NGOs ACTIVITIES AND PEACE BUILDING IN UGANDA: THE CASE OF GULU DISTRICT:

A Thesis

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In Partial Fulfillment of the Requirements for the Degree

Master of Arts in Conflict Resolution and Peace building

By:

Oliver Simon Obonyo

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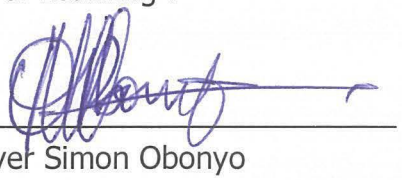
DECLARATION A

"This Thesis is my original work and has not been presented for a Degree or any other academic award in any University or Institution of Learning".



Oliver Simon Obonyo

MCR///DU

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DECLARATION B

"I/we confirm that the work reported in this Thesis was carried out by the candidate under my supervision".

Name and Signature of Supervisor

Date

Name and Signature of Supervisor

Date

APPROVAL SHEET

This thesis entitled "NGOs activities and peace building in Gulu District Northern Uganda" prepared and submitted by Oliver Simon Obonyo in partial fulfillment of the requirements for the degree of a Master of Conflict Resolution; has been examined and approved by the panel on oral examination with a grade of

_____

_____
Name and Sig. of Chairman

_____ _____
Name and Sig of Supervisor Name and Sig. of Panelist

_____ _____
Name and Sig. of Panelist Name and Sig. of Panelist

Date of Comprehensive Examination: _____

Grade: _____

_____
Name and Sig of Director, CHDR

_____
Name and Sig of DVC, CHDR

TABLE OF CONTENTS

Declaration A i

Declaration B ii

Approval sheet iii

Dedication

Acknowledgement

Table of contents

List of tables vi

Abbreviations/Acronyms used iv

Operational definitions of key terms vii

Abstract

1. Chapter one
2. Chapter two
3. Chapter three
4. Chapter four
5. Chapter five

LIST OF ACRONYMS

IDI In-Depth Interviews
IDP Internally Displaced People
NGO Non-governmental Organization
LRA Lord Resistance Army
CSO civil society organization
NUSAF Northern Uganda Social Action Fund
JPC Justice and Peace Commission
JPR Justice and Reconciliation Project
ARIPI Acholi Religious leaders peace Initiative
ARC American refugee committee International
ACTED Agency for technical Cooperation and development
NRC Norwegian refugee council

DEDICATION

I dedicate this Book to my wife and children who stood with me even at the time I could not be with them. They gave me the determination to complete this piece of work although very stressful and challenging. Monicah thank you very much for the encouragement and the support you extended to me towards the success of this work.

ACKNOWLEDGEMENT

I would like to take this opportunity to acknowledge the contribution of other persons whose efforts contributed to the completion of this piece of work. I would like to send special acknowledgement to Dr. Anyama, my supervisor for guiding me throughout the Process. I also extend my acknowledgement to Aunti Racheal for the typing services that made this book complete. Another thanks goes to Ochwo Geoffrey (Pastor) for editing and proof reading the work before the final publication was printed and finally special thanks goes to Dr Tom Muleje and the school of Research and postgraduate studies.

LIST OF TABLES

Table 1: Sample size of the study population

Table 2: Variance in the Targeted and actual respondents

Table 3: The Demographic information of the respondents

Table 4: The role of NGOs and religious institutions in peace building

Table 5: The level of Peace achievements in Northern Uganda

Table 6: person's Linear correlation coefficient for the operation of NGOs and Religious Institutions in Northern Uganda.

OPERATIONAL DEFINITIONS OF KEY TERMS

Civil society Is the arena of voluntary, un-coerced collective actions around shared interests, purposes and values.

Conflict: Conflict is a dispute or incompatibility caused by the actual or perceived opposition of needs, values and interests. In political terms, conflict refers to wars or other struggles that involve the use of force. In this report, the term "conflict" is understood to mean violent conflict.

Peace-building is a term used within the international development community to describe the processes and activities involved in resolving violent conflict and establishing a sustainable peace. It is an overarching concept that includes conflict transformation, restorative justice, trauma healing, reconciliation, development, and leadership.

Peacekeeping: Peacekeeping is both a political and a military activity involving a presence in the field, with the consent of the parties, to implement or monitor arrangements relating to the control of conflicts (cease-fires, separation of forces), and their resolution (partial or comprehensive settlements), as well as to protect the delivery of humanitarian aid.

Peacemaking: Peacemaking is the diplomatic process of brokering an end to conflict, principally through mediation and negotiation, as foreseen under Chapter VI of the UN Charter.

Protection -The act of protecting, or the state of being protected; preservation from loss, injury, or annoyance; defense; shelter; as, the weak need protection.

Security: "State or national security" refers to the requirement to maintain the survival of the nation-state through the use of economic, military and political power and the exercise of diplomacy.

ABSTRACT

The research study was about NGOs activities and peace-building in Uganda a case study of Gulu District Northern Uganda. The study was guided by research objectives which included: determining the level of NGOs activities in peace building and achievement in Northern Uganda and establishing if there is a significant relationship between the NGOs activities and peace-building in Gulu district Northern Uganda. The Existing Literature gaps was that some authors had under estimated the role played by NGOs in bringing about peace in Northern Uganda. They only focused on Government as the key actor in peace building there by under looking the contributions of other actors like NGOs. The study employed a descriptive research design which provided systematic description that is factual and accurate about NGOs activities

The study sample size was 172 respondents; selected from among the NGO officials, religious leaders, political leaders, and local community. The research used mainly questionnaire, interview guide and documentary data collection. Data source were Primary Data and secondary. Data was analyzed using a computer program (SPSS) to allow easy interpretation of and analysis. The means and percentages were used to interpret the data. The study was found to be of significance to different stakeholders like; the government, NGOs and religious institutions, community members and other researchers who would carry out their study on the related topic The study found that there was a positive significant relationship between NGOs and peace building in Northern Uganda through much of their activities like rehabilitation, mediations, advocacy, and reconciliation. The study recommended that: NGOs working in Northern Uganda should; develop psychosocial support programs, promote reconciliations and dialogue, impartiality, truth telling and forgiveness.

To the government, more attention should be paid to the reconstruction, rehabilitation, and rebuilding of the infrastructure related to economic activities. The study concluded that the relative peace is partly a multi-dimensional response and efforts of NGOs activities.

CHAPTER ONE

INTRODUCTION	1
Background of the Study	1
Statement of the Problem	5
Purpose of the Study	7
Research Objectives	7
Research Questions	7
Null Hypotheses	8
Scope	8
Geographical scope	8
Content scope	8
Time scope	8
Theoretical scope	9
Significance of the Study	9
Operational Definitions of Key Terms	9

CHAPTER TWO

1. REVIEW OF RELATED LITERATURE	11
2. Introduction	11
3. Concepts, Ideas, Opinions From Authors/Experts	11
4. Theoretical Perspectives	13
5. Role of NGOs in peace-building	13
6. The effectiveness/extent of NGOs in peace-building	15

CHAPTER THREE

METHODOLOGY

1. Introduction 17
2. Research Design 17
3. Research Population 17
4. Sample framework 17
5. Sample Size 17
6. Sample technique 18
7. Sampling Procedure 18
8. Methods for data collection 19
9. Source of data collection 20
10. Validity and Reliability of the Instrument 21
11. Data Gathering Procedures 22
12. Data Analysis 23
13. Ethical Considerations 24
14. Anticipated limitations of the study 24

REFERENCES 25

APPENDICES 28

APPENDIX 1B 28

APPENDIX II : INFORMED CONSENT 29

APPENDIX III: QUESTIONNAIRE 30

APPENDIX C: PROPOSED DATA PRESENTATION THROUGH TABLES 33

APPENDIX D: TIME FRAME 38

APPENDIX E: PROPOSED BUDGET 39

CHAPTER ONE

INTRODUCTION

Background to the study

Since the end of the Cold War, two fundamental changes have shaped the way the international community understands peace and security. First, the range of potential actors of conflict has expanded significantly to include a number of non-state entities. Indeed, security is no longer narrowly conceived in terms of military threats from aggressor nations.

"Source Renske Heemskerk, 2007. The UN Peace-building Commission and Civil Society"

In today's world, state failure and civil war in developing countries represent some of the greatest risks to global peace. Second, the potential causes of insecurity have also increased and diversified considerably. This new understanding of the contemporary challenges to peace is now being reflected in high-level policy debates and statements. While political and military issues remain critical, conceptions of conflict and security have broadened: economic and social threats including poverty, infectious diseases and environmental degradation are now also seen as significant contributing factors. The 2004 report of the UN Secretary-General's High-Level Panel on Threats, Challenges and Change highlighted the fundamental relationship between the environment, security, and social and economic development in the pursuit of global peace in the 21st century (UN, 2004). This changing security landscape requires a radical shift in the way the international community engages in conflict management. From conflict prevention and early warning to peacemaking, peacekeeping and peace-building, the potential role NGOs and religious institutions are taken into consideration at the onset.

NGOs are here defined as Non Governmental organizations/ Entities that are neither profit motivated or Politically conceived

While Peace building may be defined as an effort to bring a lasting solution to Violent conflict.

The NGOs operating in Gulu District can be categorized as Local NGOs, International NGOs and the Religious NGOs and these include:

Justice and Peace Commission (JPC)
Justice and Reconciliation Project (JRP)
Acholi Religious leaders peace Initiative(ARlPI)
Assocation of voluntary services initiative (AVSI)
Gulu support the children organization (GUSCO)
World Vision
American refugee committee International (ARC)
Agency for technical Cooperation and development (ACTED)
Norwegian refugee council (NRC) among others

The end of the Cold War reconfigured the global environment in a number of ways that challenged traditional security paradigms. Of note was the shift from inter-state war to intra-state conflicts, as the withdrawal of superpower competition exposed a number of state structures to unexpected stresses, with which they were ill-equipped to cope. "Weak" and "fragile" states experienced new challenges to their legitimacy from within their borders, or were incapable of restraining violent entrepreneurs who sought to create "shadow states" within the national territory. The impact of globalization and the rapid implementation of neo-liberal economic policies also played their part in weakening state sovereignty in several parts of the world, most notably in Africa. The United Nations (UN), through its peace keeping and peace building programmes (most notably that of the Peace Building Commission -PBC) has been deeply involved in peace building efforts in Africa.

War all over the world is never desirable because of it,s devastating effects on society and economy, it reduces human dignity, causes suffering, displacement and homelessness like what has happened in Northern Uganda and that is why in many cases there are always efforts to minimize war and conflict of any kind through the different actors.

However, there are many pending challenges to peace-building. For example, once the American Secretary of State, Edward R. Stettinius, at the launch of the UN in 1945 stated:

> "The battle of peace has to be fought on two fronts. The first is the security front where victory spells freedom from fear. The second is the economic and social front where victory means freedom from want. Only victory on both fronts can assure the world of an enduring peace (Schlesinger, 2006)."

The re-emergence of this conceptualization in the 1990s took place in a post-colonial environment and with an insistence by many that people and communities rather than states should be considered the essential reference point in any discussion of security. "*Luba Basa* and *Harma Hodha*: Traditional Mechanisms of Conflict Resolution in Metekkel, Ethio"

The "human security" paradigm drew largely on human development theory, though the two were not synonymous. Galtung's earlier work on structural violence and the arguments of the global systems theorists were major influences, as was the basic needs approach to poverty alleviation. In Africa, too, this people-centered approach to security was gaining ground. The Kampala Document: Towards a Conference on Security, Stability, Development and Co-operation in Africa (CSSDCA) noted that:

> "The concept of security goes beyond military considerations. [It] must be construed in terms of the security of the individual citizen to live in peace with access to basic necessities of life while fully participating in the affairs of his/her society in freedom and enjoying all fundamental human rights" (CSSDCA, 1991).

Roy Licklider (1995), states that there have also been a number of efforts, using different methods, to consolidate the peace in the countries involved. Frequently, peace building efforts have taken on a regional dimension, in an attempt to address the complex issue of zones of conflict, in which the intricate local networks of political and economic activity have been reshaped by years of violence. The ushering in of many peace agreements over the past two decades have seen the formal conclusion of a number of these violent conflicts in Africa.

However, it was the startling revelation that "between one-quarter and one-third of peace agreements ending civil wars collapse within five years" that directed the international focus towards peace building. "Tim Allen, (2006) Trial Justice: The International Criminal Court and the Lord's *Resistance Army*," (London: Zed Books, 2006) p 78.

For over 23 years northern Uganda suffered the brunt of a conflict that saw thousands lose their lives and approximately 1.8 million pushed into internally displaced people's camps. Efforts to end the deadly conflict between the Lord Resistance Army (LRA) rebels and the government of Uganda and to reconcile the people of northern Uganda is an old debate that begun years back, as early as 1988. Uganda has been experiencing natural and human induced disasters including conflict over an extended period of time. The armed conflict that affected Northern Uganda for nearly two decades led to loss of human security, life, loss of assets, social upheaval including dismantling of social safety nets, a marked drop in productivity and the destruction of vital infrastructure such as health centers and schools. A combination of armed conflicts and other forms of disasters, both human induced and natural have weakened communities and institutions in the Northern, North Eastern as well as some areas in the Western region of Uganda (Panos, 2010).

Since 2006, some religious institutions like Acholi Religious Leaders Peace Initiative, Justice and Reconciliation Project have been instrumental in peace-building in Northern Uganda. They have been involved in *Juba Peace Talks* as advisors and observers to the peace process. This is a hole that had never been filled by any local civil society organization in Uganda. ARLPI was able to fill this gap, and also acted as watchdog to condemn violence from the warring parties. Indeed, many NGOs paid respect to the great works of these ordinary courageous religious leaders, which paved the way for ARLPI's international recognition for peace-building (Tim Allen, 2006).

In addition, ARLPI has lived up to the common Acholi saying, "*Religious leaders don't bend, they are always straight*," referring to the impartiality and integrity of the religious leaders in the region. Indeed, they have never bent to either side of the conflicting parties but identified with the vulnerable IDPs. They opposed the LRA for their continued violence on the population and in the same manner opposed the government for their failure to respond appropriately through dialogue or otherwise to bring peace to the civilian population. One such opposition where ARLPI played a significant role involved the Amnesty Law in 2000. This law came into use on January 2002.

The core actors in the ARLPI's inter-faith initiative are Anglican Bishop of Northern Uganda, Rev. Nelson Onono-Onweng, Catholic Archbishop of the Gulu Diocese, Most Rev. John Baptist Odama, the Anglican Bishop of Kitgum Diocese, Rev. Macleod Baker Ochola, the Muslim Chief Kadhi of Kitgum, Sheikh Suleiman Wadriff, and Muslim Chief Kadhi of Gulu, Sheikh Musa Khalil. Their intervention sought to draw from their moral and religious power, neutrality, and extensive organizational anchor of churches, parishes, and mosques. By most estimates 90 per cent of the Acholi belong to one of the three religious faiths, furnishing the leadership with strategic institutional networks to mobilize for peace and reconciliation. **"Tim Allen (2005), War and Justice in Northern Uganda"**

During the 1990s, the international donor community pledged more than one hundred billion dollars in aid to three dozen countries recovering from violent conflict. From Cambodia to Bosnia, El Salvador to Rwanda, and Tajikistan to Lebanon, multilateral and bilateral donors have supported conflict resolution and peace-building with generous grants, loans and technical assistance. The extent of work and the international community's involvement varies from country to country, but in situations where an armed conflict has come to an end, the rehabilitation and reconstruction activities fall within a larger and more complex peace-building framework.

The signing of the *Cessation of Hostilities Agreement* between the Government of Uganda and the Lord Resistance Army (LRA) rebels in 2006 was the beginning of relative peace in northern Uganda. The Agreement, one of the milestones of the two year (2006-2008) Juba peace talks did not end in the rebels laying down their weaponry but cleared northern Uganda of all rebel fighters who moved to collection centres in South Sudan and later in Garamba in the Democratic Republic of Congo.

Statement of the Problem

Northern Uganda war has left a lasting and devastating impact on the people and social settings. Just like other countries Individual States have also been in instabilities due to political, social and economic problems. Indeed, there is no international actor that can take on single-handedly, the weight of managing post-conflict rehabilitation aid in terms of peace-building.

Government has been seen as the major player in the peace building process in Northern Uganda yet among the various actors that participated in these peace building process are the non-governmental organizations (NGOs), which fulfill a pivotal role in terms of establishing and maintaining essential services, assisting the refugee and internally displaced populations and helping to strengthen societies and yet they are seen to have over stayed but performed less. However due to their activites, The NGO are gaining importance in the framework of official aid. The NGOs and religious institutions fostered peace-building processes in the region and many peace-talks were held in the process which leads us to try and establish the critical roles the NGOs have played in the peace building processes in Northern Uganda.

In Uganda, the LRA war that was characterized by widespread and systematic violations of human rights, including rapes, abductions of men, women and children, torture, increased economic decay, and national and regional insecurity, Government attempts for long to end the LRA war single handedly failed and as a result this forced other actors like the NGOs and religious institutions to join

Government in attempts to resolve the long conflict. The NGOs and faith based institutions had to come mediate the peace processes between the two parties. The inefficiencies of the government to address the northern Uganda conflict therefore compelled other actors to join hands in the peace process and thus NGOs roles cannot be underestimated vis-à-vis other actors.

Some of these peace-talks include: The Goodwill Mission (1986-1987); The Peace Agreement (1988), Betty Bigombe (1993-1994); Gulu Elders' Initiative (1996); Community of Sant'Egidio (End of 1997-January 1998); The Carter Center (2000). Others include; Marketing Amnesty to Rebel Groups (2001) Religious Leaders' Mediation (2002-2003); Presidential Peace Team (March-April 2003) Sant'Egidio's Second Attempt (2003-2004); Betty Bigombe's Second Attempt (2004 2005); and finally the Juba Peace Talks (July 2006-April 2008), all in attempt to peacefully end the war in Northern Uganda.

Thus, this study on "NGOs activities in peace-building in, Northern Uganda" seeks to find out the contributions of NGOs in Peace-building in Northern Uganda beyond Government.

Purpose of the Study

Reasons for this study:

To be able to bridge some of the gaps identified in the related studies.

To enable validate existing information within the context of the theory to which this study is based,

The study will help us to generate new information from field research as well as from the existing body of knowledge on NGOs and Religious Institutions on peace building in Northern Uganda.

Research Objectives

General:-

To investigate the role played by NGOs in peace-building in, Northern Uganda.

Specific objectives:

The objectives to be looked at in the study are as follows:

(i) To determine the extent of NGOs activities in peace-building.

(ii) To determine the type of NGOs involved in peace building in Gulu

(ii) To Examine how NGOs roles have promoted peace achievement in Northern Uganda.

(iii) To establish if there is a significant relationship between the operation of NGOs and faith based institutions in peace-building in Northern Uganda.

Research Questions

The main questions to be addressed in this research were;

(i) What is the extent of NGOs in peace-building?

(ii) What is the level of NGOs and faith based Institutions' role in peace achievement in Northern Uganda?

(iii) Is there any significant relationship between the operation of NGOs and religious institutions in peace-building in Northern Uganda?

(iv) To investigate how the roles played by NGOs and faith based institutions have brought about Peace building in Northern Uganda

Null Hypotheses

(i) There is no significant relationship between NGOs and peace-building in Northern Uganda.

Scope

Geographical Scope

The study was conducted in Gulu district Northern Uganda. This region consists of seven major districts. One of the districts is Gulu District, which is bordered by Lamwo District to the north, Pader District to the east, Oyam District to the south, Nwoya District to the southwest and Amuru District to the west. Northern Uganda is located approximately 340 kilometres (210 miles), by road, north of Uganda's capital city, Kampala. The region has seven districts that constitute the Acholi sub-region, the historical homeland of the Acholi ethnic group, also known as Acholiland. The main economic activity in the district is subsistence agriculture, in which over 90% of the population is engaged

The justification for choosing Gulu in particular is because was originally the great Acholi district which has now split into more smaller district.

Content Scope

The study examined the correlation between the roles of NGOs on peace-building in Northern Uganda. The reason is that we know there have been many actors in the peace process but here we are specifically interested in NGO roles.

Time scope

The study took a period scope of between 1988-2011 and will be done in nine months, that is from January to September, 2012. The justification for choosing this period is because this period saw the height and climax of the LRA activities

Significance of the Study

The research is to highlight the usefulness of Non Governmental Organizations and their contributions to peace-building in Northern Vis-à-vis the Government and it will make recommendations on the weaknesses of NGOs in peace-building in the region.

The study shall further be significant to Religious Institutions as it will help avail information on their role in peace-building in the region. The contributions of the institutions will be documented and the research will reveal the gaps that need to be filled by the religious institutions in peace-building.

Furthermore, the study will be used by the government since it will reveal the work of the government in peace-building process in Northern Uganda. Government being the key stake holder in peace-building, its strengths and weaknesses will be highlighted and this will be bridge the existing gap left by the government in peace-building process.

Theoretical Scope of the study.

The research will be based on the Theory of Cultural and Structural Violence as propounded by John Galtung , Professor of Peace studies peace and development network

John Galtung a Professor of Peace Studies American, Granada, Ritsumeikan, He propounded the above theory in trying to analyze situations after conflict where he came up with the 3R Concepts above in peace building after conflict.

He asserts that after Violence there is **Negative peace** and **Positive peace**, direct violence may not be the biggest threat to the realization of peace but rather the dimension of structural and cultural violence inflicted.

Galtung argues that government in most cases tend to address the direct violence but not the structural and cultural effects of violence and for that matter therefore

Galtung comes with the concept of **3 Rs: Reconstruction, Reconciliation and Resolution** as a peace building strategy.

In copying up with the Visible and invisible effects of war & violence whose role therefore does not only depend on Government alone but other actors too. He also clearly distinguishes between the Peace making and Peace building which has been naively used by many people

RECONSTRUCTION, RECONCILIATION AND RESOLUTION

According to Professor Galtung,

Reconstruction After Violence involves:

Rehabilitation: the collective sorrow approach

Rebuilding: the development approach

Restructuration: the peace structure approach

Reculturation: the peace culture approach

The above approaches are all joint efforts of different stake holders like State, NGOs and Religious institutions.

Reconciliation After Violence:

The reparation/restitution approach

The apology/forgiveness approach

The juridical/punishment approach

In this complex of vicious cycles we can now identify threeproblems that can only be solved by turning the vicious cycles into virtuous cycles (notice the "re": again, again, and again):

[1] The problem of reconstruction after the direct violence:

[2] The problem of reconciliation of the conflict parties

[3] The problem of resolution of the underlying, root conflict

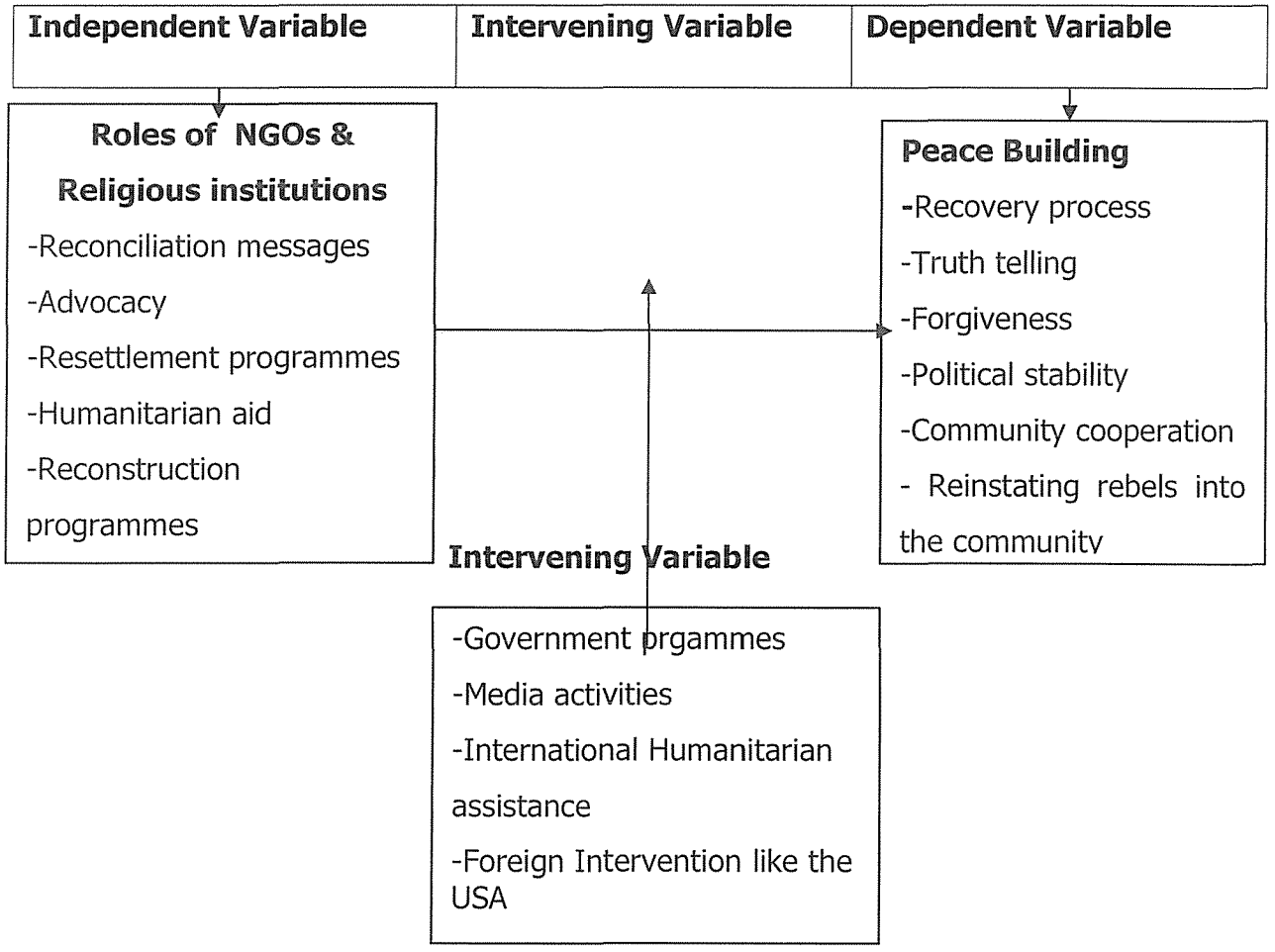
If you do only one of these three without the other two you will not even get that one. Hegel was arguing, reconciliation between Herr and Knecht without

resolution. Marx resolution without any reconciliation. Reconstruction without removing the causes of violence will lead to its reproduction. Badly needed is theory and practice combining all three

By this theory therefore Galtung asserts that just like no single actor carries the reponsiblity of conflict and violence , there is no actor who alone carries 100% of the responsibility of peace building and post conflict reconciliations it is all shared in space and time

Anyhow, it may all sound simple and is not. Peace building approach requires deep knowledge and skills from a conflict/peace worker bringing the parties together both Governmment and NGOs to religious institutions

Figure 1: Conceptual framework



Source: **Researcher's conceptualization**

The figure shows the relationship between Independent variables and dependent variable. It shows that the roles of NGOs and religious institutions like preaching reconciliation messages, advocacy, resettlement programme, humanitarian aid, and reconstruction programmes; coupled with the intervening variables (Government prgammes, media activities, international Humanitarian assistance, and foreign Intervention), directly contribute to recovery process, truth telling, *forgiveness, political stability, community cooperation, and reinstating rebels into* the community. Which in end result brings about peace building.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

1. Introduction

This chapter analyses the earlier research documents of different researchers; literature with an aim of identifying a problem of concern eventual number of duplication of early research work is done. Apart from going through other related work. It also involved critically going through other materials related to the work of NGOs and religious institutions in peace-building. This chapter presents the concepts, opinions, ideas from authors/experts in relation to NGOs and religious institutions in peace-building.

2. Overview of Traditional Interventions on peace building

It is time to acknowledge that on a modest scale and in certain circumstances traditional forms of healing conflict may work better than western practices. Modern conflicts in the Horn of Africa often challenge the authority on which these relations depend. Only acknowledgement of this situation and a concerted effort by elected and appointed political leaders and international groups interested in reconciliation can bring traditional authorities effectively into the process. However, in order to do so, insight into the way in which designs for living and the patterns of interpreting how reality shapes experiences, values, and expectations would be helpful. Traditional conflict resolution practices reflect principles of reconciliation based on long-standing relationships and values. They tend to be effective in addressing intra-community and even inter-community conflict, where relationships and shared values are part of the reconciliation process

Orjuela, C. (2004). "Civil Society in Civil War, Peace Work and Identity Politics in Sri Lanka,"

Traditional mechanisms are rooted in the culture and history of the African people. They emphasize group unity, reconciliation of individuals or groups, and peaceful reintegration into the community. Traditional techniques place the interest of the group above that of the individual. They assume that all parties are interested in

and affected by the conflict. The goal is to reconcile the parties to the conflict so that there is a return to social harmony—the goal of cosmopolitanism.

Chiefs, village mediators, tribal elders, community leaders, clan leaders, mobilized women, and local religious figures are well placed to ameliorate certain aspects of larger conflicts. Elders function as a court with broad and flexible powers to interpret evidence, impose judgments, and manage reconciliation. Traditional leaders use their position of moral strength to find an acceptable solution. Councils of elders and chiefs usually seek resolution through consensus. The solution often involves forgiveness and compensation. Women and traditional religious figures play a unique role in the reconciliation process in some societies. Their very place in society puts them in a strong position to encourage dialogue between feuding parties. African leaders and the international community are struggling with such issues as bringing justice to the victims of genocide in Rwanda, implementing the peace agreement between the Sudan People's Liberation Movement/Army and the government of Sudan, ending attacks against the Ugandan government and society by the Lord's Resistance Army (LRA), and helping Somalia to reestablish a national government.

Pouligny, B. (2005). "Civil Society and Post-Conflict Peace-building: Ambiguities of International Programs Aimed at Building 'New' Societies,"

As they confront these challenges, they need to consider a more significant role for traditional African conflict resolution, which continues to be a useful supplement to western ways of solving today's conflicts on the continent. Male domination is an important feature in most societies in the Horn of Africa. Slowly, however, women are being empowered in both the development of their respective countries and at the traditional level. In Ethiopia in the late 1990s, it was not unusual to encounter women who served as elders. The 2003 Ngok of Abyei People's Conference in Sudan committed to the full emancipation of women in decision making. Women's groups were responsible for many of the initiatives resulting from an innovative committee established to deal with conflicts along the

Kenya-Somalia border. Women are now a majority in the Rwandan parliament. As a general rule, women are more dedicated to peace than men, but exceptions do occur on occasion.

Significant conflict in the Horn of Africa continues at a time when traditional authorities are losing power to elected and appointed officials and others who wield authority through the barrel of a gun. This is occurring, for example, in northern Uganda. Traditional institutions known as *maglis* among the Beja people in eastern Sudan emphasize truce making and compliance mechanisms. Although they continue to curtail violent conflict, they are losing some of their status. Traditional mediation mechanisms, called *agaweed*, in Darfur have been undermined by fundamental social change in western Sudan. Central government authorities have relegated these institutions to minor roles or even bypassed them entirely. Similar erosion of traditional institutions has occurred in southern Sudan. Local and traditional leaders normally cannot end conflict themselves, but they can make an important contribution towards a wider Locally-based, traditional solutions simply cannot end a problem the magnitude of Darfur, ensure successful implementation of the peace agreement between northerners and southerners in Sudan, put an end to the LRA, or guarantee Somali acceptance of a new national government.

News journal 2010 "Justice and Reconciliation Project Gulu Northen Uganda"

But all of these disputes have many facets, some of which do lend themselves to traditional reconciliation. Though it is important to continue trying to solve these problems at the international or national level using international, regional, and state institutions, it is equally important to identify those components that can be dealt with more successfully at the local level. It is also critical that these efforts receive continuing support and adequate funding. In the long run, they may well cost less than the typical conference or peace talks held at a four-star hotel in a regional capital. They would also engage more people at the grassroots level and reach a greater consensus on a solution.

The bias against these mechanisms in the so-called modern/postmodern world can be seen as the outcome of the cultural and intellectual imperialism imposed as a condition of colonial and neocolonial rule in Africa. Among the sons and daughters of Africans enslaved and brought to the Americas, a similar outcome has been observed as the consequence of having endured centuries of cultural and psychological oppression, which is still maintained. A post- colonial period can never be reached until the nature of this hegemonic cultural worldview is fully examined and competing, alternative cultural mindsets are investigated for their strengths, particularly those representing the best of the African tradition of wisdom and deep thought have undertaken such an examination from a psychological vantage point.

The theory of optimal psychology posits that cultural worldview informs the designs for living and patterns of interpreting reality for a people, becoming the powerful medium, conceptual lens, or system by which consciousness is structured to create reality and Optimal designs for living and patterns of interpreting reality for a just, sacred, and sustainable world are holistic and integrative rather than fragmented and discontinuous. They place the highest value on peace, justice, truth, reciprocity, righteousness, harmony, order, and balance rather than acquisition of material wealth. By acknowledging and embracing the unity of all humankind, nature, community, and past and future generations, the connection to the Source of Life is assumed, as is intrinsic worth.

Myers, L. J., E. M. Obasi, M. Jefferson, M. Anderson, J. Purnell, T. Godfrey. (2005). "Building Multicultural Competence around Indigenous Healing Practices."

A cultural worldview with greater moral reach, spiritual enlightenment, and emphasis on peace, justice, and sustainability is needed. Movement toward a more just, sacred, sustainable world is dependent on the adoption of a more holistic and integrative cultural worldview compared to the one favored by former colonizers.

Myers (1988, 1993), further states that when considering traditional African methods for reconciling disputes and conflict in Africa, it is important to keep in mind how they are constrained by a history of colonization and to understand that the current global context is complex and interwoven. The notion of modernization is steeped in the cultural and intellectual imperialism of westernization and colonization and built on the forced labor of enslaved Africans. It should come as no surprise that western-educated African elites are generally reluctant to adopt traditional techniques, having assimilated the western cultural worldview that these practices are quaint or lack so-called empirical qualities. Their adopted worldviews prevent appreciation of traditional strengths. Perhaps even more important, modern elites must yield some of their political power over the issue to those far less educated. They are not willing to do this lightly. Given the nature of the western cultural worldview into which they have been socialized, this group would be deemed inferior.

On another level, westernization has imported and escalated impersonal conflict; the more impersonal the conflict, the harder it is to employ traditional forms of reconciliation. Villages burned by unknown assailants, persons killed by bombing from airplanes, and even death inflicted at the range of an automatic weapon are examples of impersonal conflict. The victim may never see the attacker. Traditional leaders on both sides of the problem find it more difficult to reach an understanding in bringing this kind of mayhem to an end, assessing blame, and determining appropriate compensation. Further, the larger the scale of the conflict, the less opportunity there is for traditional efforts alone to succeed in ending the problem. Despite these obstacles, examination of the key components of traditional practices and their place within optimal psychology's model of cosmopolitanism is warranted. Five examples of traditional methods will be discussed and then followed by a section that situates the key components within a framework of optimal theory

Paffenholz, T. – Spurk, Ch. (2006): "Civil Society, Civic Engagement, and Peace-building"

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In numerous armed conflicts, rebellions and civil wars, citizens and civil society groups show that they can be more than victims, refugees and important by-standers—women in Kashmir organize dialogue across ethnic divides; NGOs

document human rights violations in Nepal; international peace brigades protect trade union leaders in Colombia; a religious community facilitates peace negotiations in Mozambique; the Inter-Religion Council in Sierra Leone brings warring factions to the negotiation table; a Rwandan NGO organizes peace camps and soccer games for mixed Hutu and Tutsi teams.

Many multilateral agencies and bilateral donors have affirmed the importance of non-state actors in peace-building processes. They have adjusted their policy frameworks and increased their operational support to civil society in peace-building. In 2005, for example, the UN Security Council underlined the potential contributions of a vibrant and diverse civil society in conflict prevention, as well as in the peaceful settlement of disputes (UN Security Council 2005). The growing importance attributed to civil society initiatives goes hand in hand with the recognition that peace-building entails numerous societal reconstruction tasks that official diplomacy and reconstruction programs cannot achieve. Cooperation between donors and northern and I-NGOs for peace-building is now often routine. In Germany, for example, the main governmental and non-governmental development and peace organizations and networks have established a joint working group to foster learning about peace-building and conflict sensitive mainstreaming.

There is wide agreement on the complementarily of non-governmental peace initiatives and diplomatic peace efforts. Lobbying by church-based development and peace organizations, for example, was instrumental in creating international awareness of armed conflict in Sudan. Cooperation between I-NGOs and domestic NGOs has helped give voice to actors from conflict-affected countries on the international stage. At the country level, civil society has served to link the wider public with official mediation processes through information campaigns and by transmitting popular sentiments to negotiating parties (Accord 2002). The official peace processes in Guatemala (Armon et al. 1997; Molkentin 2002; Greiter 2003, Stanley and Holiday 2002) and Afghanistan, for example, were accompanied by parallel civil society processes and forums to raise issues related to the peace process and make recommendations to Track 1 negotiations. NGOs and Civil society positions significantly influenced the nature and implementation of both peace agreements. While the Guatemala case shows that a genuine civil society process can have a strong influence on the negotiated settlement, the Afghanistan

case suggests that externally-driven civil society involvement can also have considerable impact, including playing a role in the post-settlement phase

Paffenholz 2006 eds "*Peacebuilding. A Field Guide*, 75-8".

There is now a general consensus that national actors should take the lead in peace-building, and that outside intervention should be limited to their support (Lederach 1997). As part of multi-track peace-building approaches a wide array of non-state actors became increasingly involved in peace-building initiatives (European Center for Conflict Prevention 1999; van Tongeren et al. 2005; Richmond and Carey 2006). A number of different approaches and initiatives, such as peace funds, dialogue projects, peace-building training and capacity building programs for local actors, have been implemented during the last decade.

The increasing involvement of NGOs and Religious Institutions commonly grouped under non state actors in peace-building has not been complemented by research on the nexus of civil society and peace-building. Only a few studies deal explicitly with the subject. Some take an actor-oriented approach (van Tongeren et al. 2005) that describes the activities implemented by different actors. Others analyze roles and functions of different actors (mostly NGOs) in peace-building in general (Aall 2001; Barnes 2005; Pouligny 2005; Debiel and Sticht 2005; Douma and Klem 2004) or with reference to specific cases (Foley 1996 on El Salvador; Paffenholz 2003a on Somalia; Belloni 2001 on Bosnia; Patrick 2001 on Timor-Leste; Orjuela 2004 on Sri Lanka; Challand 2005 on Palestine). Another strand researches the effectiveness of NGO peace work in general (Anderson and Olson 2003). Evaluations of these non state actors on a particular peace process are still scarce, despite emerging conceptual frameworks (D'Estrée et al. 2003; Anderson and Olson 2003), a vivid discussion of the methodological difficulties and approaches (Douma and Klem 2004 for an overview; Leonhard 2002), and increasing project-based outcome assessments (Ohanyan with Lewis 2005; Athieh et al. 2005; USAID 2001)

Boulder, CO: Lynne Rienner. "Peace-building Commission, Sierra Le one Peace-building Cooperation Framework"

Confronting the Lord's Resistance Army in Northern Uganda

The conflict involving the Lord's Resistance Army (LRA) in northern Uganda lends itself to traditional methods of reconciliation. Joseph Kony began a rebellion in 1987 that is steeped in apocalyptic spiritualism. He uses fear, violence, and the abduction of children to maintain control within the LRA and sustain the conflict. He draws support from some real grievances experienced by the Acholi people, a legacy of violent politics in Uganda, and deep-rooted divisions between northern and southern Uganda. With the exception of Kony's opposition to the Ugandan government, the political agenda of the LRA is unclear. Since its inception, the LRA has kidnapped between 20,000 and 25,000 children to serve as soldiers, some of whom are now LRA commanders, killed thousands of civilians, and displaced more than 1.4 million people. An estimated 90 percent of current LRA commanders are former abductees and, therefore, both victims and perpetrators of violence. Kony uses spiritual and Biblical revelations to manipulate people and claims that he has been sent by God to save the Acholi people. The best efforts of the Ugandan defense forces have been unable to capture him or put an end to his rebellion (Shinn, 2005).

The Ugandan government, cultural and religious leaders, and the Northern Uganda Peace Initiative organized a Reconciliation Stakeholders Conference last December in northern Uganda as part of an ongoing effort to end the conflict. Conference participants included elders and religious and traditional leaders from the Acholi sub-region. The stakeholders acknowledged the importance of the traditional Acholi reconciliation ceremony of *mato oput*, literally, "drinking a bitter herb," as one way to help end conflict. After taking a drink made from the *oput* tree, the guilty party repents, asks for forgiveness, pays a fine, and is reconciled with the victim's family. The ceremony usually takes place in an isolated area or at the bank of a river to chase away hatred and revenge. Acholi society does not believe in capital punishment. If an Acholi kills another Acholi, the usual solution

to achieving reconciliation is to pay compensation determined by a local court under the supervision of a chief. Once compensation has been paid, the parties to the dispute are never to raise the issue again. Traditional authorities believe that this form of cleansing can be used to reassimilate abducted children, some of whom are now LRA commanders. Uganda's Amnesty Law, passed in 2000, provides a solid legal basis for this approach
"Reconciliation Stakeholders Conference Report, 2004)".

Appreciating Traditional Strategies for conflict resolution

The challenge facing Africana and Black psychologists in producing psychological knowledge is the larger social, now global, context in which a cultural and intellectual imperialism, which has historically denigrated traditional African knowledge and practices, has prevailed for centuries. As Fanon (1952, 2008) so aptly questioned, should one postulate a type of human reality and describe its psychic modalities only through deviation from it, or should one strive unremittingly for a concrete and new understanding of man? The theory of optimal psychology proposes to face that challenge by seeking the best of humanity from its earliest teachings, with designs for living that value peace, truth, reciprocity, righteousness, harmony, order, balance, and patterns of interpreting reality that are holistic and integrative. The placement of people of African descent at the center of human process and activity, treating them as sacred authorities rather than inferior people with a deficient cultural heritage, is complicated by a history of cultural and intellectual imperialism mired in the practices of chattel enslavement and colonization.

From this greed and penchant for building individual material wealth, racism emerges as a tool for wielding oppression. Camara Jones (2009) and her research team at the Centers for Disease Control and Prevention have defined racism as a system of structuring opportunity and assigning value based on the social interpretation of how one appears, which unfairly advantages some individuals and communities and disadvantages others, undermining the strength of society through the waste of human resources. Such a vast, multi-national system was

created to support the power and control of a wealthy elite. Jones specifies the social interpretation of appearance or race and identifies three levels of racism: institutional racism, personally mediated racism, and internalized racism. Optimal theory expands that definition to suggest that racism often extends beyond appearances along the lines of other human diversity markers (e.g., race, gender, class).

Racism wields differing levels of rigor and harshness in structuring opportunity and assigning value based on social interpretation, and the definition is applicable throughout the African diaspora and the African continent. The experience of non-immigrant Africans in the Americas and throughout the diaspora as they have confronted the historical realities of chattel enslavement, and those Africans on the continent as they have experienced colonization, makes necessary the precondition of interrogating, gaining insight into, and transforming the prevailing western cultural worldview better to meet the needs of a humanity on the brink of destruction. By adopting the fragmenting, suboptimal designs for living and patterns of interpreting reality, unsustainable lifestyles, pollution, natural resource depletion, and conflict are created. A trail of greed, oppression, and exploitation can be readily identified as beginning with the enslavement of millions of Africans and the colonization of their lands by western nations, followed by conflicts in more contemporary times. Antidotes to resolving and preventing conflicts can be enhanced by identifying the strengths of a competing, more optimal cultural worldview that adds insight as a key to cosmopolitanism.

In the face of conflict we are instructed by people living in Metekkel to accept *michu,* or friendship, encouraging tolerance and mutual coexistence. From the Oromo we are taught *luba basa*, or to set free, allowing those we have relegated to a lower caste to be our equal. From the Acholi we are instructed to engage in the *mato oput* process of drinking a bitter herb, through which the guilty party is required to repent, ask for forgiveness, pay a fine, and then allowed to be reconciled with the victim's family. The Akobo instruct us on the invaluable role of women in peace processes, acting as informal truth commissions by serving as

effective witnesses and speaking out against false testimony. We also are instructed to engage in rituals to remind us of a spiritual component as we seek divine support to seal the agreement with some form of sacrifice, which in modern/postmodern times could equally take many forms of ceding something prized for the greater good of the community. From the traditional peace conferences in Somaliland, we learn the imperative of self-determination achieved through a series of meetings supported and owned by a community and initiated and conducted by respected elders in the vicinity of the conflict. The key to self-determination is not succumbing to outside pressures without the benefit of common goals and legitimate representation.

Each of these strategies reflects an optimal cultural worldview at work: acknowledging the value of friendship; encouraging tolerance and mutual coexistence; setting (hostilities) free; allowing those relegated to a lower caste to be treated as equals; requiring the guilty party to repent, ask for forgiveness, and pay amends or reparations in order to be reconciled with the victim's family; accepting the invaluable role of women in peace processes; engaging in rituals as a reminder of a spiritual component; and promoting self-determination, backed by common goals and legitimate representation. All human conflict could benefit from such wise traditions as they contribute to improved, harmonious social conditions and relations and increased cosmopolitanism (Appiah, 2006).

The theory of optimal psychology suggests that in terms of fostering harmonious human relations, while sympathy is good, empathy is better. However, the recognition of the intrinsic value of life and the divinity of each and all and the capacity to engage logic beyond duality provide the sustainability needed for a just and sacred world. The efficacy of such instructions is based on the psychological analysis of cultural worldviews and their outcomes. They are informed by lessons from the teachings of sacred ancient texts and knowledge across cultural groups and the experiences and lessons learned by nonimmigrant African Americans, whose cultural identification is more in line with the values and

beliefs of Native Americans, who have continued to respect, honor, and revere their ancestors and their teachings and cultural worldview (Myers, 2003).

Although it is important to continue to try to solve conflict using international, regional, and state institutions, it is equally important to identify those pieces of the conflict that can be dealt with more successfully using traditional techniques. It is also critical that these efforts receive support and adequate funding. In the long run, they may cost less than typical peace processes held at four-star hotels or international criminal tribunals established in regional capitals. They also engage more people at the grassroots level and improve the chances of a consensual solution. As in the case of African traditional medicine, there are some traditional conflict reconciliation concepts that merit acceptance and encouragement. There is room for both modern and traditional ways to mitigate or resolve conflict. In some cases, the traditional systems are more effective than those imported from the west if for no other reason than the people are willing to put greater trust in them, given their own history and cultural worldview.

Rationale of Alternative Dispute Resolution

The time it takes to resolve a dispute through an ADR process relative to traditional litigation is also of interest in evaluating the effectiveness of ADR. This time is also referred to as time to disposition, measured as the total time from filing a complaint to settling the case. Researchers use a variety of methods to study differences in time, including surveys, archival data sources, and randomized experiments. The estimates of the differences in time between ADR and traditional litigation vary widely among studies, again depending on the ADR mechanism. The time savings found range from one month to about a year.

Rosenberg and Folberg (1994), in their study of the ENE program in California, find that it shortened the time compared with a court process. Similarly, Hann and Baar (2001), studying a mandatory mediation program in Canada, find that mediation resulted in more cases being settled sooner. At six months, for

example, 25 percent of cases under the mandatory mediation rule were disposed, compared with only 15 percent of control cases.

Barkai and Kassebaum (1992) find that the court-annexed arbitration program in Hawaii was four months faster on average than traditional litigation. Wissler (2004) reports that in five studies of appellate cases, the time to disposition was one to three months shorter for cases assigned to mediation than for other cases. Bingham and others (2009), studying outcomes of ADR use by the U.S. federal government, estimate that ADR saved about 88 hours of staff time and about 6 months of litigation time per case—showing that ADR can reduce public costs as well as private. While there are many studies of ADR effectiveness in the United States and a few other developed countries, there are very few such studies in developing countries. One of these is by Alvarez de la Campa (2009), who studied a reform in Colombia that made conciliation mandatory before court filings in 2001. He reports that tenant eviction cases took 15 months on average in court but only 4 months in mandatory conciliation.

Yet some studies find no significant reduction in the duration of cases with ADR. An early study of the introduction of ADR in the United States known as the RAND report, produced in 1996, concluded that there was "no strong statistical evidence that the mediation or neutral evaluation programs significantly affected time to disposition, litigation costs or attorney view of fairness and satisfaction" (Stipanowich 2004, p. 852).

Later research questioned and criticized these conclusions. More recently, however, Genn and others (2007) reported no significant impact of mediation on total case duration. This was the finding of a formal survival analysis of case duration using data from a randomized experiment of mediation assignments and controlling for case value, case type, and presence of counterclaim. Wissler (2004), reviewing 27 studies of general civil mediation, also reports mixed results on differences in case duration.

Role of NGOs in peace-building

States weakened by armed conflict are often unable to protect citizens. NGOs, Civil society and Religious Institutions' initiatives frequently emerge during conflict and its aftermath to protect citizen life, rights and property against threats by conflict actors or the state. Protection functions are generally performed by I-NGOs that support domestic civil society either indirectly, through their presence as monitoring watchdogs (Orjuela 2003), or directly through international accompaniment. The NGO Peace Brigades International, for example, sends outsiders into conflict zones to protect national peace or human rights activists. Other examples are communities in the Philippines and Colombia that have negotiated zones of peace where no arms are allowed (Barnes 2005; Orjuela 2004; Eviota 2005)

Another aspect of protection is support to security-related interventions such as demining, small arms control, and disarmament, demobilization, and reintegration of ex-combatants. In Mozambique, churches launched a follow-up demobilization campaign after the official UN demobilization process had ended. More frequently, however, CSOs collaborate with government or donor-led efforts (TRESA 2005). Further, observing and monitoring the activities of conflict actors is a means to enhance accountability and a precondition for the protection and the advocacy/public communication functions of civil society. International and local groups can monitor the conflict situation and make recommendations to decision makers, provide information to advocacy groups, and provide inputs for early warning. This NGO function is relevant in all conflict phases and its impact is maximized when all actors coordinate closely.

In the Horn of Africa, early warning systems of regional organizations (CEWARN) cooperate with local civil society groups in monitoring. In West Africa UNOCHA, ECOWAS and a regional NGO peace network have signed a memorandum of understanding for joint early warning. Advocacy is one of the core functions in

peace-building (Aall 2001; Paffenholz 2003a) and primarily a role for domestic civil society. NGOs, Civil society, and religious institutions can articulate the interests of social groups, especially marginalized groups, and create communication channels to raise public awareness and facilitate the inclusion of issues in the public agenda. Most peace-building schools assume that the influence of civil society on conflict management is indirect and generally limited to an advocacy and communication role, as well as applying pressure on negotiating parties and advocacy for specific issues. Only in exceptional cases do members of civil society become mediators themselves.

International NGOs and civil society can also take up important global advocacy functions. I-NGOs and civil society networks have succeeded in bringing specific conflict issues (land mines, child soldiers) on the international agenda or directing international attention to the plight of particular conflict countries (e.g., the church-based Sudan Focal Point initiative). The Swedish Life and Peace Institute (LPI) has advocated internationally for the need to adopt a people-based peace process in Somalia, the special role of women in peace-building and the need to fund people's involvement. Its main advocacy instrument was to continuously provide information and lobbying for a bottom-up solution to the crisis in various international forums, such as UN bodies (UNOSOM in the beginning), the Somali Aid Coordination Body and international conferences (Paffenholz 2003a).

Alongside traditional leaders, religious leaders command an additional layer of organized, united and respected local leadership in the northern region. While traditional leaders provide local peace and reconciliation tools, religious leaders provide the channels within which communication can flow to the otherwise unattainable parties. In 1998, all of the main religious faiths in northern Uganda gathered together to form the Acholi Religious Leaders Peace Initiative (ARLPI), which is headed by a senior core team comprised of the Catholic Archbishop, the Anglican Bishop, the Muslim Sheikh and a Christian Orthodox representative.

Together, these leaders direct and lead the voices of concerned persons in the camps to both the Government and the international community (Anderson 2003.

For example, a major achievement of the ARLPI is advocating the Amnesty Act to the Government. Following considerable lobbying and advocacy by the religious leaders in the late 1990s, the Government adopted the Amnesty Act in 2000, providing for comprehensive amnesty for all insurgents and rebels in Uganda. Due largely to the intense advocacy campaigns undertaken by the religious leaders over many years, the Amnesty Act is well understood and supported by the Acholi population. Their communication efforts are also aimed at outreach to the LRA though radio, telephone and other communication channels. By all means, the religious leaders remain a vital resource for continuing communication in the region and advocacy for peace and reconciliation (Ramsbotham 2005).

The effectiveness/extent of NGOs in peace-building

The works of NGO have been considered to be effective in peace building overtime. The intervention of the NGOs has been more effective since they were placed in a general framework of sustainable peace-building, since it is based on its capacities and the priorities and it allows for the people affected by war to be attended in a neutral and impartial manner. The process of empowerment is, in consequence, the crux of the work of some NGOs that try to strengthen the abilities of people, communities and institutions, in order to help the people be stronger and less vulnerable and to have greater control over everything that affects their lives (Belloni, 2006). NGOs have been effective in this, and the approach considers that situations of vulnerability and poverty are often caused by situations of discrimination or by the exclusion of certain groups of the population from public matters and from decision-making processes. The development of capacities and the empowerment is equally applicable to humanitarian aid and rehabilitation situations, to prevent that the people and communities affected are treated as passive, dependent and desperate receptors of aid, which would later worsen their vulnerabilities.

There has been consistent flow of financial support in many war-tone areas. Donor support for civil society peace-building has been channeled through intermediary chains. Donors have effectively provided funding for multilateral agencies or I-NGOs, while the latter usually provided funding to national NGOs who, in turn, cooperate with local NGOs. Multilateral agencies generally fund I-NGOs or national CSOs directly.

NGO have been effective in peace-building. Direct service provision to communities or their members has been an important role of most NGOs. Particularly in weak states and during conflict, NGOs complement or substitute the state in service provision. However, the extent to which service delivery is seen as a function of peace-building is contested in the literature. Some authors see public service delivery as a separate civil society function because it saves lives and reduces suffering, which is needed to achieve peace (SIDA 2005). CSOs can not only be more efficient than the state, but they may also be more effective in reaching excluded groups which may be at the roots of the conflict. Heemskerk links the role of NGOs specifically to the Peace Building Commission (PBC) noting that civil society will be critical in the areas of local ownership and engagement of peace building processes-they are uniquely equipped to mobilize individuals in peace building activities. Source

"Justice and peace commission Monthly bulletin Gulu Diocese"

CHAPTER THREE
RESEARCH METHODOLOGY

Introduction

The aspects of this chapter are: Research design, Research population, sample size, sampling procedure, sample techniques, data collection methods, data collection instruments, Validity and reliability of instruments, data analysis and limitations.

Research Design

The study employed a descriptive research design in order to provide systematic description that is factual and accurate about NGOs in peace building in Gulu, Northern Uganda. Descriptive studies are *non-experimental* researches that describe the characteristics of a particular individual, or of a group. It dealt with the relationship between variables, testing of hypothesis and development of generalizations and use of theories that have universal validity.

Research population

The research population included; NGO officials, religious leaders, political leaders, local community members. The research included 6 Non-govermental organizations both local, international and religious like Justice and Peace Commission (JPC) and Acholi Religious Leaders Peace Initiative (ARLPI), and two International NGOs justice and reconciliation project (JRP) and Agency for Technical cooperation and development (ACTED) two local (NGOs) Caritas Uganda and Gulu support the children Organisation (GUSCO)

Sample technique

The study used different sampling techniques in some points purposive sampling technique since it ensures that the only predetermined and chosen respondents are approached, hence getting relevant, correct and adequate information. While in some cases Random sampling was used to select study population. Random sampling technique was used to select community members in which the size of

the respondents is predetermined before the research is conducted without bias. Stratified and purposive sampling methods were used to determine the NGO officials, religious leaders, and political leaders. A sample size of 215 was arrived at and was randomly selected from the sheets of paper spread. This is when using stratified random sampling. After that systematic random sampling is used this later gives the actual sample size. Quantitative data collection was then used which involved editing, encoding, and later tabulation of the collected material.

Sample Size

Using sampling, different NGO officials, religious leaders, political leaders, local community members will be selected to take part in the study. In the total population, the researcher targets 215 respondents for the study as indicated in Table 1.

Table 1 Target Sample size of the study (n=215)

No.	Population	Sample category	Sample size	Data collection methods
1	NGO officials	Heads and NGO workers	40	In-depth interview
2	Religious leaders	Different religious denomination heads	40	In-depth interview
3	Political leaders	Political heads in Gulu and the entire district	30	In-depth interview
4	Local community members	Local community members who were affected by the war	105	questionnaire

Sampling Procedures

Stratified random sampling was employed to determine the respondents. This sampling data collection instruments were pre-tested in which the researcher has to first pre-test and find out whether the sampling technique is efficient or not. The determined respondents were consulted and prior information was given to them seeking their consent before they are fully involved in the research.

Purposive sampling was carried out to the division executive and technical team involved in company management.

To choose the respondents, on the inclusion criteria, a purposive sampling and stratified sampling was used to finally select the respondents with consideration to the computed minimum sample size.

Methods for data collection

(i) Instruments

The following data collection instruments were used:

(a) Questionnaire

Questionnaire was administered by the researcher and his assistants to the respondents who qualified to the criteria set by the researcher. The questionnaire were used to get the views of and about the NGO officials, Religious leaders, political leaders and the local community members because these respondents may be reasonably educated and could write and fill-in the answers.

(b) Interview guide

The researcher administered structured interviews to the average local community members who may be semi-literate and cannot effectively interpret the information in the questionnaires. He asked them questions as they responded and he recorded.

(c) Documentary review

The researcher reviewed documents, especially those which had relevant information with regard to the work of NGOs in peace building in Gulu district, Northern Uganda a he recorded relevant and vital information for the stuy

Source of data collection

The researcher collected data from both primary and secondary sources.

i. Primary Data

The data was collected from the filled questionnaires prior given to the respondents. The respondents were got by first determining the number of the respondents and then taking a physical visit to seek for the consent of the respondents to have them answer the set questions in the questionnaire and this was through following stratified random sampling techniques in the respondents are first selected and then approached.

ii. Secondary data

This was sourced by reviewing of documented resources as newspapers, journals, reports, presentations, magazines and online publications. This is done in order to fist identify the existing information on the topic of research and to understand how much the respondent knows about the research topic in order to avoid lies.

Validity and reliability of the instruments

i. Testing the validity of the research instrument

The validity is the extent to which a measurement instrument actually measures what is designed to measure (Amin, 1999). The validity of the instruments of this study referred to the content of the Questionnaire. To make sure that the questionnaire measured what was intended to measure, to ensure the clarity of questions, their effectiveness and the time required to complete the questionnaire, the researcher assessed its content validity and reliability. To test the content validity, the researcher used a panel of ten knowledgeable researchers in the domain of conflict management in Uganda to assess their suitability and relevancy of the research objectives of the study and research questions. They were asked to assess the validity of the questions in the questionnaire by ranking them from 1 to 4 against objectives of the study and the research questions. 1- stood for

strongly disagree, 2-Disagree, 3-Agree, and 4 for strongly agree. From there, a Content Validity Ratio (CVR) and Content Validity Index (CVI) was calculated.

CVR was calculated by subtracting the total number of items judged to strongly disagree (1), and disagree (2) from the total number of items judged to strongly agree (4) and agree (3), thereby dividing them to a half of people asked to judge the questionnaire. This CVI was accepted because normally it should be greater than 0.5, which means that the questionnaire can be administered. For the purpose of this study, using this formula, the CVI calculated is 1.25.

ii Testing the reliability of the research instruments

Reliability refers to the consistency of a measure. A test is considered reliable if we get the same result repeatedly. In order to test the reliability of the questionnaire, the researcher conducted a preliminary testing of the questionnaire before constructing the final copies to be distributed later in the field for actual data collection. The questionnaire was tested to a selected sample, which the researcher plans to use in the study.

Eight people was selected, 2 from each category of respondents and was given questions for testing. This enabled the researcher to improve the questions.

Data Gathering Procedures

Before the administration of the questionnaires

The researcher got the introductory letter from the School of Post Graduate Studies and Research of Kampala International University which was presented, outlining the objectives of the study, and the scheduled day was set for data collection. After processing all the necessary information and documentation for the study the researcher proceeded to the targeted population which include; NGOs, Religious Institutions, Political leaders and Local community members with copies of the endorsed introductory letter seeking permission to carry out the research in the different organizations.

During the administration of the questionnaires

The researcher distributed the questionnaires to the selected respondents and brief them about the purpose of the study. A target date for collecting the data was emphasized to them.

After administering the questionnaires

The data gathered was collated, encoded into the computer and statistically treated using the frequencies. Where necessary, for the community members, the researcher can wait and go back with filled questionnaires if possible.

Data Analysis

Both qualitative and quantitative methods were used. Data collected were continually transcribed and analyzed right from data collection to presentation stage. Data was organized in a more meaningful and interpretive way to attain the study objectives. After data collection from the field, data was entered in a computer program (SPSS) to allow easy interpretation of and analysis. The study employed descriptive statistical tools to analyze quantitative data obtained from the study. Table of frequency distribution was prepared whenever necessary as well as the percentage occurrences of the response to particular questions.

Qualitative data was analyzed by thematic analysis, which is an analysis of the main themes as required in the study. The results were tabulated for easy interpretation such that one could easily visualize the various results as given by the respondents. The researcher analyzed qualitative data carefully which make respondents' opinion and views not misinterpreted during the report writing. The researcher did this by reviewing the notes written during the report writing. A service of full time research assistants were employed for the purpose.

Ethical Consideration

Before going to the field, the researcher began with getting authorization letter from the College of Higher Degrees and Research then took it to the respondents and this enabled the researcher attain adequate information from the respondents. During the process of data collection, confirmation was given to the respondents in that the researcher assured the respondents that the reason for the research was for only academic purpose and that no information was given out outside. The Respondents were informed about the confidentiality of the responses and Informed Consent was requested from them which they accepted.

Limitations of the study

The environment in which the study was conducted was an uncontrolled one and by the very nature of the study, some respondents had anxiety, stress and were nervous while giving responses since questions might remind them of the past wounds of the LRA war that ravaged their sub-region. This, in some way, affected the quality and accuracy of some of the responses.

Response rate: The researcher was not able to get all the responses from all the targeted respondents. The researcher targeted 215 respondents and he ended up getting less than the intended number of the respondents.

CHAPTER FOUR
PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

Introduction

This chapter presents the findings of the research as well as their analysis and interpretation. Where necessary, aids such as tables and figures are used to illuminate the meaning of the data presented. The findings presented in the tables and figures are further explained and verbally interpreted in different paragraphs to equip the reader with clear picture and understanding of the phenomenon under analysis.

I Variance in the targeted and actual respondents

The researcher targeted a total of 215 respondents, selecting, 40 from NGO officials, 40 from religious leaders, 30 political leaders, and 105 local community members. However, not all the targeted sample responded; the actual sample responses were 172 out of the targeted 215, hence, a response rate of 80%. This is indicated in Table 2 below;

Table 2: Variance in the targeted and actual respondents

NO	SELECTED RESPONDENTS	SAMPLE $n_i = \frac{N_i}{N} * n$	Actual response
1	NGO officials	40	34
2	Religious leaders	40	31
3	Political leaders	30	25
4	Local community members	105	82
	TOTAL	***n*= 215**	**172**

Source: Primary data, 2013

II Demographic characteristics of the respondents

Demographics can be defined as the physical characteristics of a population such as age, gender, marital status, education, geographical location and occupation. The socio–demographic characteristics measured in this research are gender, age, level of education, and experience in working in NGOs.

Table 3: Demographic information of the respondents

Background information	Category	Frequency	Percentage
Gender	Male	107	62
	Female	65	38
	Total	**172**	**100**
Age	Below 20	7	4
	21-29	40	23
	30-39	47	27
	40-49	30	17
	50-59	35	21
	Above 60	13	8
	Total	**172**	**100**
Education level	Certificate	14	8
	Diploma	55	32
	Bachelor	76	44
	Masters	22	16
	Total	**172**	**100**
Experience	Less than a year	5	3
	1-2	37	22
	3-4	35	20
	5-6	64	37
	7 years and above	31	18
	Total	**172**	**100**

Source: Field data, 2013

The field data in Table 3 shows that out of 172 respondents of the study, 107 of them were male (representing 62%) and 65 were female (representing 38%). This shows that there was unfair gender representation because men dominated the workforce in the NGOs where the study was conducted.

Table 3 also indicates that the ages of the respondents were divided into six categories; (below 20, 21-29, 30-39, 40-49, 50-59 and above 60 years of age. Minority (7) of the respondents were below 20 years (representing 4%), 40 of the respondents were aged between 21-29 years (representing 23%), and 47 respondents were aged between 31-39 years (representing 27%), and they constituted the majority of the respondents. Out of the 172 respondents, 30 were aged between 40-49 years (representing 17%), 35 respondents were aged between 50-59 years (representing 21%) and the remaining 35 of the

respondents were above 60 years of (representing 8%). These figures show that all the working age groups were considered when carrying out the study.

The respondents were asked of their academic qualifications. The results from the table 3 show that; 14 were certificate holders (representing 8%). On addition, 55 were diploma holders (representing 32%), the majority (76) were bachelor's degree holders (representing 44%), and 22 were Masters' degree holders (representing 16%). This meant that the respondents were educated and hence knowledgeable about the subject of the study.

The information in Table 3 also considered working experience obtained by the respondents; that is to say the numbers of years worked with the NGOs in their present positions. The results showed that 5 of the respondents had worked for less than a year (representing 3%), 37 of the respondents had worked with women for 1-2 years (representing 22%). Furthermore, 35 have worked for 3-4 years (representing 20%), and the majority of the respondents have worked for 5-6 years (representing 37%) and the remaining 34 respondents have worked for more than 7 years (representing 18%). This shows that the study included the different experiences of the respondents so as to attain in-depth views of the different respondents and since the majority (37) of the respondents have worked for 5-6 years, their responses are genuine because of their experience in working with the NGOs.

Table 4: The role of NGOs in peace-building

Category	Mean	Interpretation	Rank
NGOs have been instrumental in community sensitization on peace-building	**3.56**	Very Good	4
NGOs and Religious Institutions have in several occasions met the LRA rebels for peace discussion	**3.50**	Very Good	4
Prayers held by Religious leaders have been instrumental in bring peace in Northern Uganda	**3.48**	Very Good	4
Traditional Peace and reconciliation methods by NGOs (Mato oput) as alternative justice has helped promote peace and reconciliation in Northern Uganda	**3.35**	Very Good	4
NGOs have closely worked with the government to foster peace and reconciliation in Northern Uganda	**3.36**	Very Good	4
NGOs have been instrumental in reconstruction and recovery of Northern Uganda which has helped bring about peace in the region	3.35	oodVery G	4
Provision of relief services by NGOs and Religious Institutions have helped reduce suffering of the population and brought about peace	**3.32**	Very Good	4
NGOs have conducted advocacy, sensitization and awareness in reduction of arms in the communities of Northern Uganda, and this has helped promoting peace	**3.32**	Very Good	4
The public criticism and condemnation of low government commitment towards peace by NGOs and Religious leaders has helped increase government commitment towards peace in northern Uganda	**3.32**	Very Good	4
NGOs coordinate peace-building programs amongst themselves in Northern Uganda	**3.28**	Very Good	4
NGOs enhance coordination of programs between them and government on peace-building which increases access of service provision and knowledge of ownership	**3.12**	Good	3
Average mean	**3.2041**		

Source: Field data, 2013

Mean Range	Response Mode	Interpretation	Rank
3.26-4.0	Strongly agree	Very Good	4
2.51-3.25	Agree	Good	3
1.76-2.50	Disagree	Fair	2
1.00-1.75	Strongly disagree	Poor	1

Table 4 show the level and the findings show that many of the respondents strongly agreed and agreed respectively with the statements provided. The respondents for example, strongly agreed with the statement that: NGOs have been instrumental in community sensitization on peace-building (mean 3.56); NGOs and Religious leaders have in several occasions met the LRA rebels for peace discussion (mean 3.50); prayers held by Religious Institutions have been instrumental in bring peace in Northern Uganda (mean 3.45); and that traditional Peace and reconciliation methods by NGOs (Mato oput) as alternative justice has helped promote peace and reconciliation in Northern Uganda (mean 3.35).
This therefore waters down the view of other authors that NGOs have over stayed in Northern Uganda and achieved less.

Furthermore, the respondents strongly agreed that: NGOs and Religious Institutions have closely worked with the government to foster peace and reconciliation in Northern Uganda (mean 3.336). The different development ; NGOs and Religious Institutions been instrumental in reconstruction and recovery of Northern Uganda which has helped bring about peace in the region (mean 3.35); Provision of relief services by NGOs and Religious Institutions have helped reduce suffering of the population and brought about peace (mean 3.32); NGOs and Religious Institutions have conducted advocacy, sensitization and awareness in reduction of arms in the communities of Northern Uganda, and this has helped promoting peace (mean 3.32); The public criticism and condemnation of low government commitment towards peace by NGOs and Religious Institutions has helped increase government commitment towards peace in northern Uganda (mean 3.32); NGOs coordinate peace-building programs amongst themselves in Northern Uganda (mean 3.28). The respondents finally agreed that NGOs and religious institutions enhance coordination of programs between them and government on peace-building (mean 3.12).
Hence dismissing the view by other authors that government has played a more critical role in peace building in Gulu district as opposed to NGOs

Table 5: The level of peace achievement in Northern Uganda

Category	Mean	Interpretation	Rank
There is visible peace brought about by the NGOs activities in Gulu district Northern Uganda	**3.48**	Very Good	4
The formerly war-tone northern Uganda now enjoys peace fostered by the NGOs contibutions	**3.42**	Very Good	4
The formerly displaced people in IDPs have been reinstated back to their homes by Government supported by NGOs	**3.40**	Very Good	4
There is stability in Northern Uganda and people freely move without fear	**3.55**	Very Good	4
The local people are very happy with the successes of the peace-agreements in Northern Uganda	**3.44**	Very Good	4
Many of the former LRA rebels have been reconciled with the public and the freely live in public	**3.42**	Very Good	4
The signing of the different peace agreements have helped in the release of formers abductees by the LRA rebels	**3.41**	Very Good	4
The people of Northern Uganda have began massive development projects since there is peace in the region	**3.38**	Very Good	4
The government has now embarked on massive resettlement program of people who were formerly displaced by the war since peace has now prevailed	**3.38**	Very Good	4
There is no more deployment of armed forces in Northern Uganda since the peace deals have led to total withdrawal of the armed forces	**3.33**	Very Good	4
The people of Northern Uganda have been guaranteed peace through the work of NGOs operating there.	**3.32**	Very Good	4
Average Mean	**3.302**	Very Good	4

Source: Field data, 2013

Table 5 show the level peace achievement in Northern Uganda and the findings show that many of the respondents strongly agreed and agreed with the statements provided. The respondents strongly agreed that: There is visible peace brought about by the NGOs activities in Northern Uganda (mean 3.48). The respondents here strongly agreed that the work of NGOs religious leaders have not been in vain. The peace observed now is basically the work of NGOs although with government support. This shows that the formerly war-tone northern Uganda now enjoys peace fostered by the NGOs and religious institutions (mean 3.42). The respondents strongly agreed that the formerly displaced people in IDPs have been reinstated back to their homes (mean 3.40). The respondents believed that

many people in northern Uganda have been reinstated to their families from the IDPs where they had taken refuge for long supported by NGOs activities and this is no longer an issue worth worrying.
Hence this disputes the saying by some authors that NGO activities have over stayed in Northern Uganda with less impact as compared to government.

Furthermore, the respondents also strongly agreed that there is stability in Northern Uganda and people freely move without fear (mean 3.44). Of late, many people can now freely move even without the protection from the army. Calm has been restored in this region once known for instability and insecurity. The study also reveals that the local people are very happy with the successes of the peace-agreements in Northern Uganda (mean 3.44). With relative peace now seen in the region, only "a person who needs war would not celebrate." Many people have to celebrate due to the work of NGOs and religious institutions because they have tirelessly worked to see peace in this region. Many of the former LRA rebels have been reconciled with the public and the freely live in public (mean 3.42). The respondents also believed that many LRA former warlords have been reconciled with the rest of the community members, an indication that peace has been achieved in the region.

The respondents also strongly agreed that the signing of the different peace agreements have helped in the release of formers abductees by the LRA rebels (mean 3.41). The respondents believed that many people have been released from the LRA captivity that had been a problem for many people in the region. The people of Northern Uganda have begun massive development projects since there is peace in the region (mean 3.38). The respondents strongly agreed that the government has now embarked on massive resettlement program of people who were formerly displaced by the war since peace has now prevailed (mean 3.38). These projects are one of the reconstruction and recovery programmes currently run the region like North Uganda Recovery and Reconstruction Fund (NUSAF) there is no more deployment of armed forces in Northern Uganda since

the peace deals have led to total withdrawal of the armed forces (mean 3.33); and that: the people of Northern Uganda have been guaranteed peace through the work of NGOs and religious institutions (mean 3.32).

Significant relationship between the operation of NGOs and peace-building in Northern Uganda

Research objective 4 sought to establish if there is a significant relationship between the operation of NGOs and peace-building in Northern Uganda. It was hypothesized that the two variables are not significantly correlated. To test the hypothesis, Pearson's Linear Coefficient was used. Summary of r-value of those variables are presented in table 5.

TABLE: 6

Pearson's Linear Correlation Coefficient for the operation of NGOs in peace-building in Northern Uganda

Variables correlated	r-value	sig	Interpretation	Decision on Ho
ROLE OF NGOs Vs PEACE BUILDING	.800	.000	Significant	Rejected

Source: Field data 2013

Table 5 above shows the Pearson's Linear Correlation Coefficient for significant relationship between the operation of NGOs in peace-building in Northern Uganda and it was revealed that; there is a significant positive relationship between the operation of NGOs and peace-building in Northern Uganda. For example, level of risk management is significantly correlated with the extent project success (r=0. 709, sig=0.000). Basing on these results, since the sig. value (0.000) was less than 0.05 which is the minimum required level of significance in social sciences. The hypothesis that there is no significant relationship between the operation of NGOs in peace-building in Northern Uganda is rejected.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS & RECOMMENDATIONS

Introduction: This chapter dealt with the findings, conclusions and recommendations of the study. Recommendations are therefore specific to the different parties.

Summary: In general the research studies found there was a significant relationships between NGOs and peace building in Gulu district Northern Uganda. Their roles have been very instrument in supporting government to build peace in Northern Uganda although Government has contributed too.

FINDINGS:

The role of NGOs in peace-building

The role of NGOs in peace-building and the findings show that: many of the respondents strongly agreed and agreed respectively with the statements provided. The respondents for example, strongly agreed with the statement that: NGOs have been instrumental in community sensitization on peace-building (mean 3.56); NGOs and Religious Institutions have in several occasions met the LRA rebels for peace discussion (mean 3.50); prayers held by Religious Institutions have been instrumental in bring peace in Northern Uganda (mean 3.45); and that traditional Peace and reconciliation methods by NGOs (Mato oput) as alternative justice has helped promote peace and reconciliation in Northern Uganda.

" Interview Guide by John Bosco Kumakech Aludi Director Caritas Gulu",

" Interview guide by Ojok Boniface Coordinator justice and reconciliation project"

Although this has been with the support from Government.

The level peace achievement in Northern Uganda

On the level peace achievement in Northern Uganda, the study found that: many of the respondents strongly agreed and agreed with the statements provided. The respondents strongly agreed that: There is visible peace brought about by the

NGOs and the religious institutions in Northern Uganda (mean 3.48). The respondents here strongly agreed that the work of NGOs religious institutions have not been in vain. The peace observed now is basically the work of NGOs and religious institutions. The respondents strongly agreed that the government has now embarked on massive resettlement program of people who were formerly displaced by the war since peace has now pre
vailed. "Interview guide by Chairman LC I for God Zone"

Significant relationship between the operation of NGOs and peace-building in Northern Uganda

Significant relationship between the operation of NGOs and peace-building in Northern Uganda Pearson's Linear Correlation Coefficient for significant relationship between the operation of NGOs and religious institutions in peace-building in Northern Uganda and it was revealed that; there is a significant positive relationship between the significant relationship between the operation of NGOs and religious institutions in peace-building in Northern Uganda. For example, level of risk management is significantly correlated with the extent project success (r=0. 709, sig=0.000). Basing on these results, since the sig. value (0.000) was less than 0.05 which is the minimum required level of significance in social sciences. The hypothesis that there is no significant relationship between the operation of NGOs and religious institutions in peace-building in Northern Uganda is rejected.

Conclusion

Undoubtedly, the period of relative peace in northern Uganda has generated a sense of optimism and hope among important actors, including individual women, the government, investors and CSOs engaged in post-war opportunities of reconstruction, rehabilitation and development. Looking at the peace dividends and the direction they are taking, it is clear that women's participation in the post-war economy shows that they are taking advantage of the prevailing economic opportunities, albeit to varying degrees.

As a consequence, action launched to manage conflict requires a multi-dimensional response. The hybrid of NGOs and civil society organizations constitute a unique platform for addressing the key conflict resolution issues of identity, representation and humanitarian action. This conflict resolution program understands peace-building as the state's ability and will to stabilize society through the pursuit of meeting human needs. Conflict resolution practices subsequently have to be tied to bottom-up approaches in which individuals and communities are afforded certain positions and influence in the conflict environment.

The perspectives for lasting resolution to structural causes of conflict are dependent on how local environments have access to take part in the wider peace-building process. Such a formula can hardly be advanced by conventional diplomatic approaches to conflict settlement and will require new structures able to bring into the equation the important outlooks for human rights, participatory processes and human security.

Referring to NGOs and civil society with little attention to the vast organizational diversity also masks the requirements for operational qualifications and thorough understanding of managerial requirements as part of close cooperation with international partners and Governments. When operating in environments characterized as weak in governance terms, it is critical not to perceive NGOs and civil society organizations as alternatives to the dysfunctional state responsibility. When dealing with identity, representation and humanitarian action, there is ample space and responsibility for the trained organizations holding the potential to contribute positively to conflict resolution, as they solely are able to fill the gab between the state and human security.

Truth-telling is an important element of Uganda's justice and reconciliation process. This process is necessary in order to allow people to achieve closure and

to prevent the recurrence of past events. To derive maximum benefit from these efforts, it is important that victims play an active role throughout. Mechanisms employed should reflect their thoughts and opinions on truth-telling, as it is a process that is deeply embedded in the local cultures of Uganda.

Recommendations

The following are suggested in view of the finding;

NGOs working in Northern Uganda should:

Develop psychosocial support programs to assist survivors of sexual violence and exploitation in ways that do not stigmatize survivors, that maintain confidentiality, and that provide information and referral to both survivors and the general community.

Traditional means of resolving domestic disputes and stopping domestic violence should be encouraged, while ensuring that the rights of the victim/survivor are respected.

NGOs should undertake or encourage information campaigns (using posters and radio programs, for example) to inform the public of the right of all people to be free of sexual violence. Key messages should be developed based on site -specific information and assessments. Due care should be taken to ensure that there are systems in place to assist people who may present for help as a result.

To the government

The Government should promote and extend the Amnesty law/act to increase reconciliation, forgiveness and return of former fighter.

There is need to develop a strategy of enquiry into past events that enables the Ugandan nation as a whole to reflect upon its past. At the local level, truth-telling will facilitate reconciliation within the communities and relieve some victims of their uncertainty and grief. This therefore requires that a truth-telling process in Uganda maintains a local presence at the grassroots level, as requested by victims.

More attention should be paid to the *reconstruction, rehabilitation, and rebuilding of the infrastructure* related to economic activities. Roads, ports, international airports, and communications should become a priority in the revival of the economy.

The government should also *utilize the local resources* to the full extent by devising policies for the better capitalization of natural resources and human capital to create economic agility.

Frequently, the efforts of the government and the international organizations working in the country are directed towards achieving the short-term goals of political and economic stability. However, as we have seen in the cases of northern Uganda, the improvement of the system of health is crucial in the long-term peace-building processes by providing stable demographic pattern and strong labor force ready to participate in the economic recovery of the state.

Incentives for parents and families to send their children to school. Frequently, the families depend on the labor of the child in providing food for the family and the parents are unwilling to lose one worker for a longer period of time. The issue can be addressed by providing subsidies for low-income families not only to pay for the school-related expenses, but also to cover the opportunity cost of sending their child to school.

Local community

There is need to establish a truth-seeking body, guarantee its impartiality and refrain from politicizing the process. A truth-seeking process in Uganda can only be successful if it is handled by an independent body. This body should operate independently and be led by individuals of high integrity, nominated and approved by the people of Uganda. As recommended by victims themselves, this truth-telling body should have a strong presence in grassroots communities. This should among other things entail the formation of local committees at the grassroots, which should be led by local leaders who command the respect of their people. The local communities themselves should appoint the committees that spearhead the process, and the governmental bodies should provide them with official recognition and support to carry out their locally sensitive truth-seeking procedures.

There is need to ensure the active involvement of victims at all levels of designing and implementing a truth-telling policy. This can be achieved through a strong outreach process where the activities of the truth-telling committee could be explained to the communities in the local languages and the committee could establish channels through which the feedback from the communities will be taken seriously. Only if victims are consulted throughout the entire process will truth-telling succeed in establishing a narrative that can be supported by all and that resonates with the essential voices of the victims. This is the only way any final report can truly appeal to all Ugandans, and the only way it can become a starting point for transformation in Uganda.

There is need to take seriously the traditional ways in which the truth has been sought by communities in Uganda and to utilize traditional mechanisms when creating locally sensitive truth-seeking processes. As already noted, truth-telling is an established tradition in communities in Northern Uganda. There is vast support for localized processes. In West Nile, Acholi, Lango and Teso, participants pointed

to a variety of reconciliatory rituals that were performed on a regular basis in the past and that involved varying degrees of truth-finding.

International Organization

There is need to support future truth-telling processes in Uganda by providing moral as well as financial support to local and national-level efforts. As much as local communities may be willing to engage in truth-telling, they often lack the means and expertise to do so. The international community and civil society should step in where necessary to bridge this capacity and funding gap, and actively engage in the processes. In addition, we recommend the sharing of expertise pertaining to working with marginalized groups in society. JRP has learned that groups that have suffered the most are the hardest to reach. Motivating and enabling their involvement requires specific and carefully developed methods.

Media

There is need for media and civil society to play an active and impartial role in advocating for and following all steps in the truth-telling process closely. A truth-telling process will only be successful if it engages Ugandans on all levels all over the country, and if the process is as transparent and inclusive as possible. Based on their close relationship with victims, civil society and the media are well placed to advocate for a truth-telling process in Uganda, and to monitor the process from the beginning to the end.

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APPENDIX 1B

KAMPALA INTERNATIONAL UNIVERSITY

SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH

Masters Degree Program

1. The Director Caritas Gulu,

CC. The Chairman Justice and peace Commission Gulu Diocese

CC. Coordinator Justice and reconciliation project

CC. Chairperson LC III Pece Division Gulu District

Dear Sir/Madam,

I am a student of masters of Arts in Conflict Resolution at Kampala International University and presently embarking on my thesis entitled, **"NGOs activities and Peace-Building in Gulu district, Northern Uganda".** In view of this empirical investigation, may I request you to be part of this study by answering the questionnaires? Rest assured that the information you provide shall be kept with utmost confidentiality and will be used for academic purposes only.

As you answer the questionnaire, please be reminded to respond to all of the items in it thus not leaving any item unanswered. Further, may I retrieve the filled questionnaires within 5 days from the date of distribution?

Thank you very much in advance.

Yours faithfully,

Obonyo Oliver Simon

APPENDIX II

INFORMED CONSENT

am giving my consent to be part of the research study of Mr. Obonyo Oliver Simon that will focus on "**NGOs activities and Peace-Building in Gulu district, Northern Uganda".** I shall be assured of privacy, anonymity and confidentiality and that I will be given the option to refuse participation and right to withdraw my participation anytime.

I have been informed that the research is voluntary and that the results will be given to me if I ask for it.

Initials:_____

Date_____

APPENDIX III

QUESTIONNAIRE

FACE SHEET

Date Received by Respondent:_____

PART A: RESPONDENT'S PROFILE

(Please Tick):

Age:_____

Gender: _____

Marital Status: _____

Highest Educational Qualifications _____

Name of the organization _____

Present Position _____

Number of Years In Present Position _____

.....

.....

QUESTIONNAIRE TO DETERMINE THE ROLE NGOS IN PEACE-BUILDING IN GULU DISTRICT, NORTHERN UGANDA

1. **Direction 1**: Please write your rating on the space before each option which corresponds to your best choice in terms of **the role NGOS in peace-building in northern Uganda**. Kindly use the scoring system below:

Response Mode	Rating	Description
Strongly Agree	4	Very Satisfied
Agree	3	Satisfied
Disagree	2	Somewhat dissatisfied
Strongly Disagree	1	Dissatisfied

ASPECTS ON Role of NGOs and religious institutions

____1. NGOs have been instrumental in community sensitization on peace-building

_____2. NGOs have in several occasions met the LRA rebels for peace discussion

___3. Prayers held by Religious leaders have been instrumental in bring peace in Northern Uganda

___4. Traditional Peace and reconciliation methods by NGOs (Mato oput) as alternative justice has helped promote peace and reconciliation in Northern Uganda

___5. NGOs and Religious leaders have closely worked with the government to foster peace and reconciliation in Northern Uganda

___6. NGOs and Religious Institutions been instrumental in reconstruction and recovery of Northern Uganda which has helped bring about peace in the region

___7. Provision of relief services by NGOs and Religious Institutions have helped reduce suffering of the population and brought about peace

___8. NGOs have conducted advocacy, sensitization and awareness in reduction of arms in the communities of Northern Uganda, and this has helped promoting peace

___9. The public criticism and condemnation of low government commitment towards peace by NGOs and Religious Institutions has helped increase governmentt commitment towards peace in northern Uganda

____10. NGOs coordinate peace-building programs amongst themselves in Northern Uganda.

___11. NGOs enhance coordination of programs between them and government on peace-building

Direction 2: Please use the rating guide provided below with reference to the **characteristics of the level of NGOs activities in peace achievement in Northern Uganda**. Kindly write your scoring on the space provided before each option.

Response Mode	**Rating**	**Description**
Strongly Agree	4	Very Satisfied
Agree	3	Satisfied
Disagree	2	Somewhat dissatisfied
Strongly Disagree	1	Dissatisfied

____1. There is visible peace brought about by the NGOs and the religious institutions in Northern Uganda

___2. The formerly war-tone northern Uganda now enjoys peace fostered by the NGOs and religious institutions

___3. The formerly displaced people in IDPs have been reinstated back to their homes

___4. There is stability in Northern Uganda and people freely move without fear

___5. The local people are very happy with the successes of the peace-agreements in Northern Uganda

___6. Many of the former LRA rebels have been reconciled with the public and the freely live in public

7___. The signing of the different peace agreements have helped in the release of formers abductees by the LRA rebels

8___. The people of Northern Uganda have began massive development projects since there is peace in the region

9___. The government has now embarked on massive resettlement program of people who were formerly displaced by the war since peace has now prevailed

10___. There is no more deployment of armed forces in Northern Uganda since the peace deals have led to total withdrawal of the armed forces

11___. The people of Northern Uganda have been guaranteed peace through the work of NGOs and religious institutions

APPENDIX IV

INTERVIEW GUIDE

1. Do you think NGOs have played a big role in peace building in Northern Uganda?
2. What do you think are the major roles played by these institutions in peace building?
3. Do you think there is total peace in Northern Uganda?
4. What are the signs of restoration of peace in Northern Uganda?
5. What do you think should be done to heal the wounds of anger inflicted by the LRA rebels on the people of Northern Uganda?
6. Are all the people of Northern Uganda happy with the work of NGOs and religious leaders in peace process?
7. What do you think were the causes of the war in Northern Uganda?
8. What effects do you think the war left on the people of Northern Uganda?
9. Do you think Northern Uganda will recover from the effects of the LRA war?
10. If yes, what do you think is being done to bring about this recovery?
11. What is the perception of the local people on the former LRA rebels who have been re-united to them?
12. Do you think peace alone is essential for sustainable development in Northern Uganda?
13. Do you think there is government involvement to show concern for the Acholi sub-region?
14. If yes, how is the government showing concern?
15. How do you think the attitude of marginalization in the North can be changed?
16. Do you think that Women in Northern Uganda are now relieved that they do not have to lose sons, husbands and daughters again?
17. Do you think people have stopped living in everyday fear?
18. What do you think can be done to quickly develop Northern Uganda?

APPENDIX C

PROPOSED DATA PRESENTATION THROUGH TABLES

Table 1
Profile of the Respondents

Category	Frequency	Percentage(%)
Gender		
Male		
Female		
Age		
20-39 (Early adult hood)		
40-59 (Middle adult hood)		
60 and above (Late adult hood)		
Educational Qualifications (Under Education Discipline)		
Certificate		
Diploma		
Bachelors		
Masters		
PhD		
Qualifications Other Than Education Discipline		
Number of Years working		
Under -1 year		
2 years - 4 years		
6 years - 8 years		
10years and above		

Table 2

The Extent of NGOs in peace-building

Indicator	Mean	Interpretation	Rank
Total			

Table 3

Level of NGOs role in peace achievement

Indicator	Mean	Interpretation	Rank
Total			
Total			

Table 4

Relationship between NGOs Activities and peace achievement

Variables correlated	Computed r- value	P-value	Interpretation of Correlation	Decision on Ho

APPENDIX C

TIME FRAME

Activity	Jan	Feb	Mar	Apr	April	May	June	July	Sep	Aug	Aug	Nov
1. Conceptual Phase												
Chapter 1												
2. Design & Planning Phase												
Chapter 2-3	XX											
3. Thesis Proposal	X											
4. Empirical Phase												
Data Collection												
5. Analytic Phase												
Chapter 4-5												
7. Dissemination Phase												
Viva Voce						XX						
8. Revision												
9. Final Book Bound Copy												
10. Clearance												
11. Graduation												

Obonyo Oliver Simon
Curriculum Vitae

PERSONAL DETAIL

DATE OF BIRTH : 20/ SEPT/ 1975 Nationality: Ugandan

MARITAL STATUS: Married Address: box.....

Email: oliver.obonyo@gmail.com Tel: +256-752428141/0772859808
bobobonyos@yahoo.com
Skype: obonyo.oliver1

KEY SKILLS /COMPETENCIES

- Recovery, Reintegration and Return
- Conflict Management, Early warning systems and response
- Governance, Advocacy and networking.
- Protection, Conflict resolution and peace building
- Project coordinating and Management.
- Project Monitoring & Evaluation
- Enterprise development and income generation (Livelihoods
- Capacity Building, Managing resources.

In brief am a highly accomplished Development worker with expertise and professional exposure in implementing community based intervention Programmes within areas of Reintegration and Return monitoring and Evaluation, conflict resolution and peace building, Conflict sensitive development projects, Governance, protection, Livelihoods and education with enormous experience in working at the interface of Social Developments both within conflict and post conflicts settings. A dynamic and Results Oriented manager with hands on Strategic Planning, networking, Coordination, Supervision, Monitoring and Evaluation.

I have directly engaged in Community based Development issues, Monitoring and Evaluation, People and Resource Mobilization and Sensitization, General protection issues, Reintegration and Return, Institution Appraisals and Assessment, Information Counseling and Referral Services (ICRS), Capacity Building and research, preparation of reports and feedbacks among others.

Consultancies conducted so far:

ainer/ Facilitator: Pilot Induction Course for local Government officers in South
ıdan (GIZ Governance Programme south Sudan)
ainer: of Local Government officials at state levels on Governance, participatory
anning and budgeting South Sudan
ISAID BRIDGE Project support to states building capacity of state governments)
ıcilitator: Good Governance, accountability and utilization of public funds local
ıvernment officers at district levels (Global Health Uganda)
:am leader Monitoring & Evaluation: of Donor funded roads in South Sudan
NOPS/ USAID RAPID Project

VORK EXPERIENCE/ EMPLOYMENT HISTORY

Organization:

013- United Nations Office for Project Services South Sudan (SSOC)May

Position held: Monitoring and Evaluation Team leader
RAPID Project USAID Funded

Summary of roles & responsibilities:

- Conducted an evaluation of all donor funded roads
- Conducted an assessment and inventory of donor funded roads
- Drafting weekly and monthly report
- Consultation with other donors and center stake holders
- Data collection, compilation and analysis
- Developed data collection tools
- Presentation of final evaluation report

2- March 2013 Uganda Red Cross Society
Position held: Project Manager- Gender Based Violence

ummary of roles & responsibilities:

- Assist in developing & maintaining a range of working contacts with Government institutions
- Manage the volunteers to implement GBV programes
- Provide/ facilitate the training to refugee communities on GBV and reproductive health
- Assist in drafting weekly, quarterly reports to Headquarters and UNFPA
- Network and coordinate with local government institutions & other development Agencies
- Conduct community mapping of pregnancy and GBV cases among refugee

uly 2011- Winrock International Sudan BRIDGE Program USAID Guarantee project
une 2012

Position held: Governance Project Specialist/Officer

Democracy/ Governance project/ unit

Summary of roles & responsibilities:

- Drafting of weekly, quarterly and annual reports to bridge & USAID Sudan
- Monitoring, evaluation and reporting on progress of implemented programmes
- Assist in developing & maintaining a range of working contacts with Government institutions
- Provide/ facilitate the training of relevant government officials on Community engagement
- Organize and facilitate community consultation processes and county planning & budgeting
- Network and coordinate with local government institutions & governance implementing Agencies
- Conduct community mapping and county profiling by mobilizing relevant Government official

uly 2010- United Nations Development Programme (UNDP) South Sudan
une 2011

Position held - Conflict Sensitive Development Officer

'roject: Community Security & Small Arms Control (CSAC)/ Crisis Prevention & covery

Summary of roles & responsibilities:

- Developing project proposals and concepts for possible funding
- Designing appropriate conflict mitigation and peace building mechanisms.
- Identifying community conflicts and possible conflict sensitive development projects in context of southern Sudan
- Managing Grants making process, Partnerships and Networking with other stakeholders
- Support to state and capacity building of Government of Southern Sudan (GOSS)
- Trainings & workshops and any other duties as assigned by the Programme Manager

1 2010 - International Rescue Committee South Sudan Program
ıe 2010

Position held: Deputy Protection Programme Manager.

Project/ Programme: Rule of law, Protection & Return monitoring (UNHCR Funded)

Summary of roles & responsibilities:

- Routine reporting, monitoring and evaluation of the reintegration & return project
- Advocacy and Monitoring of community protection key issues & concerns
- Community sensitization and training on general protection awareness
- Documentation of protection issues and challenges within communities.

- Promoting rule of law, addressing GBV, child protection & among others.
- Supervision of the national staff 6 return monitoring officer and 4 training officers.
- Any other duty as assigned by the Programme Manager

n 2009- **Agency for Technical Cooperation and Development (ACTED)**
c 2009

Position held: Livelihoods & Enterprise Development Advisor

Project/ programme: Livelihoods & Infrastructure development (LID)
Funded by the Royal Norwegian Embassy.

Summary of roles & responsibilities:

- Coordination with internal and external Monitoring and Evaluation unit
- Appraisals and selections of Community access roads for constructions
- Management and supervision of 6 grant officers
- Conducting field assessment of the various Livelihood projects, feasibility and capacity building
- Any other duties that may be assigned by the programme manager

March 2007 - **Voluntary Service Overseas UK (VSO Abuja- Nigeria)**
Nov 2008

Position held: Livelihoods Advisor

Project/ programme: **Secure Livelihoods/ HIV/AIDS**

Summary of roles & responsibilities:

- Develop Monitoring Frame work and tools for assessing self help groups and social economic levels in promoting Secure Livelihoods
- Document project progress, success and challenges
- Support the development of project proposals for scaling up interventions
- Conduct routine capacity development workshops and trainings

July 2005- United Nations Development Programme Uganda (UNDP)
Dec 2006

Position Held: UNV Reintegration Specialist.

Project title: Recovery and Transition Programme Crisis Prevention & Recovery Unit.

Summary of roles & responsibilities:

- Re-integration, return and resettlement of internally displaced persons and Ex-combatants.
- Capacity Building of local NGOs and CBOs handling reintegration proramme.
- Advocacy and networking with other partner & stake holders
- Information counseling and referral services for the IDPs and returnees.
- Promotion of Amnesty Law, reconciliation, conflict resolution and peace building.
- Disarmament, Demobilization and Reintegration (DDR) basic practice.

ACADEMIC / EDUCATION BACKGROUND

HOOL/ INSTITUTION	QUALIFICATION/ AWARD
npala International University	Master of Arts (MA) in Conflict Resolution & Peace Building
kerere University Institute of istics & Applied Economics	Postgraduate Certificate in Project Monitoring & Evaluation
erere University Kampala	Bachelor's of Social Sciences Specialized in Political Science & Public Administration
erere Institute of Social lopment	Diploma in Social Work & Social Admin
ite Hill School	Uganda Advanced Certificate of Education

ER TRAININGS & CERTIFICATES OBTAINED

United Nations rity in the Security department (UNDSS):	Advanced & Basic Certificate in Field Staff Safety, Health and
are	
Uganda Youth Development Link (UYDEL)	: Awarded Advanced National in Youth and Adolescent Studies
ficate	

EXTRA SKILLS AND ABILITIES

- ble to work in any location, as well as under pressure
- bility to use computer specifically Ms Excel, Ms Word
- Ability to conduct and carry out social research, monitoring and evaluation based on training.
- good team player and innovative personality
- kills in contemporary diplomatic practice regarding bargaining and negotiations
- Ability to work with people to achieve organizational objectives under minimal Supervision

LANGUAGES SPOKEN

- English - Fluent
- Swahili - Fluent
- Luo Fluent
- Arabic - Basic

REFEREES:

Miss. Caro Onyadi
Director Human Resources & Administration
Uganda Red Cross Society Head Quarters Kampala
Tel Contact: +256-776312019
Email: conyadi@redcrossug.org

Miss. Achan Naku
Human Resource Officer
United Nations Office for Project services (UNOPs) South Sudan
Tell Contact: +211-956169690
Email; achanN.@undp.org

Miss. Apedo Macmillan
Managing Partner
Giant Consult Uganda
Tel Contact: +256- 784447171
Email macmillan.a@accamail.com
giantconsult.uganda@gmail.com