

ENHANCING GRASSROOTS INVOLVEMENT IN TRANSITIONAL JUSTICE DEBATES:

A report on consultations held with victims and civil society organizations in
West Nile, Acholi, Lango and Teso Sub Regions in Northern Uganda

24 November 2010 – 10 February 2011

By

Justice and Reconciliation Project (JRP)

in collaboration with the

Institute for Justice and Reconciliation (IJR)



EXECUTIVE SUMMARY

Between November 2010 and February 2011, the Justice and Reconciliation Project (JRP) in collaboration with the Institute for Justice and Reconciliation (IJR) organized a series of consultations with victims of the conflict in northern Uganda. These consultations were entitled "Enhancing grassroots involvement in transitional justice debates" and covered the themes of truth telling, traditional justice, reparations and gender justice.

The consultations were aimed at complementing the countrywide consultations by the Justice, Law and Order Sector (JLOS) on truth seeking and traditional justice. The key findings presented in the report are a synthesis of the victims' voices on what their views are on truth seeking, traditional justice, reparations and gender justice.

With regards to truth seeking, victims unanimously expressed a strong desire for a national truth seeking process that would expose the causes of the conflict as well as the atrocities committed against them. In addition to this national process, community-level truth seeking mechanisms are also required to allow for the victims to know the truth concerning their missing or abducted relatives.

On traditional justice, although there was no agreement on the extent to which traditional justice mechanisms could be used to deal with the crimes of international concern committed during the conflict, it was clear that there is a role for traditional justice in promoting reconciliation within communities and for the harmonious re-integration of perpetrators into the community. It was also noted that the use of traditional justice mechanisms tends to relegate women and children to play minor roles. Therefore the use of such mechanisms should be interrogated in order to ensure participation of all members of the community.

Victims in northern Uganda understand reparations mostly in the form of compensation for the loss of relatives, property, livestock and livelihoods as a result of the conflict. The majority of victims indicated that the Government of Uganda ought to have protected the citizenry from the scourge of the conflict. Therefore victims are now looking to the government as the primary although not exclusive source of reparations. While victims were not certain as to how reparations would be allocated, they called for the formulation of a national reparations policy for Uganda that would specify the forms and extent of reparations. Victims also called for consultation and victim involvement in the administration of reparations.

Victims perceive gender justice as significant in transitional justice processes. They were emphatic on the inclusion of vulnerable groups such as women, children, the aged and youth in the development of truth seeking, traditional justice and reparations processes. This will ensure that all segments of the community benefit from the transitional justice process.

The victims' consultations project was supported by a number of community dialogue sessions consisting of visits by the JRP team to various IDP camps and villages in northern Uganda. These served to inform and generate views from community members on truth seeking, traditional justice, reparations and gender justice as part of the transitional justice agenda. All community dialogue sessions were recorded and aired on Mega FM radio station in Gulu District, while various media houses – print and radio- were present and covered stories at the regional consultations.

This report is aimed at informing JLOS and other relevant stakeholders working on issues pertaining to victims in northern Uganda about the needs of these victims, as expressed by the individuals themselves.

CONTENTS

EXECUTIVE SUMMARY	II
ACRONYMS	4
1. INTRODUCTION	5
1.1 BACKGROUND.....	5
1.2 PURPOSE OF THE CONSULTATIONS.....	6
2. ACTIVITIES IMPLEMENTED	7
2.1 MEETING WITH JLOS	7
2.2 REGIONAL CONSULTATIONS.....	8
3. KEY FINDINGS	8
3.1 TRUTH-SEEKING	8
3.2 TRADITIONAL JUSTICE	9
3.3 REPARATIONS	10
3.4 GENDER JUSTICE	11
4. COMMUNITY DIALOGUES	12
5. MEDIA OUTREACH	12
6. THE WAY FORWARD	13
ADDENDUM A: REGIONAL CONSULTATION DETAILS	14
ADDENDUM B: DISCUSSION QUESTIONS	16
ADDENDUM C: LIST OF PARTICIPANTS	17
ABOUT THE PARTNERS	19

ACRONYMS

CSO	Civil Society Organization
GoU	Government of Uganda
ICC	International Criminal Court
IDP	Internally Displaced Person
IJR	Institute for Justice and Reconciliation
JLOS	Justice, Law and Order Sector
JRP	Justice and Reconciliation Project
KKA	Ker Kwaro Acholi
LC	Local Councilor
LRA	Lord's Resistance Army
PRDP	Peace, Recovery and Development Plan
TJ	Transitional Justice
UNLF	Uganda National Rescue Front
UPDF	Uganda People's Defense Forces
WCD	War Crimes Division
WNBF	West Nile Bank Front
WNKRWVA	West Nile Kony Rebel War Victims Association

1. INTRODUCTION

After more than two decades of conflict between the Lord's Resistance Army (LRA) and the Government of Uganda, northern Uganda has entered a period of relative peace due to the relocation of the LRA to South Sudan and the Central African Republic in 2008. During the height of the conflict over 1.8 million people were displaced into internally displaced persons (IDP) camps and close to 38,000 children were abducted by the LRA to serve as child soldiers, sex slaves and porters. In addition, thousands of people lost their lives and property as a result of the instability and chaos that reigned throughout the conflict.

1.1 BACKGROUND

Given the massive scale on which atrocities were committed, there is an urgent need to implement transitional justice mechanisms in northern Uganda in order to remedy the negative impacts of the conflict, and to foster reconciliation between victims and perpetrators. Thousands of IDPs have now left the IDP camps and returned to their communities. Northern Uganda has now entered a crucial stage of post-conflict recovery and the alignment of the recovery and time set the stage for the implementation of transitional justice mechanisms. The victims of the conflict attest to this and anticipate the implementation of transitional justice mechanisms, such as reparations, truth recovery, memorialisation, and accountability for perpetrators.

Despite the prevailing peace and the fact that many people have returned to their homes after several years of encampment as IDPs, little seems to be materializing for victims in northern Uganda as far as the implementation of transitional justice mechanisms is concerned. This slow response is driven by a combination of underlying factors which have delayed the implementation of such mechanisms.

The collapse of the negotiations towards the Juba Peace Agreement (agreement) in November 2008 is one of the factors that contributed to the slow implementation of transitional justice mechanisms in northern Uganda. The agreement stipulated the use of both formal and informal justice measures which would hold accountable individuals alleged to have committed serious crimes or human rights violations, and would promote collective and individual acts and processes of reconciliation. The Justice Law and Order Sector (JLOS), is the government body under the Ministry of Justice tasked with the implementation of transitional justice mechanisms in Uganda. JLOS, in collaboration with the High Court of Uganda, worked expeditiously to set up the War Crimes Division (WCD), which is currently trying its first case. The International Criminal Court Bill Number 18 of 2006 was debated in Uganda's parliament and passed in 2009 to provide the necessary legislation for the court to try cases of war crimes and crimes against humanity. While efforts towards the establishment of the WCD have been expeditious, the implementation of other complementary transitional justice mechanisms such as truth seeking, traditional justice and reparations have not been as efficient. The absence of a national reparations policy in Uganda is an example of the need for a full implementation of the transitional justice agenda in Uganda. This gap has resulted in a lack of clear policies and procedures through which the victims of conflict in Uganda can access reparations for

the crimes perpetrated against them. Moreover, compensation initiatives by the government are being implemented on a small scale and on an *ad-hoc* basis.

Furthermore, the Peace Recovery and Development Plan for Northern Uganda (PRDP)¹, which was launched by the GoU in 2008, and defined as 'a strategy to eradicate poverty and improve the welfare of the populace', has been heavily criticized for having several loopholes such as the fact that the geographical scope covers several districts that were not affected by the conflict. The PRDP also fails to touch on issues that are critical to the people of northern Uganda, issues such as compensation for lost property and lives, and the promotion of truth seeking and reconciliation using formal and informal methods. The above setbacks have increased the frustration of victims over the years as they wait for the transitional justice mechanisms to be implemented.

1.2 PURPOSE OF THE CONSULTATIONS

Against this background, the Justice and Reconciliation Project (JRP) in collaboration with the Institute for Justice and Reconciliation (IJR) initiated a series of activities, including community consultations and community dialogues, in the sub-regions of northern Uganda. The aim of these activities was to re-awaken the debate around the implementation of transitional justice mechanisms in northern Uganda. The campaign, entitled '*Enhancing Grassroots Participation in Transitional Justice Debates*', involved a range of activities including meetings with JLOS and other policy makers and extensive consultations with key stakeholders including representatives of victims in grassroots communities, representatives of CSOs working with victims, traditional leaders, religious leaders and local government representatives. The consultations aimed at establishing a clearer sense of the needs of victims and how these needs can be met. In addition, community dialogues were conducted in four districts of northern Uganda in order to further deepen the information resulting from the consultations. A media campaign was developed and implemented to reach wider audiences in all parts of Uganda.

The consultations and other activities were guided by four major themes: truth seeking; traditional justice; reparations; and gender justice. These themes were chosen based on their significance in community-level recovery and restoration. Truth is a part of many local cultures, and victims cannot engage in the process of reconciliation before they know the facts surrounding a specific crime. Traditional justice is equally important given the fact that it has been part of the debates on accountability and reconciliation since the advent of the International Criminal Court (ICC) and the commencement of the Juba peace talks in 2006. Reparations often reinforce the acts of reconciliation, and help the victims to cope with the atrocities that were committed against them. And finally, gender is an important component that must be taken into consideration in the design of any transitional justice mechanisms in order to ensure that the unique needs of all categories of people including men, women, children, youth, the elderly and other vulnerable groups are addressed.

¹ Clause 18 of the Juba Peace Agreement on Implementation Protocols to the Agreement on Comprehensive Solutions

These themes were also selected based on the fact that JLOS was about to embark on national consultations on truth telling and traditional justice. As such, the JRP-IJR consultation was not only meant to complement JLOS process with information on traditional justice and truth seeking, but was also meant to integrate the other two significant themes of reparations and gender.

2. ACTIVITIES IMPLEMENTED

Five key activities were implemented under this project in order to solicit as much information as possible. These activities involved:

- a) A series of meetings with JLOS and other policy makers to exchange information and outline JRP's and IJR's plans for the consultations;
- b) A series of regional consultations with victims, victims' representatives, civil society organizations working at the grassroots level and religious, traditional and local government leaders;
- c) A series of community dialogues in selected locations with grassroots communities;
- d) A public awareness campaign including newspaper articles, press releases, and radio talk shows; and
- e) The development of a series of policy recommendations for the implementation of key transitional justice mechanisms such as reparations, community truth seeking ceremonies, implementation of proper memorials and construction of monuments, and the promotion of reconciliation through symbolic traditional justice ceremonies. It was envisaged that this would be achieved by hosting a regional workshop in either Gulu Town or Kampala at which the findings from the regional consultations would be presented.

Overall, the consultations pursued a strategy of linking grassroots people to policy makers and stakeholders. Meetings were intentionally held with JLOS and other government bodies on the one hand, and communities at the grassroots on the other hand, in order to help ensure that the views from the people at the grassroots are included in the transitional justice debates.

2.1 MEETING WITH JLOS

As a precursor to the consultations which were to be held in the three sub regions of West Nile, Acholi/Lango and Teso, a preliminary meeting was held with an official from JLOS in Kampala on November 2, 2010. In this meeting, JRP was able to share with JLOS the idea of pursuing regional consultations with victims of the conflict. In addition, the idea of the consultations was shared with members of JLOS via electronic mail and other modes of communication. These preliminary interactions with JLOS were of significant importance in ensuring that the information to be generated would be useful to JLOS, given that JLOS was at that time preparing to commence its own countrywide consultations on truth-seeking and traditional justice. The JRP-IJR consultations were therefore meant to complement, enrich and broaden JLOS' scope and coverage, and most significantly, to reach the communities at the grassroots.

2.2 REGIONAL CONSULTATIONS

Following the preliminary meeting with JLOS, regional consultations were held in West Nile on 24 – 25 November 2010, Acholi/ Lango on 1 – 2 December 2010, and Teso on 8 – 9 February 2011. Overall, 105 people participated in these consultations. The majority of those selected to participate in the consultations were victims or victims' representatives and civil society organizations working at the grassroots level. In addition, religious, traditional and local government leaders were also invited to provide input into the discussions. The consultations in each sub-region lasted for two days, and were designed to be as interactive and participatory as possible. On each of the two days, presentations at plenary were given by the JRP team on truth-seeking, traditional justice, reparations and gender justice as well as a presentation by IJR on reparations at one of the regional consultations. These presentations were then directly followed by discussions in three smaller groups. At the end of the discussion, each group presented their findings to the plenary.

3. KEY FINDINGS

As mentioned above, the consultations and community dialogues in all the sub-regions were guided by four themes: truth seeking; traditional justice; reparations; and gender justice. It is on the basis of these four themes that the following conclusions were reached.

3.1 TRUTH-SEEKING

In the field of transitional justice, truth seeking is considered to be one of the vital components that must be pursued if a society torn apart by conflict is to recover. The war in northern Uganda has generated heated debate regarding the causes of the war, the crimes committed, the perpetrators, and the impact of the conflict. Many victims in northern Uganda continue to live with traumatizing memories of the experiences they underwent during the conflict, and ask themselves why those things happened to them. Many former IDPs have returned to their homes and are now living side by side with the people who committed crimes against them. Findings from the meetings suggest that most victims long to get closure about the conflict. The following are some of the key findings of the consultations with regard to truth seeking:

- In all four sub-regions, the participants that were consulted unanimously expressed a strong desire for a national truth seeking process that would shed light on the causes of the conflict, as well as exposing the complicity of all parties concerned, in particular the LRA and the GoU. Findings revealed that the causes of the conflict are still a mystery to the participants, the majority of whom are finding it difficult to understand why such heinous atrocities were committed against them.
- In addition to a national process, many participants across the different sub-regions also articulated the need for localized community-level truth telling processes, which they believe would be beneficial. Many of the participants for example pointed out that a localized

community-level truth seeking process would enable perpetrators living among them to reveal the reasons for committing certain crimes, eventually enabling them to embark on reconciliation efforts within the community. In addition, they also pointed out that a localized community-level truth telling process would enable them to learn the fate of their missing or abducted relatives.

- Overall, many of the victims that were consulted indicated that a truth telling process would lead to healing and recovery at a personal level. Many of the victims that were interacted with expressed a desire to be heard and listened to, which in effect would enable them to recover from their traumatizing experiences.
- Of significance is the need to recognize the fact that truth seeking is embedded in many of the cultures and traditions of the people of northern Uganda. For many of these people, truth seeking was not only an avenue through which they could learn about what happened during the conflict, but also a means through which they could pursue reparations, or compensation from perpetrators and the government.

3.2 TRADITIONAL JUSTICE

The use of traditional justice mechanisms in northern Uganda has been a subject of intense debate since they came into the limelight in 2003 following the referral of the case of the LRA to the ICC by the Government of Uganda. Since then, various studies have tried to establish the degree to which these mechanisms can be used for accountability and reconciliation, and the degree to which they continue to be practiced in Ugandan communities. In the course of consultations in all the sub-regions, participants were able to discuss traditional justice practices at length and reflect on the role these mechanisms could play in promoting accountability and reconciliation. Our main findings reveal the following:

- There is no agreement on the extent to which traditional justice mechanisms can be used to deal with crimes related to the conflict. Though all participants in the different sub-regions seemed to agree that traditional justice has a role to play in promoting reconciliation within the communities of the tribes involved, they seemed unsure as to whether it should be used to handle more serious crimes such as war crimes, or whether these crimes should be left to the formal courts.
- Overall, participants agreed that traditional justice mechanisms were instrumental in promoting community-level reconciliation between victims and perpetrators at a local level. Many participants pointed out that traditional justice mechanisms are understood by the communities in which they are practiced, and in addition to promoting reconciliation, they also foster participation and ownership of the reconciliation process, unlike formal mechanisms which are often detached from the people subjected to them. Most of the traditional justice mechanisms, for example, take place between clans rather than individuals thereby fostering reconciliation between whole communities.

- Traditional justice mechanisms also provide a potential avenue through which victims can make claims for symbolic compensation from perpetrators for crimes committed against them. In many cultures the process of reconciliation cannot be considered complete unless compensation is paid by perpetrators to victims.
- Of significance also, is the role of women and children in the process. As participants pointed out, a major disadvantage with traditional justice mechanisms is that women and children are often sidelined during the implementation of these processes, and are often reduced to playing minor roles in comparison to those of men and elders. This, according to many of the participants, was an aspect that needed to be addressed.

3.3 REPARATIONS

As a result of the many crimes that were committed in northern Uganda during the conflict, victims are anxious for the implementation of reparations in their communities. A large number of crimes that were committed against people were frequently mentioned during the consultations. These crimes included mutilation, repeated incidents of rape, torture, loss of property and abductions. These crimes were committed by various perpetrators, including state actors and non-state actors. Reparations are considered to be crucial in restoring the dignity of victims and enabling them to lead a more humane life. In this regard, the key findings of the consultations were as follows;

- Victims of the conflict in Uganda primarily understand reparations as compensation. As such, during discussions on reparations they frequently referred to the need to compensate people for the losses that they suffered, including the loss of property such as cattle and other valuable items, during the conflict. Participants also strongly expressed the need for compensation in cases where traditional justice mechanisms dictate that compensation of one form or another is required i.e. from the perpetrator's clan to the victim's clan. Apart from compensation, victims desired reparation measures include apologies by the state and the rebels, psycho-social counseling facilities, health care facilities, access to education, orphanages, information about missing relatives and memorialisation efforts.
- A key question that attracted intense debate was who should be responsible for the payment of compensation or reparations. Many participants frequently emphasized that it was the primary obligation of the government to provide safety and protection during conflict, and therefore felt that the government should be responsible for the payment of compensation for property and lives lost by individuals. The participants however noted that all stakeholders should participate in the funding of reparations, including the government, rebels, NGOs and the international community.
- Another significant issue was the standards and sums of money that should be used for compensation of individuals for either the loss of property or the loss of lives. Many participants were not comfortable with discussions about the standards and sums of money towards compensation that should be used, and often deflected this question back to the facilitators. In

West Nile, one group mentioned figures of 5 million Uganda shillings in cases of psychological torture and up to 250 million shillings for cases of long-term abduction or death.

- Many participants were of the view that standards and sums of money expended towards reparations or compensation should be harmonized through the development of a reparations policy. This policy should spell out the circumstances under which victims are to be compensated, what crimes qualify for which compensation, and the rates to be used. This, they argued, would go a long way in preventing the implementation of reparations in an *ad-hoc* manner.
- Finally, victims also called for a high level of victim participation in the process of effecting reparations. Most of them articulated the need for the victims to be the ones registering beneficiaries, formulating demands and monitoring the reparations packages. This recommendation comes as a result of experiences in past processes where the government has used individuals such as resident district commissioners and members of parliament to implement reparations programs. These programs did not reach the intended beneficiaries.

3.4 GENDER JUSTICE

The gender dimension in transitional justice is an issue which has to be considered in the design of transitional justice mechanisms. Of particular interest in this case are the diverse ways in which different categories of people – including men, women, children and youth - are affected by conflict, and the needs that they often have in the wake of conflicts. These consultations sought to establish the gendered dimension present in all the above themes. A particular consideration was how the different groups mentioned above can participate equally in truth seeking and traditional justice processes, and how they can benefit from reparations schemes. The consultations were able to establish different gender-based crimes such as rape, of both men and women, defilement, torture that mainly targeted men, the abduction of women to carry heavy loads, and both men and women who were the main targets of mutilation. In particular, the consultations established that:

- There is a concern that vulnerable groups such as women and children are likely to be left out of transitional justice processes such as truth seeking, traditional justice and reparations. With regard to reparations for example, participants expressed fear that men often end up receiving the rehabilitation packages which are meant for women or to the exclusion of female beneficiaries.
- Women, especially widows, and orphans were identified as particularly vulnerable groups in Northern Uganda. Widows may be chased away from their land when their husbands die. Children also may find their [property] rights violated or ignored, particularly after their return from the captivity. Few organisations are working to assist such vulnerable groups in having their needs and rights met.
- There is need to find ways to involve vulnerable groups in transitional justice processes at all levels, so that these processes may empower them, and so that transitional justice mechanisms

benefit all equally. Disenfranchised groups need to be part of consultations and should be included in various committees.

4. COMMUNITY DIALOGUES

Community dialogues are routinely conducted by JRP camp focal persons and research officers in IDP camps or villages in northern Uganda, in order to solicit the views of war-affected community members on selected issues of public concern. A community dialogue is a forum that draws participants from as many parts of the community as possible so that they may exchange information face-to-face, share personal stories and experiences, express perspectives, clarify points of view, and develop solutions to community concerns and opportunities. Community dialogues allow participants to express their own opinions in their own ways. The dialogues are usually conducted in open spaces within IDP camps and attendance is open to whoever wishes to attend. This collaborative project also drew on four dialogues which were conducted by JRP's community mobilization department in the year 2010 in order to provide more information on the four themes of truth seeking, traditional justice, reparations and gender justice. In total, the community dialogues attracted approximately 300 – 400 participants. The dialogues were conducted as follows;

- a) *Repairing the past: compensating the victims of Northern Uganda*; 20th June 2010, Palabek Kal Sub County, Lamwo District
- b) *Community Truth Seeking and Truth Telling*; 11th July 2010, Abia Sub County, Alebtong District
- c) *Traditional Justice: Progressive or Conservative*; 23rd July 2010, Lukodi Centre, Bungatira Sub County, Gulu District
- d) *Gender Justice*; 22nd Aug 2010, Attiak Sub County, Amuru District

5. MEDIA OUTREACH

In addition to the above activities, a deliberate attempt was made to draw media attention to the activities being implemented. Media advisories were issued prior to carrying out the consultations in each of the sub-regions, in which representatives of the media houses were invited to participate in the process. Overall, all the consultations in all the sub-regions were attended by media representatives of prominent radio stations and newspapers. The consultations were therefore able to achieve favourable media coverage with various articles appearing in newspapers. In addition, the community dialogues conducted also drew media attention, with all the dialogues being recorded and replayed on Mega FM in Gulu district.

6. THE WAY FORWARD

The information generated from the consultations will be processed and used in the near future to formulate policy recommendations to guide the implementation of key transitional justice mechanisms based on the themes covered by the consultations. The information will specifically be used in three major ways:

- a) Writing policy briefs that will be presented to policy makers such as the JLOS and other stakeholders at various levels in order to provide the information that they may need for the implementation of transitional justice mechanisms;
- b) In addition a regional workshop will be hosted in either Gulu Town or in Kampala at which the findings from the regional consultations will be presented. This workshop will be attended by all key stakeholders including JLOS and other CSO representatives working in the field of transitional justice in Uganda; and
- c) A public awareness campaign will be conducted involving among other things intensive media sensitization through newspaper articles, press releases, and radio talk shows.

ADDENDUM A: REGIONAL CONSULTATION DETAILS

1. WEST NILE SUB - REGION

Location:	Arua Town
Date:	25 - 26 November 2010
No of delegates:	37 (28 male, 9 female)
CSOs represented:	Cultural leaders from the Lugbara, Alur and Jonam traditions, religious representatives from the Muslim, Anglican and Catholic community, war victims from the West Nile Kony Rebel War Victims Association, war victims that suffered at the hands of the West Nile Bank Front and UNLF II, representatives of women's groups, and ex-combatants from both the LRA and UNLF II. Participants came from all the different districts of West Nile including Arua, Adjumani, Moyo, Yumbe, Zombo, Maracha, and Nebbi.
Media present:	Arua 1 FM, Voice of Life, NILE FM/BTN TV, Uganda Radio Network, Red Pepper, New-Vision-Arua, and Daily Monitor-Arua
Other comments:	The victims who attended the consultations have suffered from the various insurgencies in this sub-region of northern Uganda in different ways. Amongst them were parents who did not know the fate of their children, rape victims, businessmen who had lost their means of subsistence, women who became widows as a result of the conflict and children who had returned from captivity. At the end of both days, government representatives briefly addressed the participants. The LC 5 Chairman of the West-Nile sub-region, Andama Richard Ferua, visited the consultations on November 25, 2010. The LC 5 Vice-Chairman, Sabo Camilo, was the guest speaker at the closure of the consultations on November 26, 2010.

2. ACHOLI/ LANGO SUB-REGIONS

Location:	Gulu town, GUSCO Peace Centre
Date:	1 – 2 December 2010
No of delegates:	34 (27 female, 14 male)
CSOs represented:	Kica Pa Rwot, Empowering Hands, War Affected War Children's Association, Christian Children's Fund Pader, Awot Akica, Gulu Widows Development Association, Acholi War Debts Claimants' Association, Abia Massacre Association, Rwot Lakica, Gulu Support the Children Organization, Atiak Massacre Survivors' Association and the Concerned Parents Association.

The participants consisted of cultural leaders from both Acholi and Lango communities, under the auspices of Ker Kwaro Acholi and Lango Cultural Union. It also included religious representatives from the Muslim, Anglican and Catholic communities, under the auspices of Acholi Religious Leaders' Peace Initiative (ARLPI). Also present, were war victims and survivors from Abia in Lira district, Attiak, Awach and Lukodi in Gulu district, Mucwini in Kitgum District and representatives from Nwoya and Pader districts.

Media present: As in the case of the West Nile, various media houses were represented at this consultation, namely: Mega FM, Radio King, New Vision Newspaper, The Daily Monitor Newspaper, and Radio Choice FM.

Other comments: Amongst the participants were formerly abducted male persons, parents who did not know the fate of their children, rape victims, conflict widows and the survivors of massacres. The Institute for Justice and Reconciliation based in South Africa was represented by Mr. Allan Ngari. The meeting was closed by the deputy Chief Administrative Officer for Gulu District, Mr. Steven Langoya.

3. TESO SUB-REGION

Location: Soroti town, Landmark Hotel

Date: 8 – 9 February 2011

No of delegates: 34 (27 male, 7 female)

CSOs represented: Amuria Civil Society's Network, Amuria District Development Agency (ADDA), Agwara Widows' Integrated Development Association, Justice and Peace Commission, Amuria District Local Government, Kumi Journalists' Association (KUJA), Katakwi Children's Voice, Katakwi District Development Associations Network (KADDAN), Action Against Child Abuse and Neglect (AACAN), Kumi Network for Development Organizations, Kumi Human Rights Initiative, Mukura Survivor's Association, Northern Uganda Transitional Justice Working Group, Soroti District Association for Non Governmental Organizations, and Trans Cultural Psychosocial Organization. This number included cultural leaders from Iteso Cultural Union, and religious representatives from the Muslim, Anglican and Catholic communities.

Media present: Delta FM Radio, Veritas FM Radio, Teso Broadcasting Services, the New Vision News Paper, The Daily Monitor Newspaper, and Etop Newspaper.

Other comments: One of the participants in attendance was Mr. Ochen Julius, the incumbent chairperson of Amuria District Local Government, who is also pursuing court litigation on behalf of victims in Amuria. Mr. Ochen addressed participants at the end of the first day. The Institute for Justice and Reconciliation based in South Africa was represented by Ms. Friederike Bubenzer and Mr. Allan Ngari.

ADDENDUM B: DISCUSSION QUESTIONS

TRUTH SEEKING

1. Why know the truth?
2. What should a truth-telling process look like?
3. What truth do you personally want to know?
4. What next after knowing truth?

TRADITIONAL JUSTICE

1. **Significance and Relevance;** Can traditional justice deliver justice for crimes committed against you? Why?
2. **Applicability; a)** How can these rituals/ceremonies be used for resolving various crimes that were committed during the conflict? **b)** Who should be handled using traditional justice?
3. **Complimentarity;** What other mechanisms exist that can complement or be complemented by traditional justice?
4. **Participation;** How can we ensure that all people participate in the process?

REPARATIONS

1. What crimes need reparations?
2. Who has suffered?
3. What reparations measures can fulfil victims' needs? (Individual and Collective, Symbolic and Material)
4. Regarding the reparations process:
 - a) What measures should complement this process?
 - b) Who should decide the measures?
 - c) Who should decide who the victims are?
 - d) Who should pay and how much?
 - e) How can we monitor the process?

GENDER JUSTICE

1. Who are the specific categories of vulnerable groups and what are their special needs.
2. How can we involve the most vulnerable groups during transitional justice processes?
3. How should we ensure the protection and confidentiality of vulnerable groups during transitional justice process?
4. What challenges do victims/survivors of gender based violence face during transition and how can these be handled? (Recommendations - During traditional justice, truth seeking and reparations)

ADDENDUM C: LIST OF PARTICIPANTS

SN	TESO			
1	Abucho Stephen	M	Mukura Survivors' Association	Ngora
2	Adeke Veronica	F	War Victim	Amuria
3	Adong Winnie	F	Katakwi Children's Voice	Katakwi
4	Akono Francis	M	Veritas FM	Soroti
5	Angeyo Annet	F	Amuria District Development Agency (ADDA)	Amuria
6	Angiro Betty	F	Katakwi Development Actors' Association (KADDAN)	Katakwi
7	Anyait Ruth	M	Amuria Women's Integrated Development Organization	Amuria
8	Areto Dawiah	F	War Victim	Amuria
9	Bishop Bernard Ebiau	M	Northern Uganda Transitional Justice Working Group	Serere
10	Eigu Joseph Onyango	M	Delta FM	Soroti
11	Emunyu Charles	M	Elder	Kaberaimaido
12	Enwakuson Moses	M	Amuria Civi Society Organizations Network	Amuria
13	Hassan Mobarak Abila	M	Uganda Muslim Supreme Council	Amuria
14	Ikwaru Stella	F	Trans Cultural Psychosocial Organization	Soroti
15	Ilome Moses	M	Katakwi Children's Voice	Katakwi
16	Jeniffer Loyan Akurut	F	Teso Broadcasting Services	Soroti
17	Nakasi Anna Grace	F	Amuria District Development Association (ADDA)	Amuria
18	Ochen Julius	M	Amuria District Local Government	Amuria
19	Odeke Nelson	M	Trans Cultural Psychosocial Organization	Soroti
20	Ojore Godfried	M	Media	Soroti
21	Okello Cuthbert	M	War Victim	Ngora
22	Okello Innocent	M	Kumi Journalists Association (KUJA)	Bukedea
23	Okwaput George	M	Action Against Child Abuse and Neglect (AACAN)	Soroti
24	Omiat Moses	M	Soroti Development Association and NGO Network (SODANN)	Soroti
25	Omoding Rodgers	M	Kumi Network for Development Organizations	Kumi
26	Omwala James	M	Mukura Survivors' Association	Ngora
27	Ononge Martin	M	Mukura Survivors' Association	Ngora
28	Opedan Robert	M	Kumi Human Rights Initiative	Kumi
29	Osege Athanasius Egasu	M	Amuria Civil Society Organizations Network	Amuria
30	Pr. Okwii Moses	M	Trans Cultural Psychosocial Organization	Soroti
31	Rev. Fr. Peter Oelu	M	Justice and Peace Commission	Amuria
32	Samuel Oyugi	M	Media	Soroti
33	Williams Moi	M	North Eastern Media Peace Initiative (NEMPI)	Kumi
34	Z Adolu Otojoka	M	Retired Lecturer	Serere
	WEST NILE			
1	Abdurahman Fataki	M	Peace Recovery and Development Organization (PRADO)	Arua
2	Acadribo Henry	M	Arua District NGO Network	Arua
3	Afedra Mark	M	Arua District NGO Network	Arua
4	Afeku Ronald	M	Red Pepper Newspaper	Arua
5	Agala Robert	M	LRA War Victim	Moyo
6	Alebo Christopher	M	West Nile Kony Rebel War Victims' Association	Moyo
7	Andiako Joel	M	LRA War Victims' Association	Adjumani
8	Andiru Josephine	F	Participatory Rural Action for Development (PRAFORD)	Yumbe
9	Ariaku Robert	M	Voice of Life	Arua

10	Aritua Jornnet Loius	M	Lugbara Chiefdom	Nebbi
11	Asiku Majid Viga	M	LRA War Victim	Arua
12	Ayikoru Joyce	F	Participatory Rural Action for Development (PRAFORD)	Yumbe
13	Babah Juma	M	West Nile Kony Rebel War Victims' Association	Yumbe
14	Bayo Lawrence	M	West Nile Kony Rebel War Victims' Association	Arua
15	Blaimo Kennedy	M	Ker Panyimur Kwonga Jonam	Nebbi
16	Candiru Farida	F	West Nile Kony Rebel War Victims' Association	Yumbe
17	Chakiedu Shaban	M	West Nile Kony Rebel War Victims' Association	Yumbe
18	Drasi Salim	M	Peace Recovery and Development Organization (PRADO)	Arua
19	Eng. Buti Sam	M	West Nile Kony Rebel War Victims' Association	Maracha
20	Felisita Ozi	F	West Nile Kony Rebel War Victims' Association	Moyo
21	Ferua Andama	M	Arua District Local Government	Arua
22	Fuathum Norah	F	Activist	Arua
23	Haruna Ndema	M	Lugbara Chiefdom	Arua
24	Haji Yasin Juma	M	War Victim	Arua
25	Itraru Wilson	M	ADDI	Adjumani
26	John Milton Anguyo	M	Church of Uganda	Arua
27	Kenyi Aida Gladys	F	West Nile Kony Rebel War Victims' Association	Koboko
28	Kojo Ablode	M	Cooprate Africa News	Arua
29	Marigo Swaibu	M	West Nile Kony Rebel War Victims' Association	Yumbe
30	Marta Tiko Ondoga	F	Female Activist	Arua
31	Mesiku Jane	F	ADDI	Adjumani
32	Ochira Luke Ojandu	M	Arua One FM	Arua
33	Ojos Lilly Rose	F	LRA War Victims' Association	Arua
34	Onen Galdino	M	West Nile Kony Rebel War Victims' Association	Nebbi
35	Onyai Vicky Emmanuel	M	Alur Kingdom	Nebbi
36	Opar Alex	M	West Nile Kony Rebel War Victims' Association	Zombo
37	Yasin Ibrahim	M	War Victim	Arua
ACHOLI/ LANGO				
1	Acan Betty	F	Atiak Massacre Survivors' Association	Amuru
2	Acan Evaline	F	Abia Massacre Survivors' Association	Lira
3	Acan Grace	F	JRP	Gulu
4	Acan Susan	F	Empowering Hands	Gulu
5	Adoch Beatrice	F	War Affected Children's Association	Gulu
6	Adong Agnes	F	Awach War Victim	Gulu
7	Adong Jane	F	Rwot Lakica	Gulu
8	Akello Evaline Trinity	F	Awach War Victim	Gulu
9	Adong Florence	F	Can Rwede Pe	
10	Akello Paulline	F	Christian Children's Fund	Pader
11	Amongi Joyce	F	Kica Arwot	Lira
12	Aloyo Mary	F	Gulu Widows Development Association (GUWDA)	
13	Amongi Milly	F	Kica Arwot	Lira
14	Amony Evelyne	F	Rwot Lakica	Gulu
15	Aol Jackline	F	Lukodi Community Reconciliation Team	Gulu
16	Arthur Okot	M	Mega FM	Gulu
17	Ayot Florence	F	Kica Pa Rwot	Gulu
18	Caroline Laloyo	F	Gulu Widows' Development Association	Gulu
19	Geoge Labeja	M	Acholi War Debts Claimants' Association (AWDCA)	Gulu

20	Kidega Alfred	M	Acholi Religious Leaders' peace Initiative	Gulu
21	Kilama Abdul Rahman	M	Uganda Muslim Supreme Council	Gulu
22	Lamony Wilfred	M	Radio King	Gulu
23	Lamwaka Jennifer	F	Christian Children's Fund	Pader
24	Lanyero Lucy	F	Empowering Hands	Gulu
25	Latim Geresome	M	Ker Kwaro Acholi	Gulu
26	Nokrach Jacob	M	Atiak Massacre Survivors' Association	Amuru
27	Ociti James	M	Gulu Support the Children's Organization	Gulu
28	Oloya Victor	M	War Affected Children's Association	Gulu
29	Ongai Andrew	M	Ker Kwaro Acholi	Nwoya
30	Opio George Pius	M	Acholi War Debts Claimants' Association (AWDCA)	Gulu
31	Opiya Victor	M	Lukodi Community Reconciliation Team	Gulu
32	Opiyo Remis	M	War Affected Children's Association	Gulu
33	Rebecca Ekit	F	Concerned Parents Association	Gulu
34	Rev. Fr. Dr. Joseph Okumu	M	BOSCO Uganda	Gulu

ABOUT THE PARTNERS

The Justice and Reconciliation Project (JRP) has played a key role in transitional justice in Uganda since 2005 through seeking to understand and explain the interests, needs, concerns and views of communities affected by the LRA conflict. JRP promotes locally sensitive and sustainable peace in Africa's Great Lakes region by focusing on the active involvement of grassroots communities in local-level transitional justice.

Justice and Reconciliation Project (JRP)

Plot 50 Lower Churchill Drive

P.O. Box 1216

Gulu, Uganda, East Africa

Tel: +256 (0) 471 433 008

Email: info@justiceandreconciliation.com

Web: <http://www.justiceandreconciliation.com>

The Institute for Justice and Reconciliation (IJR) was launched in 2000 in the aftermath of South Africa's Truth and Reconciliation Commission with an aim of ensuring that lessons learnt from South Africa's transition from apartheid to democracy were taken into account as the nation moved ahead. IJR promotes reconciliation and socio-economic justice in Africa through strategic partnerships and carefully constructed interventions. They are based in Cape Town, South Africa.

Institute for Justice and Reconciliation (IJR)

Wynberg Mews

Ground Floor, House Vincent

Cnr Brodie and Ebenezer Roads

Wynberg, 7800

Cape Town, South Africa

Tel: +27 (0)21 763 7128

Email: info@ijr.org.za

Web: <http://www.ijr.org.za>