuilding also involves the observance of human rights which is not possible in times of war. Respect for human rights is considered a yardstick for peacebuilding.

Okumu-Alya (2006:101) posits that post conflict peacebuilding is a move away from conflict to sustainable peace and prosperity. It aims at preventing the re-emergence of conflict and may appear as a form of preventive diplomacy and to a certain extent it is. It applies to situations where the worst is over leaving behind trauma to heal, minefields to clear, former combatants to disarm, refugees to repatriate and reintegrate and internally displaced persons to return to their original homes. For peacebuilding to be fully effective it requires economic and social empowerment, peace education activities, peace rallies, radio programs, music. Early warning systems are necessary to prevent re-emergence or even emergence of new conflict, encouraging community participation in planning and implementation of projects, harnessing people’s confidence to face the future, active awareness of conflict, networking to establish linkages with others. For these things to happen it is necessary for the society involved to be committed to the cause, be willing to participate in the transformation of conflict. The existence of realistic rehabilitation packages, use of conflict sensitive approaches, pos conflict planning and programming and the identification of special interest groups like women and children are also important.

Peacemaking and peace-keeping operations, to be truly successful, must come to include comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people. Through agreements ending civil strife, these may include disarming the previously warring parties and the restoration of order, the custody and possible destruction of weapons, repatriating refugees, advisory and training support for security personnel, monitoring elections, advancing efforts to protect human rights,
reforming or strengthening governmental institutions and promoting formal and informal processes of political participation. It is through peacebuilding that peacekeeping is strengthened and threats to peace prevented (Sharara 1993:62). Peacebuilding tackles problems in their embryonic phase laying down principles and phases to build peace upon.

In the aftermath of international war, post-conflict peace-building may take the form of concrete cooperative projects which link two or more countries in a mutually beneficial undertaking that can not only contribute to economic and social development but also enhance the confidence that is so fundamental to peace. In surveying the range of efforts for peace, the concept of peace-building as the construction of a new environment should be viewed as the counterpart of preventive diplomacy, which seeks to avoid the breakdown of peaceful conditions. When conflict breaks out, mutually reinforcing efforts at peacemaking and peace-keeping come into play. Once these have achieved their objectives, only sustained, cooperative work to deal with underlying economic, social, cultural and humanitarian problems can place an achieved peace on a durable foundation. Preventive diplomacy is to avoid a crisis; post-conflict peace-building is to prevent a recurrence. Increasingly it is evident that peace-building after civil or international strife must address the serious problem of land mines, many tens of millions of which remain scattered in present or former combat zones. De-mining should be emphasized in the terms of reference of peace-keeping operations and is crucially important in the restoration of activity when peace-building is under way: agriculture cannot be revived without de-mining and the restoration of transport may require the laying of hard surface roads to prevent re-mining. In such instances, the link becomes evident between peace-keeping and peace-building. Just as demilitarized zones may serve the cause of preventive diplomacy and preventive deployment to avoid conflict, so may demilitarization assist in keeping the peace or in post-conflict peace-building, as a measure for heightening the sense of security and encouraging the parties to turn their energies to the work of peaceful restoration of their societies [internet two].
Okumu-Alya (2006:106) gives a number of stakeholders in the peacebuilding process and these include the government and Non governmental Organizations. The government budgets allocations to cater for post-conflict areas as a whole and it is founded on the practice of reconciliation building trust, forgiveness and reconstruction. Peacebuilding involves the following;

2.5.1 Reconciliation

All wars are brutal and, particularly so where there has been the mass killing of civilians. Developing trust and cooperation within communities of people who have been enemies is a long and difficult process. It involves balancing the competing demands for justice and accountability for perpetrators of violence with the need to reconcile differences and move forward. Timing is crucial as too few compromises may threaten peace in the short run but too many compromises may undermine lasting peace. De la Rey (2001:254) argues that there is widespread agreement that reconciliation involves the restoration of relationships that have been fractured. Moving from strife and antagonism to a more positive relationship is a defining feature of reconciliation. De la Rey adds that on the one hand, it entails bringing of people who have had a history of conflict into a harmonious relationship and on the other hand, it can entail bringing two parties into agreement on a set of historical events or circumstances. It can also simply involve developing the capacity to live with one another.

Reconciliation activities have included public confession, granting amnesty, community involvement to discuss appropriate punishment or acts of reconciliation, community building activities and peace education. Reconciliation involves some components namely; truth which involves owning up to crimes committed, expressing reality, being accountable for past actions, stating things as they actually happened and generally experiencing and getting to know the bitterness caused. Also, the component of justice is involved which can be transitional or restorative. It entails giving back to humanity by acknowledging and accepting
those who hurt you. It also involves welfare which can be either long or short term. Finally, it involves forgiveness which is aimed at enabling the oppressor and the oppressed to live together and move away from vengeance, retaliation and violence. It is considered a passage towards hope, healing and working together for the good of everyone [internet one].

Scharf (2000:114) asserts that reconciliation is an important part of peacebuilding since the latter involves both long term preventive measures and more immediate responses before, during and after conflict. Reconciliation fosters a spirit of tolerance which reduces chances of people resorting to violence and therefore creates a society that can be governed by rule of law.

2.5.2 Rehabilitation
Green (1999:258) describes rehabilitation as having an economic core and yet still being linked to social recovery and reconciliation, and to state reconstruction and the recovery of legitimacy. This is because neither the household nor the state imperatives of renewal after war can be achieved without enhanced access to material resources. Regaining law and order and justice as perceived by individuals, that is, confidence to go about one’s daily business without violent or other coercive interference by anyone is crucial to reconciliation and legitimacy.

An important part of rehabilitation pertains to the issue of ex-combatants. To demobilize them into poverty and social exclusion with no trade except violence and no tool except the gun is conducive to neither security nor economic recovery. Policies and programs for rehabilitation of post war area include health education extension to build up human capital and productivity, more environmental and other agricultural resources to explore viability and friendliness, infrastructure, sustaining and improving law and order and provision of information to potential domestic producers (Green 1999:270). Rehabilitation involves restoration after the effect of conflict. This involves therapy to give hope, restructuring and rebuilding what was destroyed in the conflict in an attempt to return things to normal. It also involves accepting back into the community or main stream society and entails disarmament and demobilization. It addresses the question of restoration of
individuals to useful people in society and helps to deal with the problem of acceptance in the wider community. It is considered a part of re-integration but goes further to include issues like the psychological and emotional aspects of returning home. The rationale for this is based on the advance consequences conflicts have such as trauma, psycho-social disorders and community and family rejection as well as resentment upon return of rebels.

Rehabilitation involves the challenges regarding demobilization and disarmament, community rebuilding, infrastructural rehabilitation, identifying the organizations to provide the required support and overcoming challenges in rehabilitating former abductees especially children. To Green, rehabilitation is seen as a strategic process focusing on rehabilitation of livelihoods enabling families to produce and earn enough to meet basic household needs, reconstruction of basic physical infrastructure in transport and communication as well as in basic rural and urban services, recreation of basic market infrastructures including institutions and enterprises so that production and physical infrastructure can be used to generate household livelihoods, enterprise operations and social actor revenue flows. Also included in rehabilitation is the reprovision of access to basic services especially law and order, primarily via a user friendly civil police force and magistrates court system, primary and adult education, basic medical services and including preventive education and agricultural extension and water. More to this, it involves the rebuilding of institutional frameworks including family, lineage, group, sub-clan, nation and state which create forums for social and political relations based on mutual benefit, agreed norms and non-violent settling of tensions and reinstating safety nets to provide for post-war calamity like drought.

2.5.3 Reconstruction
Reconstruction may be psychological, physical or social. The psychological aspect involves dealing with the past and counseling and psycho-therapy of utmost importance. It mainly involves rebuilding and restoring the lives that were destroyed during the conflict. According to Nezam and Colletta (2000:101), the paramount purpose here is to create a stable foundation for supporting conflict
affected areas through the transitional period to a stage where they can normalize domestic and international financial and economic relations and where private actors can resume their activities. Also, reconstruction should take into account the dynamics of the conflict and interventions must be designed to address explicitly the inequities which caused the conflict to start with and to create conditions which resolve points of contention. Reconstruction must also recognize that conflicts have created dynamics of their own which provide fuel for additional conflict. Preventing the reoccurrence of conflict proves less costly in the long term (Nezam and Colletta 2000:102).

2.5.4 Resettlement
This includes helping the persons that were displaced as a result of the conflict to live in a new area and utilize the resources in peace. People returning home after the conflict may find their property has been destroyed, littered with unexploded ordinance and landmines or occupied by others. Mechanisms are needed for resettling people and helping them return to a safe and productive life and preventing future conflict [internet two]

2.5.5 Relief
The relief stage is the conflict stage in peacebuilding that aims at basic necessities for survival. These include things like make shift shelters for returnees, cooking utensils, health facilities, food and medicines. It is a step towards problem solving and it is any kind of help given to parties to sustain survival. This needs to be carefully managed to avoid deepening divisions between groups or prolonging the conflict. Grandvoinet & Schneider (1998:12) assert that the fragility of a society which has just undergone a major conflict can transform a post-conflict situation to a pre-conflict period hence the strong need for peacebuilding. It ensures a steady move towards permanent peace.
Role of Non-Governmental Organizations and the International Community

NGOs are involved in peacebuilding through projects to rebuild destroyed communities like grass root women association for development in northern Uganda, skill training and community governing. They are also involved in peace education which is an attempt to form people’s consciousness and attitudes so that they cooperate in combating future threats to peace. It is both formal and informal. In the case of Northern Uganda, NGOs can also serve as effective intermediaries between the government donors and beneficiaries of the implementation of projects. They also play a prominent role in humanitarian relief efforts and have a grassroots understanding of the communities within they work. They are thus in a unique position to help community offices help translate program design into effective intervention. The challenge for many NGOs is to transform themselves from emergency agencies to developmental agencies with pertinent knowledge and to coordinate their activities with the central government.

Mckay and Mazurana (2001:347) assert that NGOs are important in peacebuilding in that they can support research, policy development and capacity building. This research plays a catalytic role in facilitating processes of dialogue, consensus and coalition building, and policy development and leads to area specific peacebuilding projects and processes.

2.6 Peacebuilding and Development

According to Odunuga (1999:50), development is central to conflict reduction and sustainable development depends to a large extent on an economically enabling environment for investment. Commitment to durable peace can be shown through cessation of hostilities in conflict and wars which have put communities to ruin and brought untold suffering to the people. Sakari (2006:118) states that development experts and environmentalists say real peace requires not only solutions to problems involving national conflicts but also the establishment of good relations between human beings and nature. There’s no development without peace.
Destruction leads to refugee displacement, land can not be cultivated, populations are famished and deprived of their most fundamental rights. Also, it is less likely that peace can be maintained in the longer term without sustainable development. Similarly sustainable development can not take place in a climate dominated by war and/or the preparation for war.

Sakari (2006:120) maintains that sustainable development, if achieved, contributes decisively to the dissipation, if not the elimination of several of the primary causes of conflict. Sustainable development implies optimum allocation of scarce resources which in turn serves to eliminate many situations that exacerbate conflict between different groups, communities and nationalities. Sustainable development leads to a situation of stability, security and peace because it represents a multi-disciplinary idea which acts not just economically, or ecologically or solely, but on all these fronts. More so, it also has implications for improvement of the institutional structure, modification or reform of institutions, for the purpose or resolving potentially contentious situations democratically, lies at the heart of the idea of sustainability. Citing the 1992 Rio Declaration presented at the UN Conference of Environment and Development, Sakari (2006:122) asserts that peace development and environmental protection are interdependent. Therefore peace forms the integral part of sustainable development. In this case, sustainable development refers to the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Important to note is that the cessation of hostilities does not automatically guarantee peace, stability and good governance. In order to prevent the reoccurrence of conflict, prevent the persistence of anarchy and curb the restriction of freedom and human rights, it is necessary to make good governance an important aspect of peacebuilding (Adedeji 1999:18).

2.7 Peacebuilding and Women
Armed conflict affects women and men differently. Women bear the brunt of sexual assault as a tool of war, experience changes in their role as breadwinner and head
of family on their own, and suffer the loss of partners and sons. Their specific needs may be overlooked, as they are not as obvious as the resettlement needs of ex-combatants. Children’s lives as well, may have been disrupted severely during the conflict. They may have been forced to flee their homes, gone without food, education and health care and even witnessed extreme violence or been recruited or conscripted to be active combatants. Rebuilding their lives entails assisting with social rehabilitation, trauma counseling and peace education [internet one].

Zedriga (2006:48) states that gender roles are influenced by the perceptions and expectations arising from cultural, political and environmental, economic, social and religious spheres of life. Gender roles limit both women and men but with a generally more repressive effect on women. There is need to eliminate the tendency to eliminate women in formal conflict management. Gender equality is stated as a condition for development as of the Millennium Summit of World Heads of State in New York, 2000; it is one of the eight millennium goals. Conflict affects the lives of women and therefore the participation in peacebuilding requires recognition.

The United Nations Security Council resolution 1325 that was adopted on 31st October, 2000 [internet three] is the first resolution ever passed by the Security Council that specifically addresses the impact of war on women, and women’s contribution to conflict resolution and sustainable peace [internet five], (Sharapov 2005:100). This resolution was passed in order to prompt the respect of women’s rights and to support their efforts in peace negotiation and their participation in post conflict reconstruction. In order to address the disproportionate and specific impact of war on women, their special undervalued and underutilized contributions to conflict resolution and sustainable peace, the Security Council passed the SCR 1325.

Nakaya (2004:143) states that, in essence, SCR 1325 calls for an increase in the representation of women in decision making related to peace and security, including UN operations, better protection of women and girls under international and Human Rights’ law, and special attention to women in the pursuit of post war
justice, disarmament and demobilization, and repatriation and reintegration of
refugees. Nakaya (2004:144) adds that common issues proposed by women to
enhance their participation in peacebuilding include statutory guarantee of
women’s rights and equal treatment; a minimum 30 percent quota in decision-
making processes, special measures ensuring the safe return and re-integration of
displaced women; women’s rights to property ownership and inheritance, and the
end of impunity. Inclusion in decision making is meant to put a stop to the
occurrence of incidents like at the 2000 UN summit that passed the SCR 1325
whereby out of 146 government representatives in attendance only four were
women. Worth noting also is that none were from Africa (Mbagwu 2002:116). The
passing of this resolution was meant to officially put women on board the peace
processes but it still is not adequate to involve and equip them in their endeavors
as peace builders.
Zedriga (2006:50) asserts that a gendered peace process is necessary for
effective peacebuilding. It involves the practitioners engaged in peacebuilding
programs taking into consideration how stereotypical interpretations of gender in
various contexts reinforce as well as challenge the understanding of the diverse
roles and needs of women during conflict. Placing emphasis on the concerns and
priorities expressed by women in conflict situations, increased funding and
resources for women’s organization that are resolved in peacebuilding, provide
equal opportunities for women and men, youth in peacebuilding. She adds that
women can be brought into peacebuilding through mainstreaming women in the
planning, recruiting more of them as mediators, supporting their cause as women
and giving them an opportunity for empowerment. She adds that good
peacebuilding practices involve;

- Establishment of committees that are gender sensitive, appointment of
  women leaders from conflict affected communities
- Provide in-service training on conflict and peacebuilding processes to
  educate women and youth leaders and on job guidance and supervision.
Recruitment of professional women from the community as project managers and supervisors of NGOs and to assist in projects of conflict and peacebuilding initiatives

Peacebuilding approaches also have good communication skills and all communication lines open

They also involve and motivate all stakeholders

They ensure the development of an objective understanding of the conflict at hand

Also, they do not impose outside views and respect conditions of resolving a conflict. They also respect human rights and the culture of the community.

Women capacities for peacebuilding include concern about ending violence and discrimination since they are more likely to conceptualize peace as a way of life rather than the absence of welfare.

Mckay and Mazurana (2004:343) states that women’s peace groups tend to center peacebuilding actions upon non-violence, recognition of and respect for human rights, promotion of intercultural tolerance and understanding, and women’s empowerment in social, economic, political and cultural spheres. Women tend to involve themselves in peacebuilding due to concerns for their families’ survival and knowledge that women and children are the primary casualties of direct and indirect violence. According to Schwebel and Christie (2004:121), well-being of children is directly linked to well-being of their mothers because women have a more direct and profound effect on children’s survival, health and quality of life. Participation in peacebuilding is meant to provide a better life for the women and consequently their children.

Zedriga (2005:52) gives the different roles of women in conflict. In the pre-conflict stage, women keep information and have potential to manage conflict and they are able to impart knowledge on conflict to children. During the conflict, women play a leading role in the conflict by spreading propaganda. They can be potential mediators, leaders, informers and they can work to maintain relations. In the post conflict stage women can help in cementing relations and continue with mediation.
Women can generally get involved in women’s groups and organizations on peacebuilding offering any help they can, they can produce human right reports and disseminate them to organizations and government, act as relief providers and intervene in conflicting groups, organize dialogue and facilitate communication and relationships across the lines of conflict, teach children conflict resolution through handling family conflict.

People feel empowered when they perceive that they are able to influence decisions that affect their lives. Empowered people understand power dynamics, recognize their ability to influence and control aspects of their lives and actively seek to support the empowerment of others. Zedriga (2006:53) states that empowerment involves everything from breaking the barriers of discrimination against women to actively including women to create new communities and nation. According to her, empowered women are engaged in employment, increased participation, can articulate issues, have access to resources and their decisions are respected. To Okumu-Alya (2006:105), empowerment is the nexus between development and peacebuilding.

Zedriga (2006:56) asserts that a culture of peace should consist of values, attitudes and modes of behavior based on non-violence and respect for fundamental human rights. In order to build a culture of peace it is necessary to include the full participation of and empowerment of women, men and youth, an atmosphere of understanding, tolerance and solidarity, sharing and free exchange of useful information, using non violent means to manage conflict and the replacement of violent competition with cooperation. Mazurana and Mckay (2004: 137) state that women deserve to have their human rights recognized and enforced. The global community needs to stop justifying abuse of these rights on the basis of culture, war and other aspects of life. Peace can not be achieved until both direct and indirect forms of violence are dismantled. Achieving peace requires commitment to women empowerment. In peace processes, there can be a series
of understandings that can enable peacebuilders think about the future hopefully and without the threat of conflict; women can help create these situations.

Zedriga (2006:59) states that violence normally affects all gender and members of a community. Nevertheless, the most affected group more often than not is the women or children. These are often abducted, raped or defiled and turned into sex slaves, combatants, orphans and widows, denied basic and fundamental rights as a result of the violence. The war in the North has left many women and children badly maimed and suffering. Also without active involvement and full integration of women in the peacebuilding processes, sustainable peace, which is a prerequisite to economic and social development, can not be realized. Women are considered the first peacemakers in a home setting. Considering that the family is the smallest unit of a larger community, it is essential that women be equipped with peacebuilding skills.

Information from the ground tends to be haphazard and often not disaggregated for sex, leaving the international community frequently to make educated guesses about women’s capacities and needs, without the empirical research that should drive the development empirical research that should drive the development of policies and programs to resolve conflict and build peace. Over-generalized conclusions remain the norm in discussions of how women enter leadership positions in the security arena. Specifically, there has been too little comparative research on women’s peacebuilding activities in complex emergencies that cross national borders. And there have been few attempts to analyze how women are affected by the cross-border movements of militias or to assess their existing or potential contributions to cross-border and regional peacebuilding initiatives.

Efforts by women to promote peace are heard only sporadically, because, Peace activists complain that they are pigeonholed as people who are paid to provide services but not to think. Many of these women are almost entirely reliant on funding from NGOs and civil society organizations. They are expected to provide a
wide range of public services in cases where normal government functions are limited due to inefficiency and corruption but they have little capacity to influence public policy or spending (Nakaya 2004:146). Women peace activists also face many dilemmas common to peace activists of every type. If they remain in the conflict zones where their interventions are most effective and needed, they are in constant danger and cannot properly tell the outside world about the human rights violations they witness, bring justice to the violated or efficiently raise funds. If they move to larger towns, they can be subjected to surveillance, and lack of money, particularly for transport, makes it almost impossible to continue outreach work. The women who are able to enter the international arena are frustrated by inability to retain influence at home and fear being thought to have opted out. Women, also face significant challenges when they try to assume leadership positions, especially the risk of being co-opted.

Peacebuilders face entrenched, male-dominated institutions in which elites cling to power, often violently. Since peacebuilders work under difficult conditions, and the space given to their issues is small, women often organize apart from other post-conflict civil society groups. This partly explains why it often is easy for those who oppose women’s empowerment to ignore the violence against them and dismiss their contributions, while excluding them from decision-making structures that might enhance their security. Women peace activists are encumbered with vague and inappropriate programs that, they believe, are designed less to empower women than as a sop to donors, international observers and, all too frequently, local women themselves. No matter how hard women peace activists have tried to use Resolution 1325, the results are still very poor [internet four].
2.8 Peace, Recovery and Development Plan for Northern Uganda (PRDP)

The PRDP is a project by GoU that is meant to facilitate the smooth transition to peace in Northern Uganda. This document gives peacebuilding and reconciliation as priority elements alongside rebuilding and empowering communities, revitalization of the economy and consolidating state authority. As a major outcome of PRDP, peacebuilding is meant to ensure the continuous prevalence of peace in the region. This process requires increased access to information by the population, enhancing counseling services, establishment of mechanisms for intra/inter-communal and national conflict resolution, strengthening local governance and informal leadership structures and re-enforcing the socio-economic integration of ex-combatants. Consolidation of authority will ultimately lead to the cessation of hostilities, providing security, establishing the rule of law, enabling the judicial and legal services to become functional, protection of human rights and strengthening local government through rebuilding state institutions in the region. Under rebuilding and empowering the community, PRDP seeks to contribute to community recovery and promote an improvement in the condition and quality of life of displaced persons in camps, completing the return and reintegration of displaced populations, initiating rehabilitation and development activities among the resident communities and ensuring protection of the vulnerable. Revitalization of the economy seeks to re-activate all the productive sectors within the region, with particular focus on production and marketing, service and industry. This requires major rehabilitation of critical infrastructure. Revitalization of the economy has consequences on the environment so mechanisms are needed for sound management of resources.

The primary aim of peacebuilding and reconciliation is to address the social challenges in Northern Uganda that have arisen as a result of fractured relationships in order to revive the reconciliation process. This requires putting in place mechanisms for rehabilitating the victims of war and facilitating their re-integration into the community while strengthening the local conflict resolution
mechanisms and the relationship between civilians and the government. The priority actions are increasing access to information, expanding access to trauma counseling services and re-enforcing mechanisms for local intra/inter communal conflict resolution. Two programs; Information Education and Communication (IEC) and counseling services program, and, Amnesty, Demobilization and re-integration of ex-combatants program, are slated to be implemented to fulfill the peacebuilding objective.

Given the war and the nature of the conflict with LRA, a lot needs to be done to enhance reconciliation and re-integration. Particular focus will be on building informal leadership amongst men and women to engage with local authorities and civilians in the reconciliation process. In turn, counseling services will need to be expanded and strengthened to address the needs of those affected by the war. The GoU recognizes that peacebuilding is a critical element of stabilization and forms the basis for long term development. It will therefore be facilitated by these objectives:

1. To increase access to information by the population on available opportunities for increasing welfare, income and land rights.

2. To enhance the provision of psycho-social trauma and other counseling services to traumatized people and others who need it.

3. To put in place mechanisms for conflict management to prevent re-emergence of local conflict.

4. To support re-integration of ex-combatants

5. To ensure that formal and non-formal accountability and justice mechanisms are in place.

The PRDP is in charge of re-integration of former combatants. Many of these were taken against their will and engaged in activities like rape, mutilation, and murdering their own relatives. Many were left traumatized, disabled, and with limited chances of returning to school for those of school going age. There is
therefore need to promote good will and reconciliation to facilitate the return of ex combatants into civilian life. The government seeks to do this by providing resettlement packages to the ex combatants, facilitating unification with their families and facilitating re-unification with their families and the community.

The PRDP is seen as hope for war ravaged Northern Uganda but does not take the women into consideration. No gender specific programs have been designed in peacebuilding which implies that the efforts of women to rebuild their lives and the community in which they live still go unacknowledged.

2.9 Conclusion

The literature reviewed in this chapter gives insights on the war in Northern Uganda, conflict theory and peacebuilding. These are meant to create a framework in which to put the role of women in all this. It also points out Resolution1325 of the U.N charter that acknowledges the contribution of women to peace processes all over the world. Also included in this chapter is the current stand on the peace process from which a lot of tension stems and an overview of the government plan for post conflict reconstruction. The next chapter is a discussion the methodology employed by the researcher.
Chapter three

3. Research Design and Methodology

3.1 Introduction
In the previous chapter, the researcher discussed the issues involved in peacebuilding and how women are affected. A review of the available literature helped to give the researcher the guide to do the required field study. This chapter gives a detailed account of the method and techniques used in undertaking the study.

3.2 Research Design and Methodology
Hart (1998:28) defines methodology as a system of methods and rules that facilitates the collection and analysis of data. To him, it provides the starting point for choosing an approach made of ideas, theories, definitions and concepts of the topic; therefore the basis of a critical activity consisting of making choices about the nature and character of the social world.

Mouton (1996:107) defines research design as a set of guidelines and instructions to be followed in addressing the research problem. To him, the main function is to enable the researcher to anticipate what the appropriate research decisions should be so as to maximize the validity of the eventual results. Babbie and Mouton (2006:75) state that the research design focuses on the end product, go on to give the point of departure as being the research problem and state its focus as the logic of research. The research design performs the functions of designing the strategy to find out something and, therefore, there is need to specify what needs to be found out and determine the best way to go about it(Babbie & Mouton 2006:72).
3.2 Methodological Paradigm

Methodological paradigm refers to a combination of a collection of research methods and techniques and assumptions and values regarding their use under specific circumstances. It involves the actual methods and techniques and the underlying philosophy regarding their use (Mouton 1996:37).

Qualitative Research Paradigm

Citing Denzin and Lincoln (1994), Creswell (1998:15) defines research as a multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research is charged with the task of capturing what people say and do as a product of how they interpret the complexity of their world. The life world of the participants constitutes the investigative field of qualitative research and the much of the rationale rests on the criterion of meaning (Burns 2000:11). It involves the studied use of a collection of a variety of empirical materials that describe routine and problematic moments and meanings of individuals' lives. To him therefore, qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural way.

Qualitative research will be used because of its ability to describe and understand rather than explain human behaviour (Babbie & Mouton 200:270). This research design will be employed to find out rich and valuable information pertaining to peacebuilding in Northern Uganda. The qualitative nature will serve the purpose of giving the researcher chance to understand social action in terms of its specific context rather than attempting to generalise to some theoretical population (Babbie & Mouton 2001:271). Qualitative research claims to describe life-worlds from the
‘inside-out’ from the point of view of the participants and therefore contributes to better understanding of social realities, calling to attention to processes, meanings and structural features (Flick, Von Kardorff & Ernst, 2004:3). Neuman (2006:151) asserts that qualitative research emphasizes conducting detailed examination of cases that arise in the natural flow of social life. It tries to present authentic interpretations that are sensitive to specific social historical contexts.

An important angle of qualitative research that is needed in this study is the fact that it emphasises respect of human beings as people and not just study subjects (Denscombe 2003:105). This is vital since the study will undertake to understand the experiences of women in the post conflict activity of peacebuilding. This approach presents the researcher as human rather than high minded which is necessary in studying the lived experiences of people as is the case of this study.

**Exploratory research**

Neuman (2006:34) states that an exploratory study enables the researcher to become familiar with basic facts, settings and concerns. It also helps the researcher to create a general mental picture of the situation. This study took an exploratory approach in order to provide familiarity (Babbie 1989:80) with the challenges faced by women as they perform their role in peacebuilding in Northern Uganda. Exploration serves different purposes including the case of examining new interests or the study of a subject that is relatively new (Babbie & Mouton 2006:79). This research seeks to yield new insights into the ordeals women go through in their effort to contribute to peacebuilding.

Neuman (2006:34) states that to do exploratory research, the researcher is required to adopt an investigative stance, be creative and open minded. Asking creative research helps to bring the element of serendipity into the research whereby the researcher can come across those unexpected or chance factors that
have larger implications. Exploratory researchers employ qualitative methods of research.

3.3 Case Study

A case study was used in order to intensively investigate (Babbie & Mouton 2006:280) the role of the Acholi women in peacebuilding with special attention to the challenges they are faced in so doing. Using the case study method enabled the researcher to retain the holistic and meaningful characteristics of real life events, in this case, the roles and challenges of the Acholi women in peacebuilding in Northern Uganda (Matin 2004:32). The case study approach stems from its focus on just one instance of the subject that is to be studied intensely (Huysamen 2001:168), (Denscombe 2003:31). This method was chosen to seek “deep” information on the roles and challenges faced by women involved in the peacebuilding process. Also, case studies are particularly useful because, concentrating on one case rather than many points out insights that could arise out of focusing on the one that can have wider implications that may not easily be realised in dealing with a wider scope. This is done by focusing on the particular to get enlightened about the general. By focusing on the situation of Acholi women peace builders, the researcher hoped to acquire knowledge regarding the participation of women in peacebuilding.

Case studies within the qualitative methodology realm are mainly used to develop understanding replete with meaning for the subject, focusing on process rather than outcome and discovery rather than confirmation. They involve collection of extensive data and are the preferred strategy when questions of “how”, “who”, “why” or “what” are being asked (Burns 2000:460). Case studies usually involve formulation of broad conjectures at the beginning of the study and some of these conjectures perform the role of guiding principles and assist in structuring the data collection (Babbie & Mouton 2006:282). Also, with the case study approach, the unit of analysis can not be isolated and unaffected from factors in the environment in which it is embedded. This is instrumental in aiding the researcher to describe the context in detail as she attempts to understand and interpret case studies in
detail. This, in turn, helps researchers provide enough information about subjects, setting and data collection and analysis to permit the readers to make judgements about the adequacy of the method and to permit replication. Denscombe (2003:31) asserts that this study is particularly useful since the topic of investigation is already in existence and not made up for the purpose of research.

According to Denscombe (2003:38), using the case study approach helps the researcher to focus on one or a few instances and this allows the researcher to deal with subtleties and intricacies of complex situations. It helps the researcher to grapple with relationships and social processes in a holistic way rather than basing on social facts. The researcher employed the case study method because it can be a preliminary to major investigation as it may bring to light issues that deserve further investigation, it enabled the researcher to study the phenomena deeply in order to establish generalisations about the wider population (women in peacebuilding) to which this unit (Acholi women of Northern Uganda) belongs (Matin 2004:83). The case study method involves doing field work in the natural circumstances of the chosen case and therefore calls for the researcher to stay a while within the settings of respondents in the search for recurring patterns and consistent regularities (2001:168). The researcher was required to constantly reassess what was important and what was not while doing the case study by recording what seemed important. To do this, the researcher needed to exercise good judgement (Simon 1976:277).

As recommended by Burns (2000:469), the researcher was guided by a few principles. The researcher employed the use multiple sources of evidence to cross check the information collected. Evidence should be built up from multiple sources if possible and shown to be congruent to the sources, which the researcher hopes to portray in this research. Also, it is recommended to record on site data which the interviewer did by taking notes during interviews. The researcher also read through the notes after the interview to make sure nothing was left out.
Burns (2000:470) states that a researcher needs skills that include the ability to formulate relevant and precise questions that enable extraction of relevant data which the researcher did. The researcher is also required to be a good listener who is also attentive to all cues and information being given. Being able to adapt and flexibility are recommended as important traits where the researcher is able to recognise unexpected situations as new opportunities as new evidence comes to light. Also, the researcher needs to have a firm grasp on what is being studied. This enabled the researcher to recognise situations where information given was not at variance with the other sources. The researcher did an intense study of the selected research topic to acquire knowledge prior to taking on the case study. Lack of bias is also important whereby the researcher is required not to interpret information as she saw fit. To do this, the researcher had to be open to all information, including that considered contradictory.

3.3.1 Limitations of the Case Study Method
The case study method is vulnerable to criticisms related to the generalisations made from its findings. The researcher needs to be particularly careful to allay suspicions and to demonstrate the extent to which the case is similar to, or contrasts with others of its type. Also, case study methods are often perceived as producing ‘soft’ data. It is accused of lacking the degree of rigor expected for social science research and focusing on the process rather than the measurable end-products. The researcher is charged with the task of paying careful attention to detail (Denscombe 2003:39).

Case studies also consume a lot of time and may produce a lot of data which becomes difficult for the researcher to analyse and can increase the tendency to selectivity and bias. The researcher found a solution to this by choosing a manageable topic, identifying the specific interviewees and carefully reading through data as it was collected (Burns 2000:475).
Denscombe (2003:39) further states that the boundaries of the case study can prove hard to define in clear-cut and absolute fashion. This poses difficulty in terms of deciding what sources of data to incorporate in the case study and which to include. In addition, negotiating access to case study settings can be a demanding part of the research process. Access to people, documents and settings can create ethics problems which can delay the research process.

A great concern in the use of the case study method is in the role of human subjectivity when selecting evidence to support or refute or when choosing a particular explanation for the evidence found. Case study investigators might allow equivocal evidence or personal views to influence the direction of the findings either knowingly or unknowingly (Burns 2000:474).

3.4 Research Methods/Techniques

During research, qualitative methods of research will be employed in order to focus on personal experience and describe reality in verbal terms which is what the researcher seeks to accomplish in undertaking the study. Techniques of research have been described as the application of methodology (Hart 1998:28). Mouton (1996:36) defines techniques as the researcher's concrete and specific means to execute particular tasks.

The researcher will do an extensive literature review which will act as a literature control.

3.4.1 Documents available to the public
When research is undertaken from the interpretivist (qualitative) point of view, documents can help in the explanation of social meanings that underpin social action and how people interpret the social worlds in which they live, as well as give evidence of how institutions and events are constructed (McNeill & Chapman 2005:156). This will be done upon establishing that the existing documents are
indeed accurate accounts of events similar to the study. According to May (1993:133), documents inform the practical and political decisions which people make on a daily and long term basis and may even construct a particular reading of past social or political events. They help to fill in the gaps that may come about as a result of our absence at the time of certain events.

Festinger and Katz (1966:305-306) state that the use of documents is useful because the preconceptions of the investigator do not determine the nature of the data in the documents. This will enable the researcher to clearly define and become intimately familiar with the situation of the Acholi women who are involved in peacebuilding. Also, documents will give the researcher a feel for the data and procedure hunches with respect to the most fruitful way of conceptualising the problem. Research on peacebuilding in Northern Uganda has been ongoing for a while and documents pertaining to this issue are available in public libraries in different organisations like the CARE Uganda, UNICEF and the Rwot’s palace. The Rwot is the Acholi traditional leader whose palace takes an active role in peacebuilding.

3.4.2 Sampling

Sampling is the process of selecting observations (Babbie & Mouton 2006:106). Mouton (1996:21) asserts that the aim of sampling is to produce representative selections of population elements. The sampling process in qualitative studies like this one is neither statistical nor purely personal it is theoretically grounded (Silverman 2000:105). The qualitative nature of this research implies that sampling will be focused on how the sample illuminates social life and therefore the primary purpose will be to collect specific cases and actions that will clarify and deepen understanding (Neuman 2006:219). The researcher used sampling in order to find cases that will enhance learning about the challenges the Acholi women of Gulu go through in the process of peacebuilding.
This researcher employed the non-probability sampling method of purposive or judgmental sampling because the sample selection was done based on the nature of the research aims; the purpose of the study (Babbie & Mouton 2006:166). Non-probability sampling implies that the sample will be chosen due to its relevance to the research topic rather than their ‘representativeness’, which determines the way in which people to be studied are selected (Neuman 2006:220). This research was carried out to show how women participate in peacebuilding and the challenges they face. The use of purposive sampling in this research is due to the fact that the researcher knows the type of group she wants to study hence the sampling method (McNeill & Chapman, 2005:50). Purposive sampling selects cases with a specific purpose in mind (Neuman 2006:222)

Purposive sampling generally considers the most common characteristics of the type it is desired to sample, tries to figure out where these individuals can be found and tries to study them (Baker 1988:157). The researcher considered the fact that Gulu district has had the longest conflict in Uganda and set out to look for the women who are involved in reconstructing their lives through the process of peacebuilding. This area was considered to be a rich source of information because as previously mentioned armed conflict had been on going for about twenty two years before a recent truce that is seeing to the achievement of a satisfactory peace agreement. This type of sampling proved to be very advantageous since respondents willingly pointed out other women who could be of use to the research. Out of an intended sample of 15, the respondent met with 12 due to time, resources and a conference in the capital city, Kampala which many of the women were attending. The study was carried out between 6th and 17th October, 2008.

3.4.2.1 Sample Frame/Target Population
The sample frame in this research is the list from which the sample was selected (Babbie & Mouton 2006:184). A properly drawn sample provides information appropriate for describing the population of elements composing the sampling frame. This study took women involved in peacebuilding as the sample frame. The target population is the specific pool of cases that the researcher wants to study (Neuman 2006:224). The Acholi women of Uganda involved in peacebuilding was taken as the sample. These women include those at the decision making level grass root level and also, women employed by organisations involved in peacebuilding in Northern Uganda.

The information required was sought from the aforementioned women. This placed them in the role of informants. Babbie and Mouton (2006:168) describe informants as members of the group who can talk directly about the research topic per se. Also, informants are somewhat typical of the group being studied to avoid getting misleading observations and opinions.

### 3.4.3 Interviews

Burns (2000:467) states that interviews are important in case study research because this type of research is about people and their activities. These need to be reported through the eyes of interviewees who provide important insights and identify other sources of evidence.

Interviews have been defined as encounters between a researcher and a respondent in which the latter is asked a series of questions relevant to the subject of the research. The respondent's answers constitute the raw data analysed at a later point in time by the researcher (May 1993:91). Black and Champion(1976:354-356) define an interview as an act of verbal communication for the purpose of eliciting information that involves asking questions and getting verbal responses, recording of information by the researcher, a structured relationship between the researcher and respondent and the element of flexibility.
Interviews are different from ordinary conversations because the encounter has the explicit purpose of obtaining information from the research subject during a structured conversation based on a prearranged set of questions (Neuman 2006:305). The researcher needs to be careful and avoid errors because they can render the research undertaking futile.

In the process of conducting interviews the researcher has greater flexibility and personal control, and, a personal relationship between herself and the interviewee is effective in eliciting more information from the respondent (Thomas 2003:63). Booth, Colomb and Williams (1999:39) state the importance of asking questions that are worth answering and these answers should be significant in aiding the researcher to accomplish her study. They recommend considering the standard what, who, how and when questions. The researcher carried out semi-structured interviews which include a prepared guideline by the researcher that includes a set of questions to be asked. These questions helped to act as a guideline of what was asked (Palton 1990:287). May (1993:93) states that semi structured interviews enable the interviewer to seek clarification and elaboration on the answers given which provides the researcher with more ground to probe beyond just the surface answers. Using this form of interview gave the researcher chance to allow the respondents to answer on their own terms yet it still provided a great structure for comparability (May 1993:93). Galtung (1967:120) makes a distinction between closed questions and closed answers. In the former the respondent is provided with closed alternatives while in the latter the answer is not pre-conditioned. This research utilized the open question approach.

### 3.4.4 In-depth Face to Face Interviews

This study will utilise the face-to-face in-depth individual interviews. An In-depth interview was chosen because of its ability to get a better understanding of social reality through developing a model that can be found in accordance with the facts, and also testing a model to see if it is in accordance with the facts (Wengraf 2001:4). The researcher sought to do the former by asking questions and getting
information from desired respondents and the latter since a lot of literature had been reviewed prior to undertaking the interviews. In-depth interviews would help confirm truths and eliminate untruths.

Wengraf (2001:5) describes an in-depth interview as a type of conversational interview that requires adequate preparation for it to be semi-structured where as mentioned above, questions are prepared in advance and designed to sufficiently open. The researcher conducted an interview in depth because more detailed knowledge was required about how women, who together with children suffer the most in conflict, go about the process of peacebuilding. The researcher sought to acquire more information about how they contribute and the constraints they face. Also, the researcher wanted to learn about how the surface appearances relate to depth realities. The researcher wanted to establish things like whether women really make a difference in peacebuilding, whether programmes and projects that have been said to help them actually do so or if they even exist.

Face-to-face involves asking questions orally and recording respondents’ answers (Babbie & Mouton 2006:249). This interview method was used due to its ability to let the researcher observe facial expressions and gestures, evaluate the meaning or verbal replies and collect information about the respondent’s personal characteristics and surroundings all of which are important in interpreting results (Matin 2004:89).

Baker (1988:182) states that since interviews involve two people, the nature of the relationship developed between these two people developed before and during the interview will have a great affect on how successful the interview will be. Whereas the researcher acknowledged the disadvantage of this, the researcher tried to use this to full advantage. Attempts were made to establish rapport and keep the interview as amicable as possible. A lot of useful information was attained due to this.
Preparing the interview schedule was guided by a few rules. Instructions were formulated and attempts were made to follow them strictly, questions were worded for easy reading to avoid distorting the response and to keep the respondent engaged and interested (Baker 1988:182).

Baker (1988:184) recommends that interviews should try to capture the initial interest of the respondent and this requires the interview to begin with a question which tries to engage of the interviewee. Personal questions are better suited for the end.

3.4.4.1 Conducting the Interview
Burns (2000:582) asserts that the researcher’s main job is to ask questions in such a way as to obtain valid responses. This can be done by creating an atmosphere that will put the respondent at ease. The researcher went about this task by introducing herself and briefly stating the purpose of the study in a friendly but quite formal way to avoid being taken lightly as well as to establish a relationship where the respondents were comfortable divulging information. Once the interviewer had the attention of the respondent, she went about asking questions in a way that would keep the respondents interested. The researcher memorized the questions to avoid awkward breaks that arise out of looking for questions. These breaks can also give the respondents mind room to wonder. On some occasions, the interviewer was required to point the respondents in right direction or to subtly put a stop to respondents who kept saying the same things over and over and in great detail. Recording was done verbatim by using abbreviations and shortening sentences.

Questions that were asked include:

a) How is peacebuilding important to this community?

b) What successes have been encountered in the peacebuilding process?

c) What are the challenges faced in peacebuilding: both and general and due to gender?

d) How do you think they can be overcome?
Who do you think should be the main focus of peacebuilding?

How do men and women participate and benefit?

Has being a woman been helpful in any way?

Other questions asked include:

How has culture influenced the process of peacebuilding?

3.5 Reliability and Validity

Babbie and Mouton (2006:122) define validity as the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration; in conventional usage. They recommend measures namely face validity, predictive, construct and content validity in order for the research to be as valid as possible. Neuman (2006:196) states that validity means truth. Qualitative research is more interested in giving a fair, honest and balanced account of social life from the viewpoint of someone who lives it everyday. They are more interested in authenticity than in the idea of a single version of truth. In pursuit of validity, qualitative researchers are less concerned with matching an abstract construct to empirical data and more concerned with giving a candid portrayal of social life that is true to the experiences of people being studied.

Silverman (2000:176) states that qualitative researchers are faced with the problem of convincing themselves and their readers that their findings are genuinely based on critical investigation of all their data and are not based on a few well chosen examples. To avoid this problem, the researcher used triangulation whereby respondent answers were tested against the documents available for public use. Also, the researcher promised to give copies to respondents once compilation is complete for refinement in light of the subjects’ reaction.

Reliability is a matter of whether a particular technique applied repeatedly to the same subject of study would yield the same results each time (Babbie & Mouton 2006:119), (Neuman 2006:188). The researcher will ask questions the respondent
knows about and knows answers to, ask relevant and clear question (Babbie & Mouton 2006:121). In qualitative research, reliability means dependability or consistency (Neuman 2006:196).

According to Mouton (1996:157), ensuring anonymity in cases where it is requested must be regarded as a minimum measurement for both validity and reliability. Assuring the respondents that the researcher will not identify them in any way against their wishes will be employed in order to get truthful responses as mentioned earlier. The wishes of respondents who do not want to be made public will be respected by the researcher.

Burns (2000:585) states that reliability and validity of interviews are affected by the subject’s responses, involve his or her personality, and, where interviewers are concerned, the interaction of both their personalities and social attributes. Sex, attitude, race and social class are all known to influence the responses and the rapport with the interviewer.

By keeping a journal for the duration of the research and employing triangulation, the researcher sought to achieve both reliability of the study. Triangulation refers to the use of a variety of methods and techniques of data collection in a single study. The researcher used triangulation in a bid to balance out shortcomings as a result of using single methods of data collection (Mouton 1996:156). Fredericks and Miller (1994:27-28) state that triangulation strengthens the validity and reliability of qualitative data and provides the rationale for increasing the plausibility of such findings.

3.6 Ethical considerations

May (1993:41) states the word ethics often suggests a set of standards by which a particular group or community decides to regulate its behaviour- to distinguish what is legitimate in the pursuit of their aims and what is not. He goes on to make a distinction with social research whereby he defines ethical decisions as those which arise when researchers try to decide between one course of action and
another not in terms of expediency or efficiency but by reference to standards of what is morally right or wrong.

Babbie and Mouton (2006:520) state that while doing research, the researcher needs to be aware of what is considered acceptable and what is not. Many times, carrying out social research presents an intrusion on the lives of the people from whom information is required. Activities in this case range from taking up the time and energy of the person, disruption of the person’s regular activities to revealing personal information (Babbie & Mouton 2006:521). Taking this into consideration, the researcher will seek permission to carry out the study, and using consent forms provided by the ethics committee of Nelson Mandela Metropolitan University will act as proof of consent. This will help to ensure participation is voluntary. Anonymity as required was maintained to ensure that no harm of any form would be inflicted on the participants (Babbie & Mouton 2006:521-3).

Neuman (2006:131) states that ethical research does not inflict harm of any sort, be it physical, psychological abuse or even legal jeopardy. Booth et al (1999:258) assert that taking these principles into account benefits not only the participants and the researcher but also those who get to read the research work. It helps to establish credibility. Also Neuman (2006:129) maintains that ethical conduct depends on the researcher. The researcher has a moral and professional obligation to be ethical even when research subjects are unaware or unconcerned about ethics. The researcher will therefore not take advantage of subjects’ ignorance about ethics to harm them in any way.

Neuman (2000:130) states that ethics begins and ends with the researcher. The researcher’s personal moral code is the best defence against unethical behaviour. Before, during and after collecting data a researcher has opportunities to and should reflect on research actions and consult his or her conscience. Ethical research greatly depends on the researcher’s integrity and values.

**3.6.1 Informed Consent**

Participants in research are required to understand the nature and purpose of the research and must consent to participate without coercion (Burns 2000:18).
Participants show their willingness to participate after the researcher has explained to them what the research is about and what they will be getting into (Neuman 2006:135). The researcher asked respondents to kindly sign a consent form to prevent accusations of forceful collection of information. The form describes the risks, purpose, procedures, benefits if any and the right to withdraw. Respondents were given the right to stop the study if they felt an infringement on their privacy or could not continue with the study for one reason or the other.

3.6.2 Privacy, Anonymity and Confidentiality
Research invades a person’s privacy when they probe into their beliefs, background and behaviour in a way that reveals intimate private details (Burns 2000:20). In order to protect a participant’s privacy, researchers are required to maintain the principles of anonymity and confidentiality. Anonymity means that participants remain nameless. Confidentiality requires the researcher to withhold information collected from the public (Neuman 2006:21). In this study the researcher was requested to maintain anonymity because although the information being collected was not private, it involved open criticism of government policies, donors on whom they might be dependent and different leaders. The researcher assured the interviewees that no names, policies and projects will be mentioned.

3.6.3 Publication of Findings
Researchers are required to be open with their results allowing vetting of research of implications. Researchers should announce their findings and implications with great qualification and caution. This is because it is difficult to prevent unqualified persons from using research findings for their own discriminatory and abusive ends. Risk of this is minimal as the research was carried out for academic purposes. The participants consented to the publication of findings given the academic nature of the research. They were also assured that they could withdraw from the study whenever they wanted. The researcher provided the participant with
information of how she could be consulted in case they experience a change of mind.

3.6.4 Deception

Deception in research is used only if knowledge of the purpose of the investigation might contaminate results, and, if subjects who are unaware of the real purpose of research will behave more naturally (Burns 2000:19). Neuman (2000:135) states that deception can come in handy if accessing a site for the investigation could prove difficult. A researcher who uses deception should always brief participants afterwards, indicating why he/she felt the need to deceive them and show in the findings that deception was used. The researcher did not need to deceive the participants involved about the investigation due to the nature and purpose of the study. Chance for deception only presented itself when respondents asked for and expected financial aid as a result of their participation. The researcher chose not to use deception which led to some respondents’ change in mind.

3.7 Data Analysis

Qualitative researchers often utilise general ideas, themes, or concepts as tool for making generalisations (Neuman 2006:459) and therefore use different techniques to order the data (Neuman 2006:460). The researcher made use of the coding method because of its data reduction and data analytic characteristics (Neuman 2006:460). Boulton & Hammersley (2006:251) assert that the task in coding is not only found in the assignment of data to categories but also, categories have to be formed at the time.

The researcher employed coding in order to classify the answers to a question into meaningful categories so as to bring out their essential pattern. The researcher started by coding each piece of information in the data into as many categories of analysis as possible, as categories emerged or as data emerged that fitted an existing category. Coding should keep track of the comparison group from which the information is gathered. Coding was followed by classification whereby data
was arranged in categories, groups or classes in accordance with resemblance and similarity. Classification is according to common features and separation into different but related parts (Matin 2004:113). Strauss (1987:27), recommends the use of a coding paradigm which functions as a reminder to code data for relevance to whatever phenomena are referenced by a given category for conditions, interaction among actors, strategies and tactics and consequences. This was done by looking for cues like the use of the words “because”, “since”, “result of” and others. The researcher was able to do this because the interviewees were able to speak English which also eliminated the need for a translator.

Neuman (2006:461) states that in order to code data correctly, a researcher need to recognize themes in data and to do this, the researcher needs to be able to recognize patterns in the data, think in terms of concepts and system, have in-depth background knowledge and possess relevant information. Neuman gives three stages of coding which include open coding whereby the researcher examines the data to condense them into preliminary analytic categories and axial coding in which the researcher organizes the codes, links them, and discovers key analytical categories. Lastly, is selective coding whereby a researcher examines previous codes to identify and select data that will support the conceptual coding categories that were formed. The researcher followed these steps in the analysis of the data collected.

The researcher made use of collating for interview data. This was helpful in summarising, avoidance of repetition (Thody 2006:138). In this case, from each interview, the responses related to the same topic were grouped and summarised. The researcher took questions asked as the topics.

In this study, the researcher sought to understand social events and actions from the viewpoint of the subjects. Hence, she employed an interpretivist approach. (McNeil & Chapman, 2005:19).
3.8 Conclusion

The researcher discussed the methodology and techniques used to collect the required data. The methodology was discussed, the method given and the limitations pointed out. Also, the researcher discussed how the sample was attained and what techniques were used to get information. The researcher discussed the interview method employed and how documents available were consulted to authenticate information acquired. The researcher also explained the data analysis method that was employed.

Chapter four

4.1 Introduction

In the previous chapter, the researcher gave a detailed discussion of the methodology used. The researcher used triangulation whereby interviews were used and documents for public use consulted to collect and cross check data. Neuman (2006:463) describes steps of the data coding method which guided the
researcher’s analysis. The literature review frames the boundaries of the researcher’s collected data

The findings of the researcher are meant to be a reflection on the aim of the study which as earlier mention is to explore the role of women in the peacebuilding process in Northern Uganda. The study sought to find out the hindrances of the Acholi women in peacebuilding and how they participate in efforts to rebuild their lives and societies in this time of peace.

4.2 Explanation of Themes and Sub-themes

McKay and Mazurana (2001:342) assert that feminist analysis of peacebuilding identifies women’s specific concerns about peacebuilding and approaches peacebuilding from a woman’s perspective. At the heart of this study is the subjective view of women in Northern Uganda on peacebuilding. The researcher discusses the findings according to the information collected from the interview process and the documents consulted. A selection of thirteen women interviewed was made from the Rwot’s palace, Care Uganda, Parliament, Gulu Women’s Empowerment Network and women involved in small scale business. The women were selected due to their various roles in peacebuilding that range from being involved in decision and policy making, their involvement in mobilizing women to participate in peacebuilding and their involvement with other women at the community level.

Upon attaining permission to do research on women in Gulu, the researcher was given the names of notable women in peacebuilding and organizations actively involved in helping women with their struggle in the post-conflict era of Northern Uganda. The researcher learnt though that some people are skeptic about the current peaceful situation, hence there is no rush for permanence of any sort.

On arrival in the district of Gulu, the researcher made the necessary appointments. Many times appointments had to be rescheduled due to other obligations which were mainly family related, like attending to sick children. Some interviews were cancelled mysteriously without reason and the researcher was later informed that
many women’s husbands did not appreciate them talking to strangers and would therefore forbid them from doing the interview. Nevertheless, the researcher was able to get an adequate number of women to do the interviews. The researcher visited the Gulu NGO forum to get the physical addresses of these organizations. The data collected was organized into themes and sub-themes as it was recounted for the researcher. Table 1 indicates the themes, sub-themes and the information acquired.

TABLE 1: Themes, sub-themes and information acquired

<table>
<thead>
<tr>
<th>Theme</th>
<th>Sub-theme</th>
<th>Information acquired</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Importance of peacebuilding</td>
<td>Reconciliation</td>
<td>• Reunion with relatives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Rebels owning up to wrongs of the past</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Notion of forgiveness</td>
</tr>
<tr>
<td></td>
<td>Need for demilitarization</td>
<td>• Entrenched war attitudes to be curbed especially among the youth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Return to civilian way of life</td>
</tr>
<tr>
<td></td>
<td>Development</td>
<td>• Resuming economic activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Peace as an essential for sustainable development</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Movement of goods and</td>
</tr>
</tbody>
</table>
| Addressing root causes | - Avoid relapse into war  
- Government involvement to show concern for the Acholi sub-region.  
- Change the attitude of marginalization in the North |
| Others | - Universal need for peace  
- Conflict is a constant and therefore needs measures to curb it before it gets to the violent stage  
- Restoration of hope |
<table>
<thead>
<tr>
<th>2. Successes encountered</th>
<th>Silencing the gun</th>
<th>Hostilities between the fighting factions have ceased</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>▪ The area is experiencing peace for the first time in many years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>▪ People are aware that war is not the only solution</td>
</tr>
<tr>
<td>No abductions</td>
<td></td>
<td>Formerly, large numbers of people were forced into captivity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>▪ Children of the community were forced to commit atrocities that left them scarred</td>
</tr>
<tr>
<td></td>
<td></td>
<td>▪ Women are relieved that they do not have to lose sons, husbands and daughters.</td>
</tr>
</tbody>
</table>
| Return of people to their homes | • People are finally moving back home  
• Restoration of male pride as the head of the household  
• Burden of taking care of the family reduced from women |
| Reduced number of soldiers | • No more living in everyday fear  
• Less moral degeneration |
| Development of infrastructure and services | • Formed education utilizing the government policy of Universal Primary Education  
• Informal education including skills training |
| a) Education | • Medical attention for girls  
• Antenatal health facilities  
• Healthcare for |
<table>
<thead>
<tr>
<th>Establishment of functional government offices</th>
<th>HIV/AIDS patients- availability of ARVs</th>
</tr>
</thead>
<tbody>
<tr>
<td>c) Employment</td>
<td>People can earn a living</td>
</tr>
<tr>
<td></td>
<td>Employed by existing NGOs and other organizations</td>
</tr>
<tr>
<td>d) Banking facilities</td>
<td>People are able to save</td>
</tr>
<tr>
<td></td>
<td>Advice on projects to be undertaken is given</td>
</tr>
<tr>
<td>e) Roads</td>
<td>Loans at low interest rates can be accessed</td>
</tr>
<tr>
<td></td>
<td>The area is connected to other areas</td>
</tr>
<tr>
<td></td>
<td>Easy mobility</td>
</tr>
<tr>
<td></td>
<td>Active police offices</td>
</tr>
<tr>
<td></td>
<td>District headquarters</td>
</tr>
</tbody>
</table>
| Peaceful means of conflict resolution | - Training women in the necessary skills  
- Women further employ skill in their local settings  
- People are afraid to return to war |
| --- | --- |
| 3. challenges faced | - No success as yet in getting the agreement signed  
- Tension is still rife  
- Theirs is little effort to return to permanence  
- Wrangles characterize the talks due to private interests |
| The issue of re-integration and reconciliation | - Disgruntlement on the package given to returning rebels  
- Sequencing justice and  
- the question of punishment |
| Poverty                       | • Destruction of livelihoods  
|                              | • High levels of illiteracy   
|                              | • The burden of looking after many orphans on women |
| HIV/AIDS                     | • High death rate            
|                              | • Even more left behind      
|                              | • High divorce rates         
<p>|                              | • People can not fend for themselves due to constant illness |
|                              | • Women killed by husbands in some cases |
| Land wrangles                | • People were replaced on their land upon fleeing |
|                              | • Illegitimate selling of land |
|                              | • Women denied access to husbands’ land |
| Limited funds                | • Inadequate shelter for returnees |
|                              | • Poor medical care          |
|                              | • Substandard                |</p>
<table>
<thead>
<tr>
<th>Education</th>
<th>Policies on Northern</th>
<th>Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>▪ Hinders mobilization</td>
<td>a) International policies</td>
<td>▪ Women are forbidden to own property</td>
</tr>
<tr>
<td>▪ Limited information and information centers</td>
<td>-Impose ideas</td>
<td>▪ Women are not allowed to speak out</td>
</tr>
<tr>
<td></td>
<td>-Intensify violence due to</td>
<td>▪ Gender based violence</td>
</tr>
<tr>
<td></td>
<td>scuffle for aid</td>
<td>▪ Women take the blame for the things that go</td>
</tr>
<tr>
<td></td>
<td>-Involvement of ICC is</td>
<td></td>
</tr>
<tr>
<td></td>
<td>believed to be stalling the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>peace process</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Government policies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Corruption</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Poor planning</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-PRDP not gender sensitive</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Projects are just a front</td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>
wrong, even the wrongs committed to them
  - Their contribution is not considered important
  - Women’s place is considered to be in the home
  - Hindrance of peacebuilding by traditional beliefs.

4. How different groups are targeted by peacebuilding

<table>
<thead>
<tr>
<th></th>
<th>a) Women</th>
<th>b) Men</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Generally considered the main target</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Most affected by war</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Women are the most willing participants in initiatives-cooperate easily</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Need to give women a voice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Should not be left out</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- They are perpetuators of the war</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- They are the most beneficial in cases of compensation- they own the property</td>
<td></td>
</tr>
</tbody>
</table>
Using verbatim quotes from the interviewees, the researcher explained the themes and sub-themes as obtained in the data collected from the field as well as from available documents.

### 4.2.1 The importance of peacebuilding

To all the women, peacebuilding is of extreme importance. As some of the women said;

“I consider peacebuilding to be very important…it is the only way to know that we are moving from our turbulent past towards a peaceful future…”

“Peacebuilding is important because we also want to live a normal life like the others in the country…we are tired of the fighting.”

According to Mckay and Mazurana (2001:349) this strong attachment to the need for peacebuilding may be informed by views of natural peacefulness, religious beliefs, a mother’s sense of responsibility to protect her family or the belief among many women that militarism is connected with violence.

Christie (2001:277) states that peacebuilding matters because those with few resources have severe restrictions in everyday choices about health, education, childcare and other matters that affect their wellbeing. Peacebuilding is important
because it addresses these inequalities and promotes human potentials for all members of a society.

Peacebuilding also deals with power differentials. Other approaches like peacekeeping and peacemaking are reactive. Peacekeeping can lead to incarceration of individuals who commit criminal offences whereby they may be removed forcefully from society and macro-level structural changes ignored. Neglect of structural roots of violence can lead to acceptance of a “law and order society” (Christie 2001:278).

Individuals and groups gain control over their destiny through empowerment (Christie 2001:279). Empowerment and emancipation of the powerless is an important goal for peacebuilding. Also, satisfaction of basic human needs is central to peacebuilding endeavors. Peacebuilding helps with the transformation of societal structures towards a configuration in which all groups have more equitable control of politico-economic resources required to satisfy their basic needs. Empowerment gives people control over their environment and they are able to satisfy basic material needs through adequate housing, healthcare, education and employment.

4.2.1.1 Reconciliation

Reconciliation is a process of restoration of fractured relationships. It calls for moving from strife to a more positive relationship. Reconciliation involves bringing people who have had a history of conflict into a harmonious relationship and developing the capacity of warring parties to live with one another. Reconciliation generally begins when a relationship of conflict between groups shifts to a new stage of lessened conflict, through an agreement of some kind (de la Rey 2001:259).

Reconciliation is a major reason why women think peacebuilding is of utmost importance. The women are advocating for peacebuilding in order to be reunited with relatives who took to the bush to become rebels or even those who were forcefully abducted. Now that the government and the rebels have ceased fighting
pending the signing of a comprehensive agreement, the women are pushing for reconciliation. Many of the women’s sons, brothers and husbands joined the rebels and reconciliation is seen as the best way to be reunited. Reconciliation though involves aspects like owning up to wrongs, accepting the given punishment and feelings of sincere forgiveness. Many rebels do not want to risk returning because they do not know what their fate will be especially in the communities. Also, matters are worsened because these women also have relatives in the Uganda Peoples’ Defense Forces, the national army, and are quite weary about how the two sides will treat each other. To the women though, reconciliation will make moving on from war a reality. Some women were noted saying;

“We want our brothers, husbands and other relatives to come back home…we should all be able to live together.”

“People have to forgive each other if we are to move on from the violent past…they have to learn to live together for the good of society.”

4.2.1.2 Addressing the root conflict of the war

Many of the problems in Gulu district are due to the war. Women look at peacebuilding as a way in which the root causes of this war will be addressed and a relapse into war avoided. According to one of the interviewees, the root causes are attached to aspects of life to which people attach great sentimental value; culture and spirituality. These instill fear of disobedience in the people and make it hard for them to remove themselves from the war. One of the women interviewed had this to say;

“People were convinced to join Lord’s Resistance Army because they believed they were doing God’s work… if someone tried to say otherwise, they were seen as going against God.”
Also peacebuilding is particularly important to the people of the Gulu district because war, even when it was not in their region has had too many effects on them. One of the women informed me that even the guerilla war that saw to the coming to power of now President Museveni in 1986 led to numerous deaths of Acholi people. Many of them were killed on the route to Gulu district in the district of Luweero where most of the fighting was concentrated.

Fighting in the Acholi region has always seemed the answer to their problems even from the time of Alice Lakwena as mentioned earlier. Many women say peacebuilding is important because it is a way in which concerned parties can show support to the Acholi sub-region. Peacebuilding is important to show them that they are not marginalized after all. Continuing of war is an indicator that the government does not value the human life in this region enough to pursue peaceful means.

“…If people help us now to organize our lives and move towards peace, it will show us that our region is also important…we need help to rebuild our community.”

The talks also give people hope that through dialogue, issues will be put on the table and dealt with. Many women are of the view that unless GoU and the LRA rebels discuss and air grievances openly, no lasting solution will be got.

4.2.1.3 Strong need for Demilitarization

A large number of the women interviewed agree that there is an urgent need to demilitarize the community. This is because attitudes of war and violence dominate the society especially among the youth. People need to move from war mentalities to civilian attitudes. An example was given of many male youth in the district who
think it is impressive to wear army clothes. It is actually considered quite macho and fashionable. Another example was given whereby, the local weekend entertainment, be it in the form of songs or plays, usually depicts an army figure terrorizing an area and being king of his domain. In some interviews, women shared their fears about the impacts of these attitudes on the lives of the children such as their performance in school and their attitude towards other people.

“...These youth do not listen to their mothers especially those without fathers. They can not even help around the home. They just want to become soldiers and fight.”

Peacebuilding endeavors have helped to give these youth some promise of hope and it has helped them realize that there is life outside war. Attempts have been made by some women groups to get these people to trade in their army clothes and get plain clothes. These groups are mainly made up of mothers, widows, former abductees and other women in the community and they use their experiences of war to reach out to these youth. This move symbolizes a move in mentality towards a more civilian way of thinking. Many women insist though that a lot more needs to be done to completely change the attitudes of these youth.

4.2.1.4 Disarmament

“...many returnees do not hand in guns at reception centers, where are these guns?” one of the women asks.

Reception centers are places where former combatants who want to return home are received and prepared for entrance into the community. These include organizations like Gulu Support the Children Organization (GUSCO) which was started by a group of women in 1994 to help Formerly Abducted Children re-enter the community, Empowering Hands, an organization started by formerly abducted women to help children and women and Concerned Parents Association (CPA)
which was formed by women for parents in Gulu to help returning children. These organizations are community based organizations that are mainly donor funded. It has been noted with concern that many people who return do not surrender their guns. A rough estimate of seventy percent was given by one of the interviewees as the number of returnee combatants who do not surrender guns. To the women this could only have two explanations. One is that the guns are left behind with the rebels, which implies that the rebels are still heavily armed or the returnees want to keep the guns for themselves. The women fear that with the case of the latter, the returnees will use these guns to cause havoc in the district. Peacebuilding endeavors both by government and the organizations involved have done a lot to see to the reduction of arms in Gulu district but there is still fear of the guns that are not turned in. A list of organizations involved in peace building in Gulu District has been attached as Appendix five.

4.2.1.5 Development

Peace is a well known prerequisite for development. Economic activities and infrastructural development can not take place during violent conflict. The importance of peacebuilding can be seen in their urgent need for development within their region. The war has caused the Gulu district to remain underdeveloped for such a long time and with the peace initiatives, signs have of development have started cropping up. Traders can travel freely to purchase goods, people now have hope that their assets will not be destroyed and several small scale business ventures have been undertaken. The freedom of movement is not only about the traders but the population as a whole. It has also allowed an influx on expatriates, easy operation of NGOs and also exposed the area to research. An interviewee had this to say;

“…..by the time you yourself or even your parents can let you travel to this district, it means peacebuilding is of great importance and hopefully others will come…”
In the late 2005 and early 2006 roadblocks and punishments were the norm. Introduced as early as 1992, these roadblocks saw to the capturing of people especially men tortured and at times killed after being accused of collaborating with the rebels by the National Resistance Army (NRA), the National Army then (COPE working paper, 2000). The Government of Uganda set up these roadblocks as a way of monitoring the movements in and out of sub-counties and counties in the area. Due to insecurity, movement was restricted and limited to day time. People’s activities were thoroughly disrupted by the presence of soldiers everywhere and those working in different sub-counties faced the danger of being locked in another county incase dusk found them away from home. Many times, the very soldiers who were meant to protect the people were the problem; they harassed the women, forced them into sex and even robbed them of property and money meant to care for whole families. Some interviewees said it even felt like they were in captivity since they could hardly move around and even when they did, it was done with fear for their safety.

Also, the women maintain that war is a sign of disagreement and hatred. On the other hand, peace is a manifestation of love and respect which, according to them, every community needs in order to prosper. One of the women had this to say;

“If people can not love each other, at least they should respect one another so that we can work together for the development of our community.”

Peacebuilding is important due to its role of bringing the warring parties together.

4.2.1.6 Other explanations for the importance of peacebuilding

Other reasons given include the fact that all people need peace and the women of Gulu feel that they should not be an exception. To them peace is important for the existence of human beings, least of all, for them to be able to acquire the basic needs for survival. One woman pointed out that although conflict is a constant in
society, it should not get to the violent extent and if it does, just like in Gulu, peacebuilding is seen as the only source of hope. Also, the people of Gulu have attached so much hope to the respite existing in the North right now. The peacebuilding endeavors undertaken by different organizations and the government have encouraged the people to believe in the notion of lasting peace. People in the community have been encouraged to work towards rebuilding their lives. Permanent peace is now being advocated in order to give people the idea of permanence.

4.2.2 Successes of Peacebuilding Encountered so far.

Montiel (2001:285) asserts that building peace entails changing structures of violence to structures of peace. Peacebuilding is a means with peace as an end. Peacebuilding is characterized by disequilibrium and strain, as collectives disengage from a structurally violent system.

4.2.2.1 Silencing the Gun

There has been a period of peace since the 2005 whereby the LRA rebels started by reducing their attacks and they have since stopped terrorizing the locals. This has come about as a result of the Juba Peace Talks. The people of Gulu hope that a permanent peace deal will be made and fear of war will become a thing of the past.

According to some women, in addition to the peace talks, local leaders played an important role in appealing to the warring parties to cease hostilities. The religious leaders, traditional and also local government leaders in the area have all played an important role. These leaders constantly appealed to both the government and the rebels to find a peaceful solution to their differences. Through diligence and mobilization, the voices of these people were heard. The religious leaders from all sects united to form the Acholi Religious Leaders’ Peace Initiatives (ARLPI)
through which they collectively appeal for the atrocities against humanity committed in the war, to stop.

“...local leaders in the area like religious and traditional leaders have helped us so much...they appealed to the rebels constantly to stop fighting…”

The traditional leaders, through the Rwot’s palace were also very active in silencing the gun. Rwot is the title given to the Acholi traditional leader. Appeals have been made, programs broadcast in an attempt to ensure that the combatants put their guns down.

4.2.2.2 No more Abduction

In the past 22 years, countless people including men, women and children have been taken captive by the rebels. Many of the girls were forced into marriage to the rebels. Some girls were used as incentives to the soldiers; they are promised girls as rewards for participating in killings. Other girls are also made do to the work around the rebel camps and made to carry heavy loads on treks. The boys and men were forced to kill relatives to show allegiance or get killed. Thousands of people were kidnapped during the fighting. Attention to the abductions was brought on by the LRA’s abduction of one hundred and thirty nine girls and a nun from St Mary’s College and boarding secondary school, Aboke found in Apac, a district neighboring Gulu on October 10th 1996. Also, another thirty six boys were taken from Sir Samuel Baker Secondary School

Many women are grateful and relieved that they do not have to lose brothers, daughters, sons and other relatives. Abductions were mainly robbing the area of young able bodied people causing it to lag even further behind. In addition, the rebels were robbing children of a proper childhood, taking them from their parents, school and exposing them to the harsh conditions. Fear of abduction caused a situation where thousands of children would trek to the city centre where there
were very slim chances of abduction. The rebels did not attack the city centre due to the existence of tight security with camps of soldiers located therein. The children would trek to town at dusk and head back home at dawn. It was considered the only way to keep them from being abducted.

“Our children can even go to school without fearing being taken by the rebels…we do not have to be worried all the time.”

4.2.2.3 Return of People

In Gulu district, people have started shifting back to their homes. Hundreds of thousands of people had been forced to live in Internally Displaced Peoples’ Camps and many still haven’t returned to their homes. The conditions in these camps are terrible; IDP camps are characterized by poor sanitation with no running water, no toilets and no food. People live in tents and with no opportunities to earn a living. They are also marred with a breakdown of law and order since there are no law enforcement officers. Many men sunk into despair, took to drinking and left the burden of fending for the families to women. There was a feeling of uselessness amongst many men because they could not provide for their families. They did not own land and relied mainly on aid. More to this, many found themselves idle and with a lot of time to spare so they took to drinking heavily.

According to some interviewees, many women in the camps were forced into prostitution in exchange for things like soap, food and clothing.

Peacebuilding activities involve appealing to people to return home and make a life for themselves or try to rebuild their lives as best as they can. Some people have already started the process, building semi-permanent structures using mad for their homes. To many of them, this symbolizes new beginnings and this has given many men their pride back as the head of household and providers. The researcher was able to see some of these houses. As one woman noted;

“….men have their pride back now that they have gone back to their homes, Living in camps was like a disempowerment to them”
This has gone a long way in reducing the burden borne by the women. Many women do not have to tend to their families without the help of the men.

More to this, President Yoweri Museveni’s promise of amnesty through the Amnesty Act of 2000 also encouraged many rebels to return home. Returning child soldiers are given special care in order to make their return to normal life as easy as possible. These returned child soldiers who are now known as Formerly Abducted Children (Formerly Abducted Children), enter the community through reception centers like Gulu Save the Children, Concerned Parents’ Association and World Vision. Traditional leaders have also been helpful in trying to make the children’s return home successful. The tradition of stepping on an egg which symbolizes doing away with evil and starting anew in Acholi tradition is employed as a traditional mechanism to indicate that the FAC are ready for a new beginning. It is also hoped that with this ritual, children will be reunited with their families and not shunned.

**4.2.2.4 Reduced Number of Soldiers**

Many women expressed relief that the number of soldiers in the area had reduced greatly. According to them, these soldiers are one of the reasons why HIV/AIDS is rampant in the area. These soldiers are said to entice girls with little money into sexual relations. Some of these girls consider it their only source of income as they may be orphans who also have siblings to look after. These same soldiers have multiple partners because they are constantly on the move and this hastens the spread of AIDS.

Also, these same soldiers keep the mentality of war alive. Erasing the idea of war from the minds of the people was not easy when they could see the evidence of war. Many of the soldiers were even indisciplined and would not hesitate to exercise uncalled for brutality. Stories are told of mothers giving up their own daughters for food. This happened mainly due to the large numbers of granaries that were burnt by the rebels leaving people without food. These granaries acted
as storage for foods like maize, millet and others. Without this food the people risked starvation. One of the women had this to say;

“…women in the deep rural areas succumbed to offering their daughters to have sex with the soldiers for money…sometimes the soldiers would give these women some food acquired from the army bases…”

4.2.2.5 Infrastructure and Services

- Education

Many children have gone back to school and many teachers who had fled to neighboring peaceful areas have returned to the area. The district has about two hundred twenty primary schools, two hundred and seventeen of which are government, three private and eight of these, community schools. There are twenty five secondary schools; fourteen of these are government, eight private and three community schools. Many schools have shifted from temporary to permanent structures. Also, government has undertaken renovation of some schools as a result of being damaged in the fighting (UNICEF, unpublished document). The current situation of peace is being taken as a starting point to improve the education in the area. Also, many youth are being given training in different skills like carpentry and tailoring which are meant to help them make a living. Many of these children are returnees who feel they are too old to return to school. Training is being given in basic reading and writing to many of the people including women. However, the education is still very poor as there are not enough schools and skilled teachers. The National Examination results from the region are still poor and drop out rates are still high and parents do not have enough money to send children to school and buy them school requirements. Some women maintain that many of the children lack the proper role models to steer them in the right direction. There is hope among the people, though, that the peace talks will bring lasting peace which will improve the education status as time goes on. To the women, this is just the beginning.
Healthcare

Health centers and hospitals have been renovated and those that were made redundant are now functional and a number of doctors have gone back to work in Gulu district. Many had fled due to the insecurity to safe neighboring areas. Also, very few doctors were accepting assignments to the area. To the women specifically, this is of great relief. In the past, girls would be raped and there would be no medical attention. There was no antenatal care or it was done by unqualified women and, with the high rate of HIV/AIDS in the area, there is great need for health facilities. The situation was particularly terrible in the resettlement camps. Health centers are involved in the distribution of Anti Retroviral drugs to the people to living with HIV/AIDS.

A lot still needs to be done to improve the health care services but with the current improvements, the people of Gulu district finally have hope that conditions will change. To them, it can and should only get better.

Employment

The existence of many NGOs and Community Based Organizations like Gulu Support the Children Organization (GUSCO), Human Rights focus, People's Voice for Peace and other organizations has contributed to the employment of many people in the area both in skilled and semi skilled employment. Jobs like receptionists, translators for expatriates, janitors have enabled people to earn an income and provide families with basic needs like medical care, food and clothing. People have been given chance to earn livelihoods and support their families. Odd jobs like security guards, tea persons, messengers and cooks have given people chance to earn a proper living. The little money earned is used to help with reconstruction of their lives.

Banking facilities

Many women pointed out how important the coming of banks to the region is. These banks help with keeping people’s savings, provide advice on projects to be undertaken, and give loans to help people start small businesses. Many of the men
and some women have been able to purchase motorcycles, which are used as the most common means of transport in the area. The money they get is used to repay loans and provide for their families. Banks are also a large contributor to the employment sector.

- **Water and electricity**
  Many boreholes have been constructed to people have access to clean water. The fact that there are areas with running water especially in the town is also a great improvement. Many places also have electricity.

- **Roads**
  The main road connecting Gulu district and Kampala-the capital city, is under construction for the first time since the fighting began. Many people are hopeful that construction of this road will improve trade, bring in more technocrats and make life easier. The roads in the town have been fixed and movement within is easier and quicker. Many of the people are hopeful that more of the roads will be fixed.

**4.2.2.6 Government offices**

“…people now have places to report cases…”

This was a statement made by one of the women while referring to the fact that there are now functional police posts in the area. The courts are now functioning and a number of policemen have been deployed to the area. Also, the offices of the Local Council chairpersons are now accessible. The district headquarters are also functional and located within reach. The researcher was told that it was hard to understand just how relieved and grateful to have these services unless one has had to live without them.
Many women say that, although these offices are not yet fully capacitated, it is a good beginning. They at least believe that time will make things better. For now, they just have to make good use of the offices available to them.

4.2.2.7 Peaceful means of conflict resolution

Many NGOs are involved in training people in peaceful means of resolving conflicts. Organizations like Isis Women’s International Cross Cultural Exchange (Isis-WICCE) have held training sessions for women in alternative peaceful means of conflict resolution. Also, campaigns for people to settle disputes peacefully are quite common. This has helped foster peaceful relations with neighbors and it is hoped that it will prevent post conflict violence in the area. This training is targeted at mainly women who in turn go back to their home areas and handle disputes and wrangles through peaceful means. People have realized that fighting is not the only way to deal with disputes. Women have been trained in negotiation and mediation. These skills will hopefully be passed on to other people in their communities.

4.2.3 Challenges

Many challenges present hindrances to the peacebuilding process. Some challenges affect everyone while others are gender specific in that they affect the women only. In order to get a comprehensive understanding of the challenges and how they affect the peacebuilding process, the researcher inquired about both. Many women felt it was necessary to explain all the challenges, and then point out the gender specific.

4.2.3.1 No Successful Signing of the Agreement

In March 2008, through negotiations, an agreement was reached between the LRA rebels and the government that was believed to cover both parties’ interests. Unfortunately, rebel leader Joseph Kony refused to sign the agreement and
proceeded to dismiss the delegation he had sent to the talks. The knowledge that there’s still no agreement on the cessation of the conflict is keeping tension alive in the region. People are not completely sure that there will not be a return to war. Consequently, attitudes of war are still rife and the people are in no hurry to move to a civilian mentality. More to this, many displaced people have refused to shift from the camps. To them, this is where they have known peace so they feel no need to return home. These attitudes make peacebuilding more difficult.

Some women think the delay in signing the agreement is due to wrangles in the different delegations. The delegation from the Acholi sub-region is characterized by wrangles about who is closer to the rebel leaders; who knows what they want and; who, therefore, should be in charge of the talks. Other locals are accusing some people involved in the peace talks of stalling the signing to fulfill their own interests. To the women, these interests include making money and making names for themselves. One of the women interviewed said,

“…some of these men want to be known that they were part of the peace talks and that is why they continue to delay…”

4.2.3.2 The Question of Reintegration and Reconciliation

All wars are brutal and particularly so where there has been the mass killing of civilians. Developing trust and cooperation within communities of people who have been enemies is a long and difficult process. It involves balancing the competing demands for justice and accountability for perpetrators of violence with the need to reconcile differences and move forward. Timing is crucial, as too few compromises may threaten peace in the short run, similarly, too many compromises may undermine lasting peace. Reconciliation activities have included public confession, granting amnesty, community involvement to discuss appropriate punishment or acts of reconciliation, community building activities and peace education (de la Rey 2001:252). In 2000, the government granted the rebels amnesty so that they could return home. Reception centers help with reintegration of returnees and traditional
rituals of jumping an egg (*lapewa*) are meant to cleanse returnee children of any evil deeds committed. This would earn them forgiveness from the community members in which they are to settle.

According to many women, some of the locals are not impressed with the package given to former rebels upon their return. A few household utensils and a sum of about two hundred fifty thousand shillings is meant to be given to these rebels to help them start their lives. Some locals are not keen on this incentive. They view it as rewarding the rebels for the wrongs done. Many of them wonder why they are not given these things to start their lives since they also lost a lot of property and this is causing poor relations between the returnees and the people in the community.

Also, many people are divided on the issue of whether former rebels should be punished or not in a bid to bring about reconciliation. Some people advocate for punishment asserting that wrongdoing is rewarded by punishment and it is only when these returnees have been punished that they can live together in the community. Some people within the community are advocating for complete forgiveness in order to encourage the rebels to return home without fear of retribution. One of the women had this to say;

“…many people especially women including myself, want the rebels to return home. They have to be encouraged to do this by being granted forgiveness upon their return. If they think they are going to be punished they will not return and the danger of war will remain.”

Some of the interviewed women insist that it is mainly men who are advocating for punishment
4.2.3.3 Culture

The problem of culture in Africa presents a great challenge to women. As one interviewee remarked:

“…Women especially in Africa always remain behind. It is a fact that women are marginalized.”

It is a multifaceted problem and it contributes greatly to the challenges the women face in the process of peacebuilding. Culturally, women can not own property, yet they are the ones who carry the burden of looking after families left behind by soldiers and orphans. Not owning property leaves their hands tied and incapacitated to do much. Also, many women are taught to be submissive as part of culture in order to be considered as good wives. To this effect, the notion of gender violence becomes a big problem. Women can not venture into earning income; it is the male’s domain. When women displease men, they are subjected to beatings which can be very brutal. Some women do not participate in activities to better their lives due to this reason.

More so, women are not allowed to speak out, especially in public, a situation they call ‘voice poverty’. They can not even share their problems as an attempt to come up with a solution. Women also bare the burden of taking the blame for many wrongs committed to them. They are blamed for things like failed marriages, being raped and badly behaved children. Women tend to concentrate on making their private lives work so as not to be considered bad wives and/or mothers. This leaves them with no time to participate in peacebuilding activities in the public sphere. The clan, which is considered a source of support, care and protection for its members, does nothing to help the women (report on the district women forum meeting, unpublished document). One of the women stated;

“…Much as they appreciate being included in the clan meetings, when it comes to things like settling family issues, women are sidelined and with a lot of blame.”
What ever misfortune that takes place in the family, the woman is always blamed for it.

According to some women, women’s contribution is not considered important. Women have to talk a lot and for a long period of time in order for people to listen. To them, even those women at the forefront are considered just figureheads with no say. This, they believe is done to appease them. Also with the issue of culture, many beliefs have hindered activities that are aimed at peacebuilding. Last year, the peace torch that was being passed on by women in areas faced with war as an initiative to appeal for peace was considered a bad sign in Gulu district. This torch was received from Kenya where it had also been received from Congo. One of the women reported that the locals thought it would disturb the peace of the dead by dancing on their graves. It took a lot of bargaining to get it to pass through Northern Uganda on its way to Southern Sudan where it will remain till the agreement is signed. The presence of the peace torch is a reminder of how much weighs on the peace talks to the parties involved. This is just an indicator of how culture influences people’s attitudes.

4.2.3.4 Poverty

The war in Northern Uganda has left most people poor; many people rely on aid and have no source of income. The fighting saw to the destruction of people’s livelihoods leaving them destitute. Gardens in which they could grow their own food were destroyed and filled with land mines. In 1992, many landmines are said to have killed many people, maize mills stolen and people’s granaries burnt. Worth noting is that some of these atrocities were committed by the UPDF, then National Resistance Army (NRA) (COPE working paper, 2000). Many people can not even afford the most basic things like salt and, therefore, the process of rebuilding their lives is at a standstill. Men and women alike struggle to look after their families, especially in the camps, where there is hardly anything to do to earn an income. In order to rebuild their lives, the people need to earn a living.
Poverty is also made worse by high levels of illiteracy which mean that women can not get jobs to sustain their families. Many of them are reduced to begging and depending on other relatives who can hardly provide their basic needs. Also, many women are frustrated in their efforts to collect benefits from late husbands due to bureaucracy and they usually give up on ever getting them. The benefits accruing though not much would be of great help to these women.

Many women are faced with the problem of looking after many orphans as a result of the war. In addition to their own children, many women have taken on looking after their deceased relatives’ families; some women look after as many as twenty children. Providing for these children becomes almost impossible. High poverty rates have inevitably led to high rates of dependency on aid and hand outs (WES Project Quarterly report June- August 2008).

4.2.3.5 Limited funds

Related to the problem of poverty, the Northern region is afflicted with a challenge of limited funding from donors. This problem affects many aspects of life in the pursuit of lasting peace. Reception centers lack adequate funds for sheltering the returned children. It is necessary to construct separate shelters for boys and girls but the scarcity of funds leads to housing them in sometimes incomplete structures which can be hazardous to their health. Also medical care is still very poor. Medical care includes antenatal care for expectant mothers, immunization for children and Anti Retroviral Drugs for those living with HIV/AIDS. Health centers still lack adequate funding to cater for the population. Even education is still expensive regardless of government’s initiative of Universal Primary Education, where parents are not required to pay school fees for their children. Parents still have to buy scholastic materials, uniforms, provide children with transport and lunch which they find expensive. Many children drop out of school for these reasons.

Also, mobilization requires funds. Mobilization is done to rally people on different issues. Sensitization campaigns are some of the most common. These campaigns are mainly on HIV/AIDS sensitization, advocacy campaigns on reconciliation, peace education and others. Funds are required to place adverts, pay key speakers and organize logistics. Lack of funds makes it difficult to organize such
events. Also, the problem of limited funds contributes to the existence of limited information and centers of information. People need information on how to prevent HIV/AIDS or live with it. Information is also needed on such topics as the advantages of reconciliation and income generating activities. Information dissemination can be in the form of pamphlets, flyers or even radio programs. Such information is useful in helping people make their lives better. One of the women had this to say;

“…unfortunately, we do not have our own money to help us…even as a district we can not afford…”

4.2.3.6 HIV/AIDS

HIV/AIDS is a very rampant problem in the Gulu district. High HIV/AIDS rates are caused by the moral degeneration in society as a result of the war. This leaves a high number of orphans and an ever increasing death toll. Many people are rendered bed ridden by the disease or left too weak to fend for themselves. This situation is made worse by the fact that many people especially in the rural areas are not willing to acknowledge the disease, labeling it witchcraft instead. They therefore seek treatment in traditional methods instead of going to hospitals.

The problem of HIV has brought on a high number of divorce cases in the areas. Upon discovering that they are HIV positive, many women are divorced by their husbands and humiliated as an embarrassment to their parents. Some cases have been reported of husbands killing their wives who have declared their HIV status (WES Quarterly Report June-August 2008). According to some women, many men find out their status before women but keep quiet and start treatment. Eventually the wife begins falling sick and when it is discovered that she is positive, the husband resorts to killing her. One of the women said;

“…Women who have voluntarily declared their HIV status are being subjected to violence by their spouses. Coming up openly to say you are HIV positive is like
telling every one that you have the virus which to men, should not happen because that would mean exposing them. Most men do not want to know their status and for the few who might have known also take treatment secretly without informing their wives.”

4.2.3.7 Land Wrangles

“…People now know that land can be converted into money.”

This was a statement by one of the women when explaining the cause of the land wrangles. Many people are selling land which does not even belong to them in order to survive or because of greed. This presents a problem when the owner or owner’s relatives return to claim the land. At times male relatives themselves present obstacles to especially women while they try to take over deceased husband’s land. Majority of women are being denied access and control over land and this has affected their livelihood as they are trying to settle back home. When asked who is most affected by the land problem, one of the women had this to say;

“…The most affected are the widows, orphans, child mothers and the formally abducted children who have lost their parents during the insurgency and now have come back home to settle but are being denied access by uncles and other relatives.”

Many of the women interviewed hold the same view about the most affected by the problem of land wrangles.

Many people have also been living in camps for a long time. Some children were born in these camps and have had the misfortune of losing their parents. All these children know are stories told by parents and vague directions to their homes. When these people attempt to return and take over their land, they usually find other settlers, making it impossible to reclaim their land. In some cases these
wrangles have spiraled into violent situations. Hardly anyone is in possession of proper documentation of ownership of land making the problem even worse.

4.2.3.8 Policies on Northern Uganda

Dawes (2001:297) states that, “If we impose Western approaches of psychological functioning and treatment on communities that have different ideologies of selfhood and rights, we commit ideological violence”.

Mckay and Mazurana (2001:343) state that the real value of peacebuilding requires the people seek solutions in their regions and communities rather than outsiders imposing their approaches. Many policies aimed at reconstruction of Northern Uganda are not tailored to suit the needs of the people; they are not modeled to the existing situation. Many of them are dictated by the donors. Organizations that donate funds state how the funds are to be spent, sometimes overlooking the immediate needs of the population. Many women declined to name such projects although they were promised anonymity. Also although well intended, international attention is blamed for some of the problems of the area. Provision of aid caused intensifying of activities by the rebels in order to capture the aid. According to other women, the involvement of the International Criminal Court is holding back the peace process because the rebels are now reluctant to surrender now that they know they are wanted.

More to this, some of the government policies have not been met with enthusiasm. Some women cite a policy where people are meant to give up their land to grow sugarcanes as a means of earning income. This sugarcane is meant to be sold to the government at low prices. Many people are not enthused about this idea because land wrangles are already a problem. Also, the people think they will be cheated by the government. The Peace, Recovery and Development Program which is intended to rebuild the areas affected by the war is also criticized as being on paper only. Many women state that it does no cater their needs at all. They feel that it will keep them left out of the rebuilding process. The government also came up with the policy of establishing women councils. This is meant to help them be
recognized as leaders and important contributors to the process of peacebuilding. Many women reject this office as just a sham. One of the women had this to say about it.

“…introduction of women councils in the district, a government initiative to address imbalances between men and women and also act as a back up to support government programs merely exists without proper implementation. This has made the community undermine these councils because even at the sub-county, they are not being recognized, not even inviting them for important meetings and above all they do not have a desk at the sub-county.”

Also, in relation to this, is that many NGOs have offered training to the women on different things. These include skills training like pottery, wood work and others. Although this seems ideal for the women on the surface, many of them are disgruntled with the way it is done.

“…it is good that they are teaching our people skills…they just decide for us…then when people go back to their homes, these new skills are of little use…”

Many of the women welcome the training but on returning to the rural areas have little or nothing to do with their new skills. The raw materials are not readily available to them and even for those who can afford the necessary materials; market for their produce is quite low. Within short periods of time, many women abandon these ideas. Also projects have been introduced which are meant to benefit the people but end up benefiting a few people targeted or none at all.

“…The women are advocating for sustainable projects as a way of fighting poverty. Majority of the grass root women have not benefited at all from the government and other programs for example Northern Uganda Social Action Fund, NUSAF. Many projects funded under it do not actually exist.”
Stories are told of officials who write proposals themselves and give them to relatives to present. Many women blame this on corruption while others insist that is poor planning on the government’s side. Some women claim to know of NUSAF only through stories. Few grassroots women have been able to benefit from the projects that are said to target them.

4.2.4 How Different Groups in the Community are Targeted

4.2.4.1 Women

“…women from all circles have a lot to contribute towards peacebuilding and therefore should be included.”

“…Women are the ones who feel the effect of war the most…”

“…War impacts negatively mainly on women. They suffer violence due to war like rape, their children and husbands are then taken from them.”

These were some of the statements made to support their view that women should be considered the main target for the peacebuilding initiatives. To many of the women, it is easy to organize women or get them to cooperate with the efforts to reconstruct their lives. Women participate in projects with more enthusiasm than men. It is due to this that they are later used as examples for the society. Also many women are hopeful that peacebuilding endeavors will help give many women especially the ones in the rural areas a voice. It is hoped that women will be able to share their problems and solutions sought.
4.2.4.2 Men

The researcher found out that some women are of the view that men need to be included as much as women in peacebuilding campaigns. These women recommended sensitization on the evils of violence. In many cases, women are concentrated on and men forgotten about. An imbalance is then created and the community fails to seek solutions as a whole. More so, men are considered to be the perpetuators of the war. So, many women advocate that men be taught peaceful methods of resolving conflict. Leaving them out in the process of rebuilding the area would only slow the process down. They are the majority property owners and reconstruction therefore requires their cooperation. They also happen to be the ones who benefit in cases of compensation. It is important to encourage them to work towards the betterment of the community. One of the interviewees had this to ask;

“…Who owns the property? Who will be able to benefit from any sort of compensation…that is why the men should be involved.”

4.2.4.3 Youth

Many of the youth in the Acholi sub-region have known nothing but war. Even those who witnessed peace can hardly remember what it is like. War has become entrenched in their attitude towards life. They tend to approach things with hardened hearts and are generally not afraid of violence. Many of them have lost hope in making a future themselves. They have no faith in education and many of them feel too old to even go back to school. Some have even taken to being petty criminals.

The girls are finding solutions in prostitution and marriage as means of survival. There is need to restore their faith in the future and peace. Peacebuilding endeavors therefore need to consider the needs of the youth.
Many women generally share the view that peacebuilding needs to be inclusive and participatory. It should however include policies tailored to target specific sectors of the community.

4.2.4 Women’s Participation in Peacebuilding in Gulu District

4.2.4.1 Women as Providers of Basic Needs

Women in the Gulu have formed groups to be able to fend for their families. Through this the problems of poverty and dependency have been reduced since many families can now afford some basic requirements. Examples of activities undertaken by these groups include rearing chicken where eggs are sold and the proceeds shared. Some women also rear cattle, have purchased milk coolers and are supplying milk to the area. Also, some women have taken to stone quarrying and selling these stones to people in construction which is taking place on a large scale. One of the women said;

“…these activities help us and other women to have some small income…we take our children to hospitals, buy food and help to look after our families…people can not call us needy…”

“We are working hard to organize our lives…this is a good way to help our families…”

Revolving funds is another way in which the women cater for their needs. These groups contribute a certain amount of money into one pool every month and give it to one of the group members. The members take turns getting the money. These groups are well organized and they can sometimes lend to a member who encounters problems. These groups can also get loans from banks for their member.
Another group of women organized a band composed of orphans. This band is hired to play on occasions like Independence Day celebrations, mobilization campaigns and other occasions. The income collected is used to pay school fees and provide scholastic materials for the children in the band.

4.2.5.2 Women’s Innate Role

Women play a vital role in bringing up children and taking care of their families. They instill in the children discipline and are blamed when children go wrong. They cook, clean up, take care of sick children and in many cases contribute to the household income. The family is the smallest unit in society and so women feel their contribution is important.

“...even domestic work helps with peace...we work hard to bring up our children...”

As mothers, women have been influential in appealing to their sons, brothers, husbands and other relatives to leave the rebellion, surrender arms and come back home. A case in point is in 2005 when rebel leader Joseph Kony’s mother appealed to him to stop attacking his tribesmen and to cease the crimes on humanity. Some women think the cries from his mother went along way to convince the rebel leader to call off the attacks, a situation that’s still prevailing.

“...people want to ignore our role as mothers or even wives...we have played a part in convincing rebels to stop killing our people...”

Women believe this is due to the softness they bring out in people. Also, women believe that they are trustworthy, sincere and do jobs with more dedication than men. Women therefore feel they are well equipped to deal with the peace process and feel they should be included more.
4.2.5.3 Women as Advocates of Peace

Women have taken up the task of advocating for lasting peace in the area. More important though is that they are advocating for policies that include them. Such policies as those on reconstruction, re-integration and resettlement should cater for their needs as women as well as the community. Women in Gulu have organized meetings to discuss their issues with the current policies and also suggested what they want to be done. These meetings are called district women forum meetings.

According to the Report on the District Women Forum Meeting 2008, the conclusions from these meetings are forwarded to the Woman Member of Parliament for the area and other influential women who act as the women’s voice. The women also have a representative at the peace talks.

Also, as survivors, widows, leaders and former abductees mobilize other women to discuss the way forward. Village meetings table issues and attempt to find solutions. The problems they can not deal with are forwarded to the District Women Forum Meeting. With this system, the women believe they will organize themselves efficiently to deal with issues amongst them or appeal to higher powers to deal with those they can not. The Report on the District Women Forum Meeting 2008 states though that mobilization is still poor because women have many responsibilities in their households while others are forbidden to attend by husbands.

Also, women in Parliament have been able to organize themselves into Acholi Women Parliamentarians which has been at the forefront of advocating for peace and gender sensitive peacebuilding policies. The association was able alongside the Uganda Women’s Parliamentary Association to organize the peace caravan which saw to the torch passing through Gulu and other affected districts on the way to Juba, Southern Sudan. This peace torch will remain in Juba where the talks are being held, until an agreement is signed by the LRA and the Government of Uganda. Some interviewees had this to say;
“...many people are opposed to women’s involvement in the peace process. Many men were against the female Hon. Member of Parliament when she participated in the peace process...getting even one woman on the negotiation table was a struggle...our organizations gave us the power to bargain. Due to this Christine Apwor was appointed to participate in the talks...”

“...despite the constitution of Uganda talking of inclusion of women, women are not considered in the peace process. It was claimed that the officials to participate were chosen according to offices held, like in the Ministry of Internal Affairs or the Consulate in Juba. These positions were already held by men...the organizations we have formed have made it hard to continue ignoring us...”

4.3 Conclusion

In this chapter, the researcher discussed the findings from the field study. The research was done based on the aim of the study which guided the researcher’s report. The researcher discusses the main recurring themes which are; the importance of peacebuilding, successes encountered so far, challenges faced and how different groups in the community are targeted. In the next chapter, the researcher will discuss the limitations of the study, some solutions desired by the women of Gulu district and the researcher’s own recommendations to NGOs and Governments on women’s participation in peacebuilding.
Chapter five

5.1 Introduction

In the previous chapter the researcher discussed the findings in great detail. The researcher identified themes and sub-themes based on the data collected from the field study. In this chapter, the researcher discusses the summary of the findings (as discussed in chapter four), the limitations of the study, recommendation obtained from the participants as well as the researcher's own on how the challenges can be reduced.

5.2 Summary of findings

The Acholi women of Gulu district have been active in peacebuilding in an effort to rebuild their lives after more than two decades of war, but, like other women elsewhere in the world, they continue to be marginalized, left out and even segregated against. These circumstances interfere with their attempts to participate in peacebuilding. The main themes identified according to the researcher’s study are summarized as follows;

- The importance of peacebuilding to the women of Gulu as told by the women interviewed. Peacebuilding is considered to be of great importance
by all the women. With it comes reconciliation, demilitarization, development of the area, addressing root causes of conflict, the universal need for peace and the restoration of hope.

- Also, the successes that have so far been witnessed as a result of ongoing peacebuilding endeavors were related to the researcher. These include silencing the gun, ceasing of abductions, return of people to their homes, improvement of infrastructure and services, functional government offices and peaceful means of conflict resolution.

- Third, the challenges faced were also identified. The women identified a number of challenges which include failure to reach a successful and lasting agreement by the warring factions, re-integration and reconciliation, poverty, HIV/AIDS, land wrangles, limited funding, lack of or little sustainable support, unsuitable policies for the region and culture.

- The different groups and how they are targeted by peacebuilding were identified as the fourth theme. To some women, women, men and the youth were all worthy targets of peacebuilding. Some insist that emphasis should be put on youth and women. Despite the different opinions though, all three groups were thought to be important to the peacebuilding process.

5.3 Recommended solutions to the challenges

Many of the women interviewed had an opinion on what they thought could be done to make women’s participation in peacebuilding easier and more fulfilling. These include the following;
Many women expressed the desire to acquire literacy skills. They believe the ability to read and write English would help them be more useful to the peacebuilding process. Training is required in reading and writing and the women believe that if many of them are trained, problems arising due to illiteracy would be curbed. Problems that the women were facing due to illiteracy include failure to read important documents like those stating their benefits from deceased husbands, reading publications from women meetings, newspapers and even utilizing the information circulated about the peace process. Adult literacy programs are needed to help women get these skills. It is also necessary to encourage those who are reluctant by letting them know that they stand to benefit from it. This, it is believed, will give them the confidence to voice their issues better and share their opinions on peacebuilding policies.

The counseling available to HIV/AIDS patients is still lacking. Many people can not access the counseling services. Many women need encouragement and advice on how to go on living. To some of them being diagnosed with the disease brings with it divorce or threats to their lives by their husbands. Counseling for these women should extend just beyond giving them advice on how to cope with the disease but should include how to cope without their husbands.

Many donors have allocated funds to economic activities they have dictated on the women which the women can not sustain. Training is given and funds allocated for non sustainable activities. This does not help the women’s situation as they find themselves still faced with poverty and continued dependence. Economic activities that are sustainable in the area and can be afforded by the women are advocated for. Sustainable economic activities will give women a certain degree of financial stability which will strengthen their capacity in peacebuilding.
More funds need to be allocated to the process of peacebuilding but also important is the need for accountability and proper allocation in a way that even the women in the rural areas are catered for. Also, there is need for the government to tighten on officials who misallocate funds meant for peacebuilding. Investigation and punishments for culprits should serve as examples to other people.

There’s still limited awareness about the peacebuilding process. There is need for sensitization programs to reach out to the people. People need to learn about reconciliation, the need to leave camps and go back home as well as being encouraged to remain hopeful and rebuild their lives. Sensitization can be done through radio programs, holding rallies and organizing bands to march through the towns with specific themes related to peacebuilding. Many women insist that the men need to be given special attention because they tend to avoid gatherings or even be left out as a target group. To these women, the men are the trouble causers in society and therefore need awareness campaigns.

Many women expressed a strong desire for law and order enforcement by the government. Law enforcement officers are required to maintain peace. Many of these women expressed disgruntlement at the high number of rape cases that go unpunished and the example being set for others in the community. Also, with the return of many rebels, many women expressed concern over prevalence of lawlessness in the community. Failure to get jobs or even be accepted by some members of the community might lead to them creating disorder in society. More to this, the women are worried that the on going murders committed by husbands due to declaration of HIV statuses by wives will only get worse. More enforcement officers are required to maintain law and order in the area.
- A large number of professionals deserted their jobs in Gulu district as a result of the war. There is need for them, as well as other skilled personnel, to be encouraged to return. Teachers, doctors, lawyers, engineers, social workers and others are needed in the area to facilitate development. Incentives and attractive packages should be availed to encourage them move there and want to stay there.

- Acknowledging gender issues is also important in peacebuilding. Programs that ignore gender issues leave out women and are therefore not comprehensive. More to that, they cause society to miss out on the input by women. Such programs usually do not acknowledge women’s efforts in peacebuilding.

- Many women advocate for large scale training on peaceful methods of conflict resolution. To them, since the area experienced armed conflict for so long, training in basics of peaceful resolution of conflict will help to show the people that armed conflict is not the solution. The society needs to be made aware that conflict does not have to become violent.

### 5.4 Limitations of the Study

Denscombe (2003:39) states negotiating access to case study settings can be a demanding part of the research process. Access to people, documents and settings can create ethics problems which can delay the research process. The researcher was forced to cancel some interviews, reschedule others which led to spending more time in the field. The researcher also faced the problem of trying to find the interviewees as some of them were away attending conferences and seminars. Some of the interviews were even carried out in the subject’s homes while they tended to their families. Burns (2000:474) states great concern in the use of the case study method is in the role of human subjectivity when selecting evidence to support or refute or when
choosing a particular explanation for the evidence found. It is difficult for researchers to completely avoid influencing their findings. Although the researcher was careful to write down data as it was related by the interviewees, there is the possibility that she might have unknowingly influenced the direction of findings. The case study method is vulnerable to criticisms related to the generalisations made from its findings. Taking interviews from a specific number of women is meant to be representative of the entire population of women, but some key information might not be incorporated. Matin (2004:84) states that although this helps to make generalisations about the whole using the specific, researchers are required to be careful when doing case studies.

5.5 Value of the Study
The research was undertaken to explore the challenges women face as they participate in post conflict reconstruction. Peacebuilding, as a major aspect of post conflict reconstruction, is important in Northern Uganda. The study undertaken on the women of Gulu district is meant to shed light on what they face in attempting to rebuild their lives. The study is meant to be an indicator of women in the same predicament elsewhere in Africa and in the world.

5.6 Conclusion
In this chapter, the researcher made recommendations on how some of the challenges can be overcome or their impact lessened. The researcher believes that women play a significant role in peacebuilding and is also aware that, unless they realise their full capacity, the process will continue to stall and be unfair. Women can not continue to be marginalised and gender issues should not be neglected. The researcher hopes that presenting the plight of the women in Gulu district, Northern Uganda, will be instrumental in advocating for communities elsewhere to treat women’s role in peacebuilding as important and, consequently, facilitate their endeavours as best as possible.
6. References


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Ms Kabahesi Pamela,
Nelson Mandela Metropolitan University,
P.O.Box 77000,
Summerstrand,
Port Elizabeth 6031,
South Africa.

19th August 2008

Dear Ms Kabahesi,

RE: PERMISSION TO DO RESEARCH ON WOMEN IN GULU DISTRICT.

I write this letter in response to your request to undertake a study on the roles and challenges women of Gulu District, Northern Uganda face while they endeavor to engage in peacebuilding.

Permission has been granted on establishing the study is for academic purposes (Masters’ degree). Any assistance needed will be duly offered.

Yours truly,

Hon. Aol Betty,
Woman Representative of Parliament, Gulu district.
Ref: H/08/ART/PGS-004

25 September 2008

Miss P Kabahesi
Bugolobi Flats Bloom 20 A5
KAMPALA
UGANDA
240

Dear Miss Kabahesi

"AN EXPLORATION OF PEACE-BUILDING CHALLENGES FACED BY ACHOLI WOMAN IN GULU,
NORTHERN UGANDA"

Your above-entitled application for ethics clearance served at the RTI Higher Degrees subcommittee of the Faculty of Arts Research, Technology and Innovation Committee.

We take pleasure in informing you that the application was approved by the Committee.

The Ethics clearance reference number is H/08/ART/PGS-004 and is valid for three years, from 25 September 2008 – 25 September 2011. Please inform the RTI-HDC, via your promoter, if any changes (particularly in the methodology) occur during this time. An annual affirmation to the effect that the protocols in use are still those for which approval was granted, will be required from you. You will be reminded timeously of this responsibility.

We wish you well with the project.

Yours sincerely

Jxati

Ms Jannet Nxati
FACULTY OFFICER

cc: Promoter/Supervisor
    HoD
    School Representative: Faculty RTI
Appendix III

Map of Uganda showing Districts affected by LRA
Appendix IV

An Internally Displaced People’s in Gulu District
Appendix V

A school block under reconstruction in Gulu District
Appendix VI

List of NGOs and CBOs involved in Peacebuilding activities in Gulu District

01 Acholi Muslim Community Response on AIDS
02 Awich Youth Group
03 Bungatira Poverty Alleviation Integrated Project
04 Charity Foundation for the Disabled Children Northern Region
05 Community Welfare Initiatives.
06 Dyere Tek (PLWA) Group
07 Gulu Lancashire Local Agenda 21 Link Association
08 Gulu Development Agency
09 Gulu Government & NGO Drivers Association
10 Gulu Youth for Action
11 Gulu Women Empowerment Network
12 Gwokke the Trust
13 Koch Development Association
14 Laroo Child and Family Program (Laroo CCF)
15 Lwo Development Incorporated. (LDI)
16 Organization of Old Age Association
17 PAAL Community Based Organization
18 Patriot Development Services (PDS)
19 Rural Community Development Association.
20 Uganda Red Cross Society (URCS).
21 Waloko-kwo Support Organization
22 Watemu Lapianat Agro-forestry Association (WLAA)
23 Youth Rehabilitation Project
24 Nwoya Rural Community Development Project
25 KochGoma Bee Keeping Association
26 Uganda National Non-Governmental Organization
27 Punena Child & Family Program (Punena CCF)
28 Africa Development Network.
29 Gulu Youth Development Association (GYDA)
30 Gulu Youth Florist Association.
31 Gulu Youth Development Project
32 Gulu District NGO Forum (GDNF)
33 Charity for Peace Foundation.
34 Acholi Women Fish Mongers
35 Gulu Community Social Support & Counseling Organization
36 Rural Focus Uganda
37 National Association of Women Organization in Uganda
38 Heifer International
39 Alliance for African Assistance
40 Ang Ecape Rwot Women's Organization
41 Human Life & Community Organization
42 Gulu Organization for Children in Distress
43 Concerned Parents Association (CPA)
44 Gulu Rural Women Empowerment Association (GUWEA).
45 Grassroots Women Association for Development (GWAD)
46 Uganda Change Agent Association (UCAA)
47 Quaker Peace and Social Witness (QPSW)
48 PAAL Community Based Orphanage and Children Care Program
49 Education for Peace and Prevention of Violence and HIV/AIDS (EPPOVHA)
50 Peoples' Voice for Peace (PVP)
51 Emergency Action Uganda
52 Volunteers for Poverty Eradication
53 Gulu Youth Development Association
54 War Affected Children Rehabilitation Organization (WACRO)
55 Kilak Rural Development Initiative
56 Gulu Disabled Cooperation Group
57 Moon Light Uganda
58 Gulu Community Based Health Care
59 Gulu AIDS Orphans Support Initiative (GAOSI)
60 Gulu Dairy Farmers Cooperative Society Limited
61 Abwoyo Youth Development Association
62 Awich Internally Disabled Community (AIDC)
63 Acholi Youth Peace & Reconciliation Initiative
64 Peny wii Community Based Organization
65 Lakawana Orphan Support Team
66 Action for Children in Conflict
67 Latigi Orphan Care Centre Gulu. (LOCC)
68 Health Integrated Development Organization (HIDO)