

UNIVERSITY OF NAIROBI

DEPARTMENT OF SOCIOLOGY

**TOPIC: INTERNALLY DISPLACED PERSONS OF GULU:
POTENTIAL FOR SELF-SUSTAINABILITY**

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DECLARATION

This document has been submitted with the permission of supervisors as final and ready for examination. And I Harriet Namisi, hereby declare that this research is entirely my original work and has never been presented by any student at the University of Nairobi or any other institute of learning for any other award.

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(Student)

DEDICATION

To the innocent women, men, children and people with disabilities living in Internally Displaced People's Camps in northern Uganda.

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ACKNOWLEDGEMENT

To me, one of the greatest pleasures in life is saying "thank you" to the people who have given generously of their time and financial help toward my exclusive goal of excellence. I am deeply grateful for that help. I am highly indebted to the late Mr. Abraham Katuba (grand papa). May his soul rest in eternal peace. You showed me the pleasure of a generous heart. Thank you.

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ABBREVIATIONS

CDO	Community Development Officer
CPAR	Canadian Physicians For Aid and Relief
DAO	District Agricultural Officer
DDH	Director of Health Services
DEO	District Education Officer
DMC	Disaster Management Committee
FGD	Focus Group Discussions
GOU	Government of Uganda
IDPs	Internally Displaced Persons
LRA	Lord's Resistance Army
NGOs	Non Governmental Organizations
NRC	National Resistance Council
NRM	National Resistance Movement
OCHA	Office of the Coordination of Humanitarian Affairs
UN	United Nations
UPDA	Uganda People's Democratic Party
UNLA	Uganda National Liberation Army
WFP	World Food Programme

ABSTRACT

This study assessed the potential for self-sustainability among the internally displaced people in Gulu district, Northern Uganda. The objectives of the study included: examining the nature of networking that exists among the IDPs, identifying gender relations involved in building potential for self-sustainability, assessing the impact of relief assistance on the IDPs, and finally assessing the possibility for resettlement and reintegration into sustainable communities.

Literature reviewed included: Uganda's political overview, traditional social structure of the Acholi, reasons for displacement into the camps, nature of social networks existing among IDPs, gender relations among IDPs, impact of relief on IDPs and finally possibility for resettlement. The theoretical framework used for the study included: Social network theory, symbolic interaction theory and the Dependency theory. Two IDP camps commonly referred to, as "protected villages": Unyama and Pabbo were selected sites for the study in Gulu district. It was a purely qualitative study. The primary data was collected through formal and informal interviews, Observation and later on supplemented with secondary data obtained from different literature sources.

It was found out that the potential for self-sustainability among IDPs, was almost non-existent. People have very big problems that include that lack of basic necessities like; land, food, housing, lack of access to income, poor health, insecurity and too much alcoholism. Majority of the people cannot afford fulfilling their basic needs. As a result of this appalling situation, the traditional network relations have totally broken down and those that exist are very weak. The drunkards, prostitutes and a few networks based on patronage exist but are also really weak. On gender relations as potential for self-sustainability, we learnt that women have become the beasts of burden and are responsible for the provision of household necessities. Many are now household heads. Relief assistance has greatly tried to assist the IDPs on food and other necessities but it is very unfortunate that it has created a generation of dependants. The IDPs are very willing to return to sustainable communities but are very afraid of the insecurity in the region.

It has been recommended that government must immediately consider providing extra security to the IDPs, aggressively work on restoring total peace in the region, and provide adequate financial allocation to the region for provision of social services. Humanitarian agencies should support initiation of activities that promote continuous interaction among IDPs so that constructive networks can developed, and intensify advocacy activities against camps and the magnitude of moral decadence among IDPs. The donors should provide more funds to protection of IDPs and delivery of basic social necessities in the areas of health, schools, among others.

Finally, the study concluded that the overall scarcity of basic resources and services in the camps can not create any potential for self-sustainability among the IDPs, thus all the stakeholders must join hands to restore peace for the people of Northern Uganda. This will enable the displaced population to freely return to their original homes and resume their normal roles in the households, community and country as a whole.

CHAPTER ONE

1.0 Introduction

In one of his writings, Jean Jacques Rousseau, a famous French Philosopher correctly observes that "man is born free but everywhere in chains." Today, humankind is increasingly facing a similar scenario, namely (that) while each person is born a free national in a given country, he/she is a potential refugee outside one's habitual place of residence or internally displaced in one's homeland anytime.

Northern Uganda region has been a battleground for armed conflict since 1986 soon after the National Resistance Army took over power. This has led to political, social and economic crises, more so in the sister districts of Gulu, Kitgum and Pader, which make up the home for the Acholi speaking people. Internal displacement is one of the most acute and growing problems of the world, with large numbers of persons regularly turned into 'refugees' within their own borders, disposed by their own governments and other controlling powers and forced into a life of destitution and indignity.

About 20-22million people have been internally displaced worldwide due to armed conflict (Hampton, 1998: iv). Internally displaced people are the forgotten half of the millions of people who have been forced to migrate from their own area of customary habitation (Black and Vaughan, 1993: 33). The majority of African refugee situations stem from the liberation efforts which continue today, particularly in the Southern part of Africa and which are not likely to cease soon (Sren, 1967:9). Therefore, the coerced displacement of persons within the borders of their own countries by armed conflicts, internal strife and systematic violation of human rights is a pervasive feature of the post independence period in many African countries (Cohen and Deng, 1998: 2).

The current definition of the Internally displaced persons (IDPs) is: " Persons or group of people who have been forced to flee or leave their homes or places of habitual residence as a result of, or in order to avoid, in particular, the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human made disasters, and who have not crossed internationally recognized state borders" (WFP Report in Angola, 2001: 2). Bennett et al (1998) quoted in Abalo Opok states that internal displacement is a long-standing issue in Uganda, with new displacements of tens of thousands of people having to leave their homes. In 1979, nearly 90% of the population in West Nile region was displaced, while in Central Uganda, war in the Luwero Triangle between the National Resistance Army (NRM) and Uganda National Liberation Army (UNLA) caused displacement between 1981-85. The armed activities in the North and Western Uganda and government action against them have led to more than 300,000 people being reported as displaced by March 1998.

The continued attacks by the rebels on the local communities for the last seventeen years have made the people of Gulu very desperate. Havoc has been brought upon them through the destruction of the household economic base and social infrastructure, abduction of the young people by rebels, harassment, killings, rape, defilement, maiming and massive robberies. Eventually, this led to the forced displacement of people and their settlement into camps, referred to as "protected villages".

The origin of the protected villages in Acholiland among the internally displaced people of Gulu district, Uganda is a bite complex. The indigenous people in Gulu say the government soldiers forced them into these settlements, while the government insists that people voluntarily left their homes due to the overwhelming killings and abductions carried out by the rebels.

In Gulu district the current pattern of massive displacement began in 1996, a year that most people in Acholi remember as the one in which the Lord's Resistance Army (LRA) descended to its worst depths of brutality. Civilians were killed or tortured almost everywhere on a daily basis and children were abducted in thousands. A small number of 'protected villages' started later in 1997 (Lalogi, Acet, Cwero). The decision to create camps was officially announced by President Museveni on the 27th September 1996 to members of the Parliamentary Committee of the office of the President and Foreign Affairs (ARLPIJPCGA, 2001: 6).

Nevertheless, people moved into these settlements with little or no property at all. They simply carried with them material fragments of their homes and ~~Besides~~, these settlements were never planned to host these people. So essential necessities like food, housing, health centers, and schools, were not in place. The authorities met to draw up an overall strategy for running the 'protected villages' on 29th October in a meeting chaired by the Minister of Labor and Social Services, Paul Etyang, a month after the official announcement of creating these settlements. The plan was made for the provision of food for 100,000 people in Gulu district for a six-month period.

However, as the army continued to force people quickly out of their homes, by the end of November 1996, Gulu District Council figures put the number of internally displaced people at around 200,000. By February 1997 the Council was reporting that an estimated 280,000 people in the district were living in "protected villages" (UHSR, March 1997:4).

Gulu district has got a total population of 479,496 [Census Manual, 2002]. It is estimated that 437,300 of these are internally displaced people. The social and economic conditions of these IDPs have been gravely affected. Many are surviving on humanitarian assistance, which is not sustainable. The lack of household income, high levels of food insecurity, disease infection, moral

degeneration, and a breakdown in cultural beliefs has led to high rates of prostitution, early pregnancies, marriages and poor housing. Because of this, there is a desperate need to find a means of self-sustainability among the IDPs as the security situation continues to be tense in the region and efforts for resettlement appear to be more and more futile.

In Uganda, according to a study carried out by Hampton, (1998: 14), "nocturnal displacement" is common, whereby people fearing attack leave their homes during the night and return during the day to farm the land. In the town of Gulu for example, 15,000 people were reported in 1996 to be sheltering in the town's public buildings fearing the atrocities of the Lord's Resistance Army (LRA). In order to ensure self-sustainability, it is necessary to consider this phenomenon and carry out relevant planning. Even the people living in camps return to their farms during the day, when the security situation is calm to till their land. There is a lot of uncertainty on when they will be able to return to their homes and resume their normal lives.

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1.1. Statement of the problem

This study relies on research questions and therefore, the problem statement is stated in a question form.

1. *What kind of networking exists among the people living in the internally displaced people's camps to ensure self-sustainability?* Life in the IDPs' "protected villages" has created a lot of concern in all sectors of the economy. Hampton (1998: 11), notes that within the political, economic and physical constraints of war, people create social networks and may still shape their own present and future. Odegi (1990), in his book, *Life in the Balance*, refers to a similar situation in Turkana as placing man kind at the center of physical, biological and social environment, which he has to tame for survival.

The study attempts to find out how these people are surviving. The traditional kind of social networks have changed due to the displacement that has scattered families to different settlements. It is evident that the long-standing war in Northern Uganda has weakened the social support networks, cultural traditions and food security of communities throughout Gulu district (Glen, 2001: 29). As a direct result of the last 17 years of armed conflict in Acholiland, there has been excessive property damage, looting, a breakdown in the social culture, poor housing, destruction of the household economic base and thus subjecting the once vibrant community to depend on relief assistance from humanitarian agencies.

There has been a severe moral degeneration that has led to high rates of prostitution, early pregnancies, and early marriages (Isis-WICCE, 2001: 3). Hence, the need to document the networks' operational patterns of the self-sustaining activities, how they are organized and the challenges therein.

2. *What are the gender relations in building self-sustainability?* Are both the men and women actively involved in the self-sustaining activities? Are the women in the "protected villages" equally empowered like their counterparts in the rest of the country? A study carried out among the internally displaced persons in Angola revealed that 55% of the population were women and in one province, researchers found out that 63% of households were headed by women, underlining the need to include them in decision-making processes (Hampton, 1998: 22).

Isis WICCE, (2001: 28), the total destruction of homes, abandonment of fields, loss of economic assets and stock seed undermined the women's established strategies in food production, household chores and trading systems and made them totally helpless. Access to land

around the camps became very difficult and food supply by NGOs and UN Agencies was not always guaranteed especially at times of intense military activity by the LRA. Most communities in traditional Africa leave the role of meeting household necessities like food to women and Acholi is not an exception and given the troubles caused by the war, many of them are now household heads as a result of the death of their husbands.

3. *What is the impact of relief assistance on the internally displaced people?* Are the internally displaced people fully dependent on the relief assistance provided by the humanitarian agencies? What impact has it created on the displaced people? Are the people able to organize themselves and locally arrange for essential community needs? After the war ended in the Luwero Triangle, there were inadequacies of relief effort in 1986 and 1987 which meant the returned population had to manage as best as it could on its own. The five years of war had prolonged many people into a state of extreme poverty. There was a great deal of borrowing of items such as water containers, cooking utensils, tools and cuttings or seeds of fast yielding crops. Communal work groups were organized (locally known as bulungi- bwansi) to do essential tasks like clear roads and tracks, erect schools and protect springs (Tim and Morsink, 1994: 101).

In the overall development of the livelihoods of the IDPs, gaps still exist on the capacity for self-sustainability among them. The problem is that most of these people are surviving on relief assistance, which is also not certain in most cases. There is need to find out whether these people are collaborating in any form of network relation as to cause the mobilization of necessities for livelihood improvement according to the prevailing circumstances.

4. *What are the possibilities of resettling and reintegrating the IDPs into sustainable communities? When peace is eventually restored and they return to their homes of origin, it is good to be optimistic, the survivors of the war should be able to rebuild their communities and economies using the skills obtained while in the "protected villages. Will they be able to reorganize themselves once again to employ their skills as farmers and use their social skills to recreate a way of life? (Barker, 1989:3).*

This sorry state of affairs has called for the intervention of humanitarian agencies like UNICEF, World Food Program, World Bank, World Vision, ACORD, ICRC, AICR, and Medicine sans Frontiers Holland, Catholic Relief Services. The local NGOs that are present, involved and active are; Church of Uganda, the Catholic Diocese, Gulu Save the Children (GUSO), Uganda Red Cross Society, and the Family Planning Associations of Uganda. Other stakeholders include; Gulu district Disaster Committee, and the government of Uganda (Gingyera-Pinyewa A, 1998:12).

It is therefore important to find out how helpful this assistance is to the IDPs both now and when they return to their original homes. Though the target of the humanitarian action is to go beyond relief, to involve long-term rehabilitation and development (Basic Facts about UN, 1998: 247).

1.2. (a) General Objective of the study

The focus of the study was to understand the capacity for self-sustainability among the internally displaced people living in "protected camps" in Gulu district.

(b) Specific Objectives

1. To examine the kind of networks that exist among the IDPs to obtain self-sustainability.

2. To identify gender relations in building self- sustainability.
3. To assess the impact of relief assistance on the potential for self- sustainability of the internally displaced.
4. To assess the possibility for resettlement and reintegration of IDPs into sustainable communities.

1.3 Rationale or Justification of the study

The first reason for this study was to examine the kind of social networks existing in the camps. The network ties can either be strong or weak. The strong ties are links between people and their close friends while weak ties are links between people and mere acquaintances (Granovetter, 1973, 1983, and Ellias, 2000: 5). In this regard, social network theory in this study is meant to test the level of social ties, which exists among people in camps that make them come together and help each other in developing the potential for self- sustainability.

In traditional Africa, Hyden Goran states that there is cooperation among the people, which is not structurally enforced, but purely a superstructural articulation rooted in the belief that everybody has a right to subsistence. Co- operation among the people is temporary, for example at the time of emergency, rather than regular and formalized (1980: 13). This situation is what he refers to as the economy of affection. Life in the camps is a little different because of the pronounced inadequacy of necessities. The study then intended to understand the kind of networks formed at present.

Secondly, This study was very critical in finding out the gender dynamics participating in carrying out activities that are self-sustaining among the Internally Displaced Persons in Gulu District. The details of this study will

then be very instrumental in informing policy makers and in the generation of more information for the discipline.

Thirdly, this study intends to enlighten the reader on the various interventions present for the displaced people living in 'protected villages', the nature of their activities. Are the services provided in form of short-term relief assistance, or is this relief linked to projects that will create self-reliance among the displaced people, eventually leading to self-sustainability and sustainable development.

A number of research projects have been carried out by institutions such as Isis- WICCE, (July 2001) women's experiences of armed conflict, in Gulu district. Acholi Religious Leaders Peace Initiative and the Justice and Peace Commission of Gulu Archdiocese Let My People Go (2001): the forgotten plight of the displaced camps in Acholi, Gulu. Human Rights Focus (HURI), Between Two Fires (2002): the human rights situation in 'Protected camps' in Gulu District. Other studies have also been carried out by private individuals like; Adong, Yearning For Peace: (1995) A solution to war in Northern Uganda, Gulu District. Akiisa (1999), Obstacles to the self-reliance and Development of Displaced People, in Gulu. All of these studies did not focus on trying to understand the capacity for self-sustainability among the displaced people living in 'protected villages'. Therefore the information obtained in this study will be useful in enriching the available literature, and in the advancement of the theories. The methodology used for this study will assist to show the use of different approaches in the field for data collection in complex situations like war areas to obtain the necessary information.

1.4 Scope of the study

This study was undertaken in Gulu district in Uganda, it was limited to two Counties of Kilak and Aswa where the population of the internally displaced Persons is widely reflected today. In the year 2002, Gulu was reflected to have a population of 479,496 (Census Manual, 2002). The study focussed on the

selected “protected villages” of Pabbo and Unyama. In addition information from the various stakeholders was collected for comparison with that of the people living in the 'protected villages'. Emphasis was put into gathering information concerning the social security by the people living in camps, the gender relations in the attempt to build self-sustainability, the impact of relief on the IDPs, and finally the possibility for resettlement and reintegration of the IDPs into sustainable communities.

The study covered the years between 1986-2003. This is the period that covers the initial stages of displacement up to date. The conditions that uprooted people from their homes do not seem to be ending soon instead its worsening. There have been several attacks almost on daily basis even in “protected villages”. The researcher did not neither go into the details of their displacement or into the details of their experiences in the “protected villages”. Reference will only be made in attempt to explain specific points as stated in the section on objectives in the proposal. The details on how this study was carried out are indicated in chapter three.

CHAPTER TWO

2.1 Literature Review

The major objective of this chapter is to review the available literature on the potential for self-sustainability among the Internally Displaced People of Gulu District, in Uganda. This review includes information collected from empirical studies, historical records, government reports, newspaper accounts, and Journals. The chapter also provides a theoretical framework of the study.

The sub themes of the literature include;

- ◆ Uganda's Political Overview
- ◆ The traditional social structure of the Acholi community
- ◆ The reasons for the displacement and origin of camps in Gulu district
- ◆ The gender differences in building capacity for self-sustainability
- ◆ Impact of relief on the IDPs
- ◆ Resettlement and reintegration of IDPs into sustainable communities

2.1.1 Uganda's Political Overview

The present Uganda is a result of an artificial creation of the British, comprised of people with very diverse ethnic groups. The nature of administration applied on the country was based on divide and rule hence creating a big rift between the Nilotic-speaking people of the north and the Bantu-speaking peoples of the south. Further more, Uganda's has a total of 56 (fifty-six) different tribes (Constitution of Uganda). Unfortunately, the British went a head to divide labour between the regions in Uganda following very wrong assumptions that created marginalization and economic imbalance in different parts of the country. The people in the north were recruited into the armed forces while those in the south were encouraged to public service and enterprenuership.

By the time Uganda got independence, these structures were still in place and the people in the north continued looking to armed forces as the principle source of employment (Report the Defense and Internal Affairs committee). It was then inevitable that the government by consensus and compromise characterizing the early 1960s would devolve into the military near-anarchy of the 1970s. Thus conditions contributing to such a crisis, however, were already present at independence. Many of the leaders who led the country after independence were actually relying on the military to gain and maintain political power. This even led to the 1979 military coup by General Idi Amin and eventual overthrow of all these forces including that of Obote and Tito Okello Lutwa in 1986 by the National Resistance Army (NRM), led by President Yoweri Kaguta Museveni in the same year.

Since then, war has never ceased to exist in Northern Uganda for the last eighteen years. In 1986, the Uganda People's Democratic Army (UPDA), started a rebellion against President Museveni. No sooner had government successfully ended this rebellion, than another rebellion referred to as the Holy Spirit Movement came up. This was under the leadership of Alice Lakwena who was soon defeated in 1987 in Jinja on their way to capture power in Kampala. A number of these lost their lives and Lakwena fled into exile in Kenya. Her father Severino Lukoya continued leading the rebellion until it was eventually taken over by her cousin Joseph Kony with his Lords Resistance Army. His motivation is to cleanse the Acholi land, which he believes has committed a lot of evil, and restore the nation of Uganda by ruling in accordance to the Ten Commandments. This war has been so fierce that so many people have lost their lives and property, forcing them into IDP Camps in search of security and protection.

Unlike the rest of the rebellions, the LRA has persisted for a long time because they have several well-established bases in southern Sudan. The government of Sudan has been accused of providing logistical and military support to the LRA rebels. This however follows a believe that the SPLM/A

were also supported by the Ugandan government in terms of ammunitions and other logistical requirements. Diplomatic relations have however improved since Uganda signed a peace accord with Sudan in Nairobi in December 1999 to which support to either forces was to be eliminated.

This chaotic history has led to a formidable list of obstacles to national integration, coupled with the absence of nationalist sentiments, that would have consolidated Uganda, unlike it's vulnerability to political instability.

2.1.2 Traditional social structure of the Acholi community

The Acholi community was traditionally a very organized one. Each family had a hamlet that consisted of a number of households. The huts were built close to one another so that they may share the same dye-karl, or compound. There was usually one large central compound containing, among others, the household of the senior man, of the hamlet, and with smaller compounds on its periphery...the compounds generally contain several large Kitoba, backcloth trees. The sprawling roots of these trees and their dangling suckers make them a favorite playground for the children.

In their shade men and women sat to perform domestic tasks: men made baskets from strips of bamboo, roll fibers to make ropes, shape hoe handles, tools and other wooden articles. Women on the other hand tended to their children, mold pots, and thread beads (Girling, 1960:45).

The Acholi had a traditional economic order, a household head with several wives benefited from the labor of less fortunate members of the hamlet or village, which made up the unit of production. The Acholi community traditionally was a polygamous one with each man having at least five wives. So each wife cooked her millet bread (kwon), and meat and savory (deck), in her own hut, and brought it to her menfolk. One of the memberships of the

hamlet was communality (lwa camo duco ka acel), we all eat together. Food and hospitality were of great importance in Acholi social life. The Acholi also had a variety of food crops grown: millet (bel), sesame (nyim), ground nuts (pul), maize (anywagi), sweet potatoes (layata), herbs such as malakwang, and a number of pulse foods like; ngor, and lapena (F.K. Girling, 1960:46).

The Acholi concept of wealth (lim) comprised in order of their importance: cattle and livestock generally, wives, children, millet, domestic fowls, huts and personal possessions such as hoes, spears, wearing skins, shields, cooking pots, and utensils. The agricultural economy of the Acholi was largely self sufficient and non-cumulative, it produced little more than a subsistence for its members but this represented only part of the economic order.

The Acholi society has remained relatively non-hierarchical, despite the rash for restoration of Kingdoms in the country in the areas of Ankole, Buganda, Busoga, Teso, Toro, and Japadhohlah. Historically, this community had no central form of governance except that clans normally relied on the leadership of a chief (Rwoth) for religious, political and defensive purposes. The Acholi speak a common language and share common traditions and customs.

The Acholi community was largely a cattle-based economy. Cattle were a source of power and prestige. According to the report by the District Veterinary Officer, by 1985 the district had a total of 185,000 cattle (not counting suckling calves). Sales of cattle were available to finance educational expenses for growing children, family medical expenses and other family emergencies. Cattle also constituted the bride price for which young men acquired a wife, rituals such as cleansing and atoning involved the slaughter of goats and other animals. Due to the insurgency in the area that saw a lot of cattle rustling, forced slaughter and sales, were seen as possible solutions to this problem and to also enhance their ability to flee for their personal security in case of any attack.

Cultivation of crops on large chunks of land was possible by presence of ox-ploughs in every household. Food crops like rice, cassava sweet potatoes, millet, banana, sesame, groundnuts, beans, maize, and pigeon peas mainly for home consumption. Presently, crops such as sesame, groundnuts, and rice have become the source of household income. In the past the major cash crops used to be cotton and tobacco, which have been almost eliminated due to instability and neglect (Isis- WICCE, 2001:14).

Wealthy men of high prestige within the community lost their wealth, in some cases overnight. Thus the ability of families to meet necessary expenditures was lost and their ability to meet domestic cries was eliminated. A fiercely independent population whose surplus production fed the other parts of the country became dependent overnight and for years thereafter on handouts from Government, WFP, and NGOs. Their ability to farmland that could be reached on foot in times of relative peace has been vastly reduced by the lack of ox-ploughs and yokes needed to harness it (A report by Jeff and Opeitum, 2002: 25).

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Currently, the population has lost its economic base leaving it vulnerable to the increasing medical costs, education and transport. This has been caused by the massive displacements, destruction of means of livelihood, and lack of marketing opportunities have left many people more desperate than before.

2.1.3 Reasons for displacement and the origins of camps

In Gulu district the current pattern of massive displacement began in 1996. There is information that the displacement process must have come up as a result of both voluntary and forced displacement. 1996 is when most people in Acholi remember the worst depths of brutality. Civilians were killed or tortured in all forms almost everywhere on a daily basis and children were abducted in thousands.

However, a small number of camps were started later in 1997 (Lalogi, Acet, Cwero). The decision to create camps was officially announced by President Yoweri Museveni on the 27th, September 1996 to members of the Parliamentary Committee of the office of the President and Foreign Affairs (LMPG, 2001:6). A result of this announcement, by August that year, Uganda People's Defense Force (UPDF) soldiers were already moving in villages and ordering people to move to the trading centers. Displacement orders continued coming up from the UPDF army in late 2002 and early 2003.

Officially, the UPDF denies that it ever used force to move people away from their villages. According to the Army Public Relations Officer (PRO) Khelil Magara, on 6th July, 2001:

“People came voluntarily to the camps. In 1996 people in the rural areas tried to stay close to the night camps of the Army patrols in order to be better protected against the rebels. And from this the idea of the camps with Army protection arose so as to give permanent security to the Acholi population, since it is not possible to dispatch a soldier at every homestead” (LMPG, 2001:7).

The (Monitor, 1997: 2) quoted Maj. Gen. Salim Saleh, the in charge of military operations in the Gulu based UPDF 4th Division at that time, indicated that the Army acted alone in creating camps because it "Suspected bureaucracy and politicking over the issue".

These statements clearly indicate that the settlements were carried out without any prior consultations.

Principle 7 in the handbook on Guiding Principles on Internal Displacement prepared by OCHA states that;

1. Prior to any decision requiring the displacement of persons, the authorities concerned shall ensure that all feasible alternatives are explored in order to avoid displacement altogether. Where no alternatives exist, all measures shall be taken to minimize displacement and its adverse effects.

2. The authorities undertaking such displacement shall ensure, to the greatest extent, that proper accommodation is provided to the displaced persons, that such displacements are effected in satisfactory conditions of safety, nutrition, health and hygiene, and that members of the same family are not separated.

The report of the committee (of Parliament) on Defense and Internal Affairs in Northern Uganda (Jan. 1997: 39) could hardly shy away from acknowledging the plight of the IDPs of Gulu and Kitgum:

“Reports available indicate that the protected villages have insufficient food, water, medicine, shelter and clothing. So far some 50 people have reportedly died. When individuals abandon their natural homes and move to restricted settlements, morality also becomes a problem. Furthermore, the abandoned homes waste away. When the camps are later disbanded, future resettlements are problematical and costly”.

So the UPDF acted hastily in order to empty the rural areas and dumped tens of thousands of civilians in centers where no advance arrangements for health, sanitation, food or other assistance had been made. One immediate effect of this action was to provoke a very high death toll among children. Thus the camps policy effectively provoked death, which according to the official explanation it was seeking to avoid (LMPG, 2001:8).

Critics of these “Protected Villages” argue that they are harmful and unnecessary and that alternatives such as self-settlements in which refugees live amongst the local community should be pursued. These settlements are usually enclosed areas, restricted to the displaced persons and those assisting them, where protection and assistance is provided until it is safe for them to return to their homelands or to be settled elsewhere. These settlements are not usually self-supporting, because they are meant to be temporal (The state of the world's refugees, 2000:1).

2.1.4 Social security networks among the internally displaced

Within the political, economic and physical constraints of war, people create social networks and may still shape their own present and future (Hampton, 1998: 11). Families are separated during flight, ending up in different camps. Traditionally family patterns are thus disrupted, leaving the displaced people with neither intact nuclear families nor extended ones. Once in a camp, they often find themselves living with strangers. Used to small, stable villages, they must now cope with large encampments, sometimes with residents numbering in tens or even hundreds of thousands (Susan, 1992: 7).

Emergency planning in the past has often failed to take into account the fact that, for the best part of their lives, refugees or displaced people have been entirely independent, within their own self-sufficient tribal, social and economic networks. Finding themselves entirely dependent on outsiders to make decisions affecting the basics of their lives- food, water, shelter, even security- can bring a loss of confidence. This is particularly noticeable among men, who stand to lose more in terms of social status within the community and the home.

In Ikafe, a camp for Sudanese refugees, women always cried out “UNHCR is now my husband and provide” (Lina, 1998: 39). This indicates one of the new forms of networks that come up with the change in roles due to the limitations brought about by the war. Displaced women always when given the opportunity form effective social systems that provide support for their family members and the potential for helping others (Susan, 1992: 10).

Social security usually relates to essential necessities like food in times of scarcity, and this is a major issue as far as sustainability is concerned. Food security is defined as the access by all the people at all times to the food needed for an active and healthy life (UN-HABITAT: 2002: 50). But for obvious reasons social interaction is determined by economic variables.

The displaced people with permanent employment establish lasting relations more frequently than those who perform casual labor for subsistence. This is because some relations entail certain expenses, where entertaining guests is part of the social code of conduct. In order to rehabilitate them, the displaced people need to form a social network of social relations, which could function as substitutes for ones, which were broken up during the flight (Nobel Peter, 1987: 83).

2.1.5 Gender relations in building self-sustainability among the IDPs

Gender is all about how a society organizes men and women differently. Equality therefore does not only focus on women, but emphasizes on equal access to resources (African Forum on Urban Poverty, 1998: 38). Therefore it is very important to have a gender policy integrated into sustainable development in war torn areas so as to reduce the level of dependency on relief assistance of any form.

The mention of gender related issues are important in periods of insecurity because many of the gender related factors increase vulnerability. In most times, family and community structures are profoundly affected by displacement, particularly when movements are involuntary responses to violence and abuses.

The decision to move is often sudden, occurring when families have exhausted all other remedies (Forbes, 1992: 7). Displaced women worldwide are forced to cope with changes in the family structures and roles. Women find themselves as heads of households, with no husbands or older children to help support the families. Women in camps continue to be productive members of their family, but men often find they are unable to fulfil their traditional reproductive roles.

Some gender feminists claim that because women have been oppressed they are better “knowers”. Feeling more deeply, they see more clearly and understand reality better. They have an “epistemic” advantage over men (Hoff, 1994: 74). The most significant thing that one can say about refugee women is that they are resilient and inventive (Forbes, 1992:10). Thus,

women must be accorded the necessary support to have them support themselves in various aspects that affect their lives.

There is need for empowerment through skills development by training, providing them with income generating opportunities, knowledge of their rights and supporting them to participate in decision making and planning. These are all important because they assist them to develop the capacity for self-sustainability hence self-reliance. This actually enhances normal coping processes; it builds self-esteem and rebuilds self-confidence. Lethargy, depression and despondency are reduced (Forbes, *ibid.*).

2.1.6 Impact of relief assistance on the displaced community

Humanitarian assistance has been a part of the world's culture since ancient times. It is rooted in almost all of the world's religions. Christianity and Islam each have tenets that require a person to recognize their obligations towards the needy. Humanitarian acts are believed to be meaningful spiritually in Buddhism and Hinduism (Weiss and Minear, 1993). Traditional African culture includes "hospitality" and "feeding of strangers", with importance placed on the "common good" and "mutual interdependency" (Weiss and Minear, 1993). Cicero, in the first century B.C. argued that there was a humanitarian imperative, saying, "assistance to suffering groups is a matter of justice not morality" (Weiss and Collins, 1996). The contemporary international humanitarian aid is "a loosely organized network of international institutions and agencies".

People's expectations of relief aid and their antipathy to the idea of setting, the years of war have brought fundamental changes to the social and cultural structures that would be so fundamental to the reconstruction of a self-reliant society (Lina, 1998: 41). In many situations involving refugees and the displaced persons, food rations are inadequate to meet the needs of the population (Forbes, 1992: 36). This poses a major problem especially for the people who are completely vulnerable and fully dependent on relief assistance for their survival.

Living on handouts without being able to take part in productive is physically and mentally stifling (Gaim, 1996: 274). Most of the basic humanitarian needs of IDPs and refugees are being inadequately met because of severe funding constraints for both inter-governmental and non-governmental organizations (Hampton, 1998: 168).

According to the Hunger Report (1996: 34), emergencies all over the world lead to high costs in terms of lives and resources and they disrupt social, economic and cultural settings in society. They demand a long period of rehabilitation. They often spawn bureaucratic structures, lines of communication and organizational cultures that duplicate and sometimes cut across development institutions.

By the same token, development policy and administration have often focussed on economic growth or technical improvements; they remain insensitive to the social or political inequalities from which civil strife arises and the variety of risks that vulnerable households face. Thus linking relief and development to overcome these deficiencies. It was harder because of simultaneously having to deliver relief services-something that in theory works against a culture of self-reliance, by increasing a sense of dependency (Lina, 1998: 40).

2.1.7 Resettlement and reintegration into sustainable communities

Gaim (1989: 473) asked:

“Given the severity of the economic crises and the environmental degradation facing many of the major African refugee hosting countries, the basic issue that emerges is, can these countries be able or be expected to establish policies, legal frameworks and institutions which could allow the absorption of hundreds of thousands of refugees living within their territories into their societies permanently?”

This case can be translated into that of the IDPs who have their localities to settle in other areas within the country. Kibreab's position is reflected in the widely held view of governments that refugees or IDPs should be held in

camps because they are less likely to compete for scarce resources such as land, and environmental resources like water, wrangle over land or firewood. And are less likely to burden existing infrastructure such as schools, housing and health facilities.

A community is said to be self-reliant when it is capable of sustaining itself independent of outside intervention after the initial assistance of three years (Gaim, 1989:48). Interventions should focus on maintaining communities and activities of every day life and if the security situation allows- even at some risk. Hunger report (1996:31) notes that if people leave their homes for feeding camps, the process of rehabilitation and reconstruction becomes more difficult, especially if the conflict goes on along time.

In camp situations people should have opportunities to grow food, earn income and obtain education and training. Above all people should be encouraged to take control of their lives and communities. There is need to involve the displaced people to participate in affairs that affect them. According to Forbes, (1992: 10) there is reluctance of NGOs, particularly those involved in emergency operations, to establish refugee participation as a priority. They often see community organization as an obstacle rather than support to their work.

Bread for the World Institute in the Hunger Report (1996: 26) defines Sustainable development as attempts to reduce poverty and hunger in environmentally sound ways through four linked objectives and these are; (1) Expanding economic opportunities especially for poor people. (2) Increase productivity, earning capacity and chances to earn income in ways that are environmentally, economically and socially viable over the long term. (3) Meeting basic human needs for food clean water, shelter, healthcare, education and opportunity to fulfil the human spirit, protecting and enhancing the natural resources in ways that take into account the needs of present and future generations. (4) Promoting pluralism and democratic

participation, especially by poor people, and in economic and political decisions that affect their lives, with full respect for internationally recognized human rights. Each objective has direct relevance in responding to humanitarian emergencies. Therefore relief efforts should not undercut, and will hopefully contribute to sustainable development.

The humanitarian organizations always hope to provide assistance in a way, which would help the refugees and internally displaced to regain their sense of self-worth, so that they can begin to take more responsibility for their own lives. In Imvepi project in Uganda, Oxfam emphasized the restoration of the various capabilities of individuals and communities by helping disoriented people to help themselves.

Though it did not always prove easy to use the kinds of tools and methods common to capacity building projects, because the refugee population were heavily traumatized, their social and economic structures had been destroyed and many had grown accustomed to receiving handouts of relief supplies (Lina, 1998: 40). The transition to self-sustainable development therefore must include setting goals to rebuild damaged physical and social infrastructure, restore human capital, reconstruct institutions, and reinstate social and cultural ethnic values.

Displaced people need to be involved in planning and decision making as soon as possible so as to avoid creation of dependency. Participation leads to self-sufficiency, which must be a key goal of most refugee-assistance settings. According to Krishna (1979: 176), the relief community has come to recognize that education can contribute to peace making as well as provide skills for reconstruction. The identification of priorities set by the displaced community is very necessary.

The Oxfam team working with the Sudan refugees living in Imvepi, Uganda noted that the refugees preferred education for their children and further

training were valued by adult refugees. The sense of helplessness, the fact that livelihoods and education remained such central priorities for refugees, and that the fact refugees retained a longer-term vision of sorts - that influenced the development of more relevant programming in Imvepi (Lina, 1998: 47).

Development at this level is seen as a very distant goal. Development oriented programs and projects need to be planned, designed, and managed; investments in one activity necessarily involve tradeoffs and opportunity costs regarding other possible investments. Implementation of development connections may overload systems and delay other programs; and adding a reintegration component to a development activity can greatly increase its cost and lower its productivity.

UNHCR's view of the transition from relief to development is focused on the idea of a hand over of responsibilities from relief agency to a development agency at some midpoint in the process. In this view, UNHCR's relief activities are carried through a project where they can be 'phased out' and responsibility turned over to another agency, such as UNDP, which is assumed to be willing and able to carry out development assistance (Krishna, 1979:177).

Hence there is need to develop small and quick community based reintegration and rehabilitation projects with limited sustainability but with an assumed linkage to development. Implement assistance programs in ways that consciously and deliberately enlarge political and humanitarian space and foster civil society.

2.2 THEORETICAL FRAMEWORK

A theory is a set of ideas that provides an explanation for something. A sociological theory in this case is a set of ideas that provides an explanation for human society (Haralambos, 2000:1032). The major theoretical framework for this study is the social network theory. A number of theories will be used to guide this study in establishing the capacity for self-sustainability among the internally displaced persons of Gulu district.

2.2.1 Social Network Theory

This study is mainly conceived under the social network approach. Using this approach, self-sustainability is studied by analyzing the patterns of ties linking members. Network theorists' search for regular network patterns beneath the often-complex surface of social systems, and actors and their behaviors are seen as constrained by structures in the community. Thus, the focus is not on voluntarism but on structural constraints and prospects (Wellman, 1983: 169). network analysis is that it tends to move away from the study of social groups and social categories towards the analysis of ties among and between actors that are not sufficiently bounded and densely knit to be termed groups (Wellman, 1983: 169).

To be able to understand the operations of the social network, we must consider their context in relation to the concepts of reciprocity kinship based social obligations and homophily. For any relationships to exist, small demands must be balanced by claims of reciprocity, kinship and social obligations and must be born of similarity and likeness. Thus the social symbols rhetoric and behavior maintained by the social network are re-organized to convey a unified and focussed definition of their situation (Mbithi, 1974: 36-37).

This theory is to assist inform the study on the networks formed by the internally displaced persons living in the "Protected Villages" in Gulu district to create the potential for self-sustainability.

2.2.2 Symbolic Interaction Theory

This theory was developed from the works of American philosophers who included John Dewey, William I. Thomas and George Herbert Mead (1863-1931) who are generally regarded as the founder of this theory. Symbolic interactionism is used to explain social actions in terms of the meanings that individuals give to them. They tend to focus on small-scale interaction situations rather than large-scale social change (Haralambos and Holborn, 2000: 1056). Mead's view of human interaction sees humans as both actively creating the social environment and being shaped by it.

Symbolic interactionism directs our attention to the detail of interpersonal interaction, and how that detail is used to make sense of what others say and do. Sociologists influenced by this theory often focus on face-to-face interaction in the context of every day life (Giddens 2001: 18) and (Giddens *ibid*, 1993, 715). Hence, this study intends to relate this theory to the nature of interaction among the internally displaced persons in the bid to develop self-sustainability amongst them. It will relate to the nature of networks among the internally displaced persons living in the "protected villages" of Gulu district in Uganda.

2.2.3 The Dependency theory

The arguments of this theory are derived from the critique of the modernization theorists. Their expression is based on the ideas of Paul Baran, the leading American Marxist Economist of his generation (Isbister John, 2001: 42). Other scholars of the dependency theory include; Celso Furtado, Theotonio Dos Santos, Samir Amin, and Immanuel Wallerstein. Dependency is a situation in which a certain number of people have their economy conditioned by the development and expansion of another... placing the dependent people in a backward position exploited by the dominant ones. For this reason, dependency is characterized as "structural, historical and totalizing" or an "integral analysis of development" (Seligsen, 1993: 4).

According to Bates in Mertz (1997), people quickly incorporate cheap or free food into their domestic economy, soon becoming dependent and losing their traditional self-sufficiency. Hence welfare payments whether in form of money, food or medicine dramatically alter the people's initiative such that the individual interest to work and earn are diminished.

The dependency theory is therefore used to inform the study about the danger of relief assistance on the internally displaced people and Uganda's economy as a whole. The idea to move towards self-sustainability is more sound than depending on relief assistance according to this theory.

2.2.4 Definition of terms used in the study

Internally Displaced persons (IDPs)

A person or groups of persons who have been forced or obliged to flee or leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, natural or man made disasters, and who have not crossed an internationally recognized state border.

Humanitarian assistance

Means all the activities aimed at obtaining the full respect of the rights and entitlements of internally displaced persons. This includes, healthcare, food, education, housing, and clothing, among others.

Camp or “protected village”

Means a place selected for the settlement of the IDPs after leaving their original habitual areas due to either man made or natural disasters. Government usually guarantees security to ensure safety in camps in case of an attack by the enemy.

Sustainability

In the sense of community development is the act of one generation saving options by passing them to the next generation, which saves options by passing them to the next generation and so on. Sustainability demands for a shift in personal consciousness from being self-centered to being other-centered.

Network Relations

This means a form of social security formed by individuals in society to ensure that the other individuals assist them in times of need.

CHAPTER THREE

3.0 Methodology

This chapter presents the method that was used in the data collection process, including who was studied, what was observed, and when the observations were made. It shows the structure for the data collection, analysis and interpretation.

3.1 Site Description

The geographical focus of this study is Acholiland, which is comprised of the district of Gulu, Pader and Kitgum. This region covers an area of approximately 28,000 square kilometers and located in Northern Uganda. This area is the traditional homeland of the indigenous Acholi speaking people. This group of people has been faced with untold suffering brought upon them by the LRA war against the government of Uganda since 1986 to date.

The prevailing conflict in Acholiland is has been estimated to have cost Uganda a USD 1.33 billion for the period of 16 years, or 3% of annual GDP (Dorsey and Opeitum: 2002). This area is also believed to be the poorest in the country with an absolute poverty level of 66% (MoFPED, 2002).

Gulu district has witnessed massive displacement of people from their ancestral homes to settlements called “protected villages”. The district has got a total population of 468,407 (as at the 2002, Uganda population census). The district has got a caseload of 416,254 displaced people living in 33 camps (WFP Paper, 2003).

Gulu district is bordered by the Republic of Sudan in the North, Kitgum district in the Northeast, and East, Apac district in the Southeast, Masindi district in the South, Nebbi district in the South West and Moyo and Arua districts in the West (see map, appended).

The district comprises of five (5) counties which include- Aswa County, Omoro County, Kilak County, Nwoya and Gulu municipality with a total of twenty-one (21) sub-counties.

The Gulu district lies between longitude 30° 32 East to 32° East and latitude 02° to 04° North. Of this area, 10,301 sq. kilometers is the arable land under agricultural activities, open water swamps, forests and Game Park reserves cover the rest.

The district experiences marked dry and wet seasons. The average total rainfall is 1,500mm per annum with a monthly average rainfall varying between 14mm in January and 230mm in August. The wet season normally extends to October with the highest peaks in May, August and October. The dry season begins in November and extends up to March. The average maximum temperature is 30° C with a minimum of 18° C.

The relative humidity is high during the wet season and low in the dry season. The vegetation consists of intermediate Savannah grassland characterized by open canopy of trees and underlying grasses (Isis WICCE, 2001:12). The location of Gulu, its terrain, climate and vegetation, have played a significant role in the intensity and duration of the war as admitted by the President of the Republic of Uganda in his speech to Parliament on Monday 2nd June 2003. In addition, they form the main agriculture base with which the population and their households rely for their personal existence.

3.2 Site Selection

A total of two study sites were selected for the Focus Group discussions and Key Informant Interviews with camp leaders. These sites include Pabbo and Unyama camps respectively.

Pabbo is located at 46km Northwest of Gulu town on Adjumani-Juba highway is one of the most affected camps in the district. Pabbo is located in Pabbo sub county, Kilak county, Gulu district.

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Secondly, Pabbo is the largest camp is comprised of a total of 54,467 people. These people come from 171 different villages, which include; Kal, Palwong, Gaya, Rabala, Pogo and Parubanga. Others come from places like Atiak, Lamogi and Aswa. There are 11,703 households in the camp. The creation of this camp just like Unyama was due to the presence of the army barracks in the area. This was very necessary for security reasons. There is also a police station located in this area. Kilak County has the largest number (12) of protected villages. The camp has a total of 25,975 and 28,492 male and female IDPs respectively (Camp register).

Pabbo being on the major high way to Adjumani and Juba, has got more interaction with traders and travelers who make use of these road whenever security improves. A great number of soldiers returning from Congo and their wives had settled in the army unit within this camp causing a lot of excitement among the IDPs. The presence of the above groups of people has greatly affected the IDPs as discussed in chapter four.

Unyama is found in the Northeastern part of Gulu town, 7 km along Gulu-Kitgum road. This settlement started in September 1996. Unyama is found in Paicho sub county, Aswa county, Gulu district. The camp has got a total number of 3,047 households with a total population of 11,848 people. These people are coming from 36 different villages. Unyama has got a total of 5,524 and 6,324 males and females respectively.

The creation of this camp was because of the army barracks that was located in this area to provide security to the students of Unyama NTC. The settlement is comprised of people from the nearby sub counties of Unyama

(2-3km), Paicho (5-7km) and Patiko (16km) way from the camp (Abalo Opok, 2001: 42).

However, this camp has some uniqueness because it is hosting people from the neighboring districts of Pader who fled from insecurity and those from Masindi district who have settled there basically on business interests because their district is not affected by the LRA.

While the people of Pabbo live far away from Gulu district, those Unyama are much closer. For instance, a number of people in Unyama camp have small businesses in Gulu town where they spend the day and return only in the evenings for the night.

In Unyama camp, people are exposed to a number of activities which include going back to do some cultivation on their original land, business and a number of other small activities. Pabbo per se is limited by many factors including the fact that many of them cannot access their original land due to the level of insecurity.

3.3 Camp administration

Administration in the camps is comprised of an elected committee. This includes a camp commandant and his executive team drawn from the camp community. The committee is responsible for the registration of new arrivals in the camp, resolving disputes, ensuring general camp security, maintain sanitation and mobilizing the community for participation in community activities. They are as well responsible for the distribution of aid assistance and ensuring transparency more so in food supplies.

The camp commandant/ camp leader is the head of the team and overall seer of camp activities. He is the official spokes person in the camp. The camp is also divided into sub-units referred to as Zones. Zonal leaders (Rwodi Kweri) head them. Their responsibility is to manage the affairs of their

constituencies and report to the overall camp leader. Pabbo camp has got a total of 8 Zones while Unyama has got a total of 7.

3.4 Target population

This is a descriptive cross sectional study that employed qualitative methods during data collection. These included focus group discussions (FGD), key informant interviews that were used to obtain participants opinions and values towards their potential for self-sustainability. A total of eight focus group discussions were conducted in the two camps selected for the study (Pabbo and Unyama). Twelve camp leaders and seven humanitarian staff and four government departmental heads were interviewed.

3.5 Sampling procedure

A total of two camps (Pabbo and Unyama) were purposively selected from the 33 protected villages found in Gulu district. The camp leaders were approached with a letter of introduction from the Chief Administrative Officer's Office at the district headquarters. The researcher usually visited the camp a day earlier to prepare for the interview by meeting the camp leaders and camp administration to discuss how it will be conducted and who was required for the study.

The units of analysis were to be the individual families and therefore heads of the families had to participate. Pabbo had a total of about 11,703 households but only 41 were interviewed. 25 (twenty five) of the respondents were men, while the women were 16 (sixteen) in number. Each discussion group had an average of 10 (ten) participants.

While in Unyama, a total of 45 were interviewed out of a total of 3,047 households in the camp. 23 of the respondents were men and 22 were women.

Sampling of the respondents for the FGDs was done purposively because of the uncertain schedule of the IDPs. Attempts were made to mobilize

household heads available in the camp and willing to meet the researcher. Mobilization was only possible with help of the camp leaders and councilors.

This was because in the morning hours, a number of the IDPs go to work in the nearby fields (not more than 4 kms away from the camps), others go to Gulu town and the nearest trading centers to carry out small business, while others stay in the camp carrying out a number of activities. This does not rule out the fact that some of them actually stay idle and taking alcohol.

The selection of camp leaders for the key informant interviews was done according to the executive setup where the chairperson, Vice chairperson secretary, and Treasurer were a must and then selection of one or two more from the executive was done by the chairperson but on condition that he/she was well knowledgeable about the camp history and livelihood mechanisms of the IDPs.

6 (six) camp leaders were interviewed in Pabbo while 5 (five) were interviewed in Unyama. Therefore a total of 11 (eleven) camp leaders were interviewed. It was not possible to interview all the camp leaders because some were very busy carrying out mobilization for the mass immunization exercise at the time when this study was going on.

Heads of departments (Education, Health, Community Development, Agriculture), Humanitarian staff (World Food Programme, ACCORD, World Vision, Catholic relief services, Canadian Physicians for Aid and Relief, Norwegian Refugee Council, CARITAS, totaling to 11 (eleven) in number were interviewed.

The choice of the humanitarian organizations was done in consultation with the respondents from the FGDs. Therefore the organizations mentioned above were approached for interviews after getting recommendations from

the FGDs as stakeholders who are very supportive and attempting to respond to their needs in the IDP camps.

3.6 Data collection techniques

Emphasis was put on collecting Qualitative data. However, a few attempts were made to make reference to quantitative data for the study from literature review materials. The literature was collected for a period of five months during which a number of techniques were applied.

3.6.1 Literature Review

In order to enable a successful analysis of the potential for self-sustainability among the IDPs, it was very vital to have some background information about the problem. Information was therefore collected from empirical studies, historical records, government reports, newspaper accounts, and Journals.

Up to date information was gathered from institutions like UNOCHA, Prime minister's office and World Food Programme. Reference was made to number of unpublished materials as well.

3.6.2 Focus Group Interviews

The questions for the FGDs were prepared to generate information on the potential for self-sustainability. Household heads were interviewed in the "protected villages". Specifically, the purpose of these discussion groups was to share experiences on their potential for self-sustainability and experiences in the camps. They were steered by the researcher and the research team using a checklist of questions prepared prior to the event.

3.6.3 Observation

Observation in the words of P.V. Young is a scientific and deliberate study through the eyes or spontaneous occurrences at the time they occur. The

purpose of observation was to perceive the nature and extent of significance of inter-related elements with the complex social phenomenon, culture, patterns and human conduct. In this method, emphasis was put on what was observed by the investigator with the help of naked eyes and that too on the spot when the actual event is taking place (Dr. Hans Raj, 2002: 27). This method was useful in supplementing primary data during the interview process as presented in chapter four.

3.6.4 Summary Table of Methodology

Table 3.1: Summary of data collection methodology

Research Method	Instrument	Source	Data collection technique
Literature Review	-	Journals, Books, Magazines	-
Qualitative Focus Discussions	Check list of Questions	Household Heads	Hold in-depth Interviews
Unstructured Interviews	Checklist of questions	Camp leaders NGO and Gov't staff	"
Observation	Watch occurring events and actions	Behavior of individuals, symbols, actions	-

3.7 Data Management and Analysis

Data analysis is the process of interpreting the survey data. It is part computation and part intuition knowing which variable to examine and what relationship to explore (Mutai, 2000: 146). The FGD and Key Informant data was context analyzed and the emerging themes presented in the report. In most cases, these studies are presented with personal experiences of the respondents, in form of personal quotations. Analysis was therefore carried out manually. Sociological theories were used to inform the study and in interpretation to make sense of the responses from the primary data.

3.8 Limitations of the study

The study was constrained by the insecurity, time and finances. It took the researchers one week to get clearance to travel to Pabbo camp for the study. Majority of the people interviewed expressed fear and most of them could not speak the truth. This is because so many people have infiltrated the camps with different motives, some spying for either the LRA or government. Attempts were however made to overcome that.

This study sought to seek the potential for self-sustainability among the IDPs who are most affected by the insurgency in Gulu district. It was specifically a descriptive study with qualitative information. However, some percentages have been presented in chapter four. The approach used is sociological and narrative accounts stated. Conclusions are drawn from people's responses, reports and experiences. Therefore, the findings cannot be generalized because it isn't representative.

CHAPTER FOUR

4.0 Presentation and Analysis

This section presents the findings of the study. Presentation of the results is in narrative substituted by photographs and a few tables indicating some statistical figures. This chapter has got a number of objectives, which include; giving details to the background of life in the camps and problems facing IDPs, which will assist us to appreciate the challenges faced by IDPs in the camps. This is a conditional situation brought to them as a result of the LRA war.

Secondly, this chapter presents an analysis of the network relations, of the IDPs in building capacity for self-sustainability. Attempts have also been made to check gender relations in building capacity for self-sustainability. Basically the need to understand whether contributions from both men and women at household and community level is equally geared towards sustainability issues. The impact of relief on the IDPs and finally, resettlement and reintegration into sustainable communities have been analysed.

The analysis made use of quotations from people interviewed, some figures that were reached after noting and enumerating what the people said and then presented in simple percentages. Some information was also presented in form of tables. All these were meant to enable the analysis and interpretation of the findings in the subsections more meaningful. This is all because the study was set to collect qualitative information.

4.1 Problems faced by IDPs at household level

The problems associated with displacement among the IDPs include; the lack of access to cultivable land by majority of the households, health, social and economic problems.

The challenge is really overwhelming as indicated by Charles Uma, the chairman of the Gulu Disaster Preparedness Committee.

"The people in the camps are very poor. I mean, the life is horrible. The people here are not living, they are existing. They are next to dead." (Relief Map Centre)

The figures of people who have been forcefully uprooted from their homes into IDP camps in Uganda are overwhelming.

Table 4.1: Number of IDPs per district in percentages (Relief Map Centre).

District	Number of IDPs	Percentage
Gulu	439,000	94%
Kitgum	267,000	93%
Pader	279,000	95%
Kaberamaido	97,000	79%
Katakwi	145,000	47%
Lira	294000	39%
Soroti	88,000	24%

4.1.1 Background Information on Household Heads

In pabbo, out of the 11,703 households in the camp, a total of forty-one household heads were interviewed. 25 men were interviewed out of the 25,975 in the camp, while sixteen women were interviewed out of the 28,492.

In Unyama, out of the 3,047 households in the camp, only twenty-three men were interviewed out of a total 5,524 in the camp. Twenty-two women were also interviewed out of the 6, 324 in the camp. Thus a total of 45 household heads were interviewed.

Table:4.2: Household characteristics

Characteristic	Category	Pabbo	Unyama
Gender	1. Male	25	23
	2. Female	16	22
Age of household heads	1. 16-24 years	15	9
	2. 25-33 years	13	18
	3. 34-42 years	10	13
	4. 43-51years	2	5
	5. 52 years +	1	-
Household size	1. 1-4 members	8	13
	2. 5-8 members	22	24
	3. 9-12 members	7	8
	4. 13 members +	4	-

The study indicated a high proportion of youth (16-24) in Pabbo and unlike Unyama that has a high proportion among the ages of (25-33). The average household size in the study area is relatively high as indicated in the table above.

4.1.2 Food Security

This is a major threat to the IDPs. This was an issue that was discussed at length in the FGDs in both camps (Pabbo and Unyama). This was identified as a major concern to all the groups that were interviewed and even during the informal discussions. According to a study carried out by ACP, a chronic malnutrition of 41.4% was reported among less than 5 years aged children in the district of Gulu.

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WFP provides food for the camps but the people feel that it is not enough and that the ratio given is small for the period of about 1 month that they take to bring more supplies. Even with this, insecurity dictates a lot on the activities of the relief aid agencies. They cannot deliver the supplies once the security situation worsens.

Its also important to note that through out the study, the IDPs mentioned that the ratio distributed to the households was inadequate and the process of distribution not fair to many households. It was also mentioned that the elderly, disabled and individuals who would be found out of the camp at the time of food distribution would always miss. Thus these people would be affected by stark hunger for a long time. Some people would also find their names missing in the registers from time to time.

Some people from around the settlements also risk returning to their fields to cultivate some food for themselves but not many of them can afford to do this. It is very common to find beans, rice drying in the small courtyards of the IDPs.



The above picture displays some rice grains harvested as a result of a few IDPs attempts to source for food by cultivating in the nearby fields in Pabbo Camp.

The IDPs cultivate such as simsim, millet, rice, potatoes (layata) and cassava. The Acholi are very fond of green vegetables such as cabbage, tomatoes, okra, boo, egg plants to substitute their food problems. It is so unfortunate that those who cannot hire land around the camps and those who do not come from the nearby villages are left with no option but to depend on the relief food that takes over one month to come by.

Obviously, the region that used to be a source of food both for internal consumption and export is no more.

4.1.3 Land Access

Lack of access to cultivable land is one of the perceived problems faced by the IDPs. According to Oxfam GB's recent strategy, a maximum population of 30% has no access to any cultivable land in the region. Majority of the people living in the camps cannot access their ancestral land for cultivation. The landowners on whose land the camps are established cannot as well use their land because of the high demand for land for putting up their temporary shelter. A few people try to return to their villages to cultivate but stand a risk of being abducted by the rebels or even killed. Some people have resorted to paying rent for cultivable land or through sharecropping, while others borrow.

The local population has now resorted to total dependence on relief food as a source of livelihood. While in Pabbo and Unyama camps, which is actually the scenario in every camp, several people leave for their fields in the morning and return in the camps in the afternoon hours.

When people in Unyama were asked why some of them depend on relief assistance entirely, they said:

“We have tried to find land for growing food here and have failed, yet rebels can't allow us to stay in our land. They just kill people! It is even worse with the army. When they get you in the village, they accuse you of being a rebel and arrest you”.

According to a study commissioned by CSOPNU, the number of people with no access at all to land was 5% in Gulu. The total amount of land farmed by IDPs from July 2003 to July 2004 was found to be as indicated in the table below;

Table 4.3: Percentages of people accessing land per acre or less

Number	Gulu
No land	5%
Less than 0.1 acre	18%
Less than 0.25 acre	30%
Less than 1 acre	44%

Therefore, civilians are faced with the challenge of being restricted to the camp areas and urban settings because of the pains brought up on them in attempt to access the lands located in distances over 5 km away from the camp. As noted, both the LRA and UPDF soldiers cause violence to the IDPs once found in villages.

4.1.4 Access to income

The lack of access to income and potential sources of income is a pronounced problem among the IDPs. Previously, people used to sell part of their harvest in order to obtain some income that would in turn help them to settle other household needs like fees payment, medical treatment, and clothes among others. People have been left in a very hopeless situation and have therefore resorted to selling even the little food that is given to them by WFP.

Some of the men contribute by carrying out activities like charcoal selling, carry out casual activities like construction, digging in other people's gardens (leja leja) so as to earn some income. However, there are all signs that people have almost given up all efforts and decided to live each day as it come. People keep wishing for assistance from humanitarian organizations

for household items like saucepans, jerricans, blankets, and plates among others. Parents are so traumatized.

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The pictures below show some of the income generating activities carried out by the people in the camps.



The above picture displays women selling some of the food items given to them by WFP, (Maize flour). Each cup measured above costs US \$0.05 an equivalent of Ug. Shs.100.



Some of them go an extra mile to burn charcoal and collect firewood for sale. Amidst all these, their lives are so endangered, but they have no option. Each of the above goes for only US \$0.05 an equivalent of Ug. Shs.100. Nobody can afford paying for more than that.

4.1.5 Health

The IDPs in both camps were very particular about the health situation in the camps as a result of displacement. The study did not collect statistical mortality figures, but those prevalent were diseases (Kimiyo) like; malaria, bilhazia and HIV/AIDS related illnesses. By the time of the study, the camp leader of Pabbo indicated that he had taken some drugs of bilhazia and was feeling dizzy. He therefore excused himself and encouraged us to continue with the study. HIV/AIDS and syphilis are very rampant especially in Pabbo camp because of the location of the camp near a highway (to Sudan and Adjumani), hence many people stop over and spend a number of days there, which is not the case in Unyama.

One participant at Pabbo camp remarked:

“Here, almost all people are suffering from syphilis in the camp”.

The displaced people attributed the spread of the STDs to poverty and the interaction with outsiders. In Pabbo camp, the soldiers and the Congolese women were singled out as the major cause of this problem. This is because the army men have a regular source of income and are therefore able to corrupt many women. The Congolese women on the other hand easily turn to the civilian men when their husbands (soldiers) are transferred. One woman in Pabbo remarked that;

“We are all going to die because of the disease from the Congolese women. They takeover our husbands and give them diseases (AIDS and Syphilis). And then we also suffer the same”.

Poor health situation in the camps has also been attributed to the congestion and poor sanitation in the camps. Houses are built so close to one another. Most times the space left is enough for a footpath.



Inset is a picture of a section of Unyama IDP Camp. The seemingly large space seen above is a route to Unyama National Teacher's College.

Many people cook and eat from within their small temporary shelters where they sleep. There is also very limited access to health care facilities.

4.1.6 Forced Displacement and Insecurity

Apparently, Acholiland is not the only affected area but areas of Lira, Kaberamaido, Soroti and Katakwi have been under serious attack by the LRA rebels. As indicated in the map below, the study site Gulu district has an approximate displaced population of 94%.

The threat of insecurity caused by the LRA rebels in Northern Uganda and Gulu in particular is a problem to the IDPs. Pabbo camp alone had over 17 attempts of attack by the LRA rebels, according to their camp leader in

2003. Previously, the rebels attack the camps in search of food and in most cases just after the WFP has delivered the supplies.

The security situation according to the IDPs had improved from November 2002 to January 2003 and people had started to return to their home areas and settle at Parish level, but when the soldiers were withdrawn, the civilians feared and decided to get back to the camps. Respondents in one of the FGDs in Pabbo camp singled out Labala parish in Olinga village where people had returned to their homes but could not stay longer because the army was withdrawn.

One of the camp leaders in Unyama said;

“The only problem we have is insecurity; otherwise almost every one here is willing to return home. We are afraid of everyone even your own child. We can’t talk freely!”

In one of the discussions with key informants, one feared that:

“Restoration of security would take some time because even their livelihood in the camps was endangered. Several people have been killed from the camps where people are supposed to be safe”.

A number of people have even made attempts to spend some time during the day in their original homesteads after garden work, but must leave for the camps by 3:00 p.m for their own safety. But only those who are not very far away from the camps or urban areas.

4.1.7 Alcoholism

Majority of the respondents agreed that alcoholism had become a major problem to the IDPs. This particular aspect was observed during the study although there are no statistics in place. By 9:00 a.m. most of the men in camps were drunk. The local brew of waragi is very common. This has led to increased poverty, domestic violence and sexuality problems among the IDPs.

One of the key informants in Pabbo noted that;

“There was no way the people in the camps would avoid alcohol because men are traditionally supposed to work and provide for their families. But this is no longer the case, women have taken over and so the men have resorted to taking alcohol”.

Very seriously, people have been extremely traumatized and their capacity reduced. This has greatly aggravated the incidences of rape, and defilement in the camps.

4.2 The nature of networks that exist among the IDPs

In the case of Gulu, prior to the existing camp situation people had a community support structure through which they would look after one another, by providing food to the Lugoro/Lucan (the extremely vulnerable people), or other categories who were less fortunate as a result of adverse weather conditions or other factors affecting normal food or income acquisition strategies (WFP, 2001: 13). Although the IDPs still recognize community networks or any other forms of support as an important livelihood strategy especially for the unprivileged, the means for this in encampment are limited. In this situation, the IDPs no longer have enough necessities for themselves and to support the less privileged.

Out of a total of 108 people interviewed for this study, the following agreed that social networks hardly existed among the IDPs and that those that are there are very weak. However a very small percentage admitted that there were strong networks amongst some people. Further probing indicated that networks had actually broken down and what is there is a patronage system. People seek for help from relatives living in other places that are relatively less affected by the insurgency.

Table 4.4: IDPs responses on social networks in the camps

Network ties	Pabbo	Unyama
Strong network ties	3%	5%
Weak	20%	18%
Non existent	67%	77%

The study learnt that during this kind of crisis, social networks and family values are affected by family breakups, due to separation and migration, which eventually break links with the extended family and community.

A number of new social networks have emerged and yet they were non-existent in the past leading to the emergency of conflict in the Acholi culture. The new networks are aligned to people's religious believes, unacceptable social relations especially among the desperate ones and the salaried people in camp like soldiers, teachers and even business men/women. Strong networks were also identified among the drunkards and smokers in the camp. These kinds, of networks are very destructive in the long run both to the individuals and community.

Prior to the war the family support system was managed through a network consisting of a husband, wife, children and the members of the extended family in cooperation with the neighbors and friends (Isis WICCE, 2001: 55). The forced migration created a loss in the resources like land that were a base for the support system. The children were abducted, killed, or married off at a very early age to safeguard them from defilement and rape. Thus the break down in the system led to loss of empathy for one another as people were all in the same miserable situation in camps.

The current situation of the IDPs living in the protected villages is very unpleasant. People have forgotten all about the traditional system of networks that existed before the displacement. People have resorted to minding only about themselves and when one is in need of something, there is nobody to approach for assistance because others are not willing to assist, not just that

but its because they do not have the capacity to provide. However, some noted that they would like to assist one another but poverty is the problem. Every one is needy.

An NGO representative at the district, said it was noted that;

“Before displacement, they had several networks, and one of them was Rwoth Kwer (community leaders). These were responsible for mobilizing the villagers into groups that would assist each other in the cultivation of crops. This kind of system has changed and hardly exists because people have adopted a new form of lifestyle”.

However the camp leaders noted with concern that;

“A few of these networks existed maybe among the drunkards and smokers because of the natural form of solidarity in them in that several people will always be drunk even when they do not have the money to buy the alcohol”.

The IDPs have recourse to wider social and economic support networks of a kind that is familiar but with which they no longer have access as a result of being displaced. Systems of patronage are, of course still very strong in Uganda and the people in fair areas try to assist their relatives facing serious problems.

Thus the study revealed that the existing networks among the IDPs are almost non-existent and those that are there are extremely weak. Those that are present are based on systems of patronage.

4.3 Gender relations

The cultural setting of the Acholi community has been greatly affected by displacement. Prior to this, it was societal expectation that the man as the household head would provide food and basic necessities for his family and whoever failed would be considered a failure in the society. Societal norms have been greatly affected and hence overturned. Women have now become the household heads. Family support like in provision of food, clothes, seeking medical care, school needs for the children and other major basic needs have been left to the women. Women are now forced to move longer distances in

Out of the 108 people interviewed 74% admitted that women were responsible for providing for household requirements. So only 26% are fully catered for by men and even then, they are assisted by their wives.

Self-sustainability therefore is left for the women to iron out. One of the key informants from the NGO sector noted that:

“Majority of the men have even decided to marry more women while in the protected villages to increase their level of survival. This is because women are the principle recipients of the relief supplies. Hence the more women one has, the more opportunities they have in accessing relief assistance”.

Most of the men have neglected family roles like gardening to women. According to the findings, this started on a good note, as many women were willing to garden alone while the men stayed back in fear of being abducted. But it turned out to be a problem as the men took advantage of this excuse and decided to leave the burden of gardening to women.

Gender contribution to household food security needs to be paid attention to. Women are central to food security because they play a role in the family which includes: participation in small scale trade activities, search for food, cultivation and even the household tasks of taking care of the children, fetching water, firewood and cooking.

Due to the heavy load of responsibilities on the women, some have resorted to strategies, which transgress social norms, including prostitution. This is happening so as to get some income for their livelihood and take care of their families as well. Sexual relations have now turned out to be a very huge business for women and girls in the IDP camps. An interview with one of the key informants in Pabbo indicated that:

“Sex in exchange for money or any help required is now a major source of livelihood for the women in the camp. She further noted that this has been worsened by the Congolese women who came a long with their husbands (soldiers), but who are transferred without notice to unknown places”.

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The worry is that the moral standards of the women and girls in the camps have decayed and are under serious further threats from the environment they operate.

On this note therefore, although there are no statistics available, many men have lost their identities as family providers and have become dependent on others and their wives for support. This is culturally unacceptable and demoralizing. Their skills have even been devalued because women have taken their roles. This is the reason why there is a lot of violence in the camps and high degrees of dependence on alcohol.

A number of explanations received from the FGDs indicate that the households headed by women are facing severe problems within their communities. Many of them cannot do the construction work on their own, so they are forced to invite their friends and relatives to assist them. The women feel deprived and even marginalized because construction of shelter is a masculine task that the communities are not comfortable with women taking it on.

On community planning and decision making, men are more active than the women, although most of them believe that women too are trying to participate. Some of the interventions provided by the NGOs around put emphasis on skills training and mostly women are encouraged to participate. While the women do tailoring and knitting, the men do carpentry, motor vehicle and bicycle mechanics.

According to Smith and Hansen (1982:275), empowering oneself rebuilds an individual's sense of self, establishes the ability to take social action, to re-establish or create social networks that collectively constitute the basis of all social, cultural, economic and political activities.

The need for the empowerment of these women is high in that if women are not recognized as participants in production and are not offered training, credit, appropriate technologies and a management role, their vulnerability to environmental catastrophes will increase (Poulton, 1998; 125).

4.4 Impact of relief on the potential for Self-Sustainability among IDPs

Relief assistance to the IDPs has greatly changed them. The different types of relief provided include; maize, beans, cooking oil, seeds and tools, medical supplies, and household utensils like saucepans, plates, cups, jerricans and blankets. Relief assistance has as well helped the IDPs given the fact that they left their homes to settle in protected villages with little or no properties at all.

The study revealed that many of the IDPs rely on relief assistance because they cannot obtain enough items to cater for their household needs.

Most of the relief received is food aid by WFP and other organizations because their own production is undependable and seasonal in nature. This is because of the limited access to cultivable land and the prevalent insecurity.

The food aid has brought about a level of peace in the minds of the IDPs due to the fact that they are assured of a continuous supply after a specified period of time (usually once in every two months). This has as well created an improvement in the nutritional status of the IDPs, it is a source of income to them because they are able to sell some of the food so as to obtain other essential items like soap, salt, sugar and pay for medical bills as well. This money is also used for milling the maize.

Relief agencies have also encouraged giving “food for work”. The IDPs are therefore given a piece of land per household (katala) in which they substitute the relief food.

The type of food relief provided is said to have a great effect on women's health. Most of the food distributed requires fuel wood to cook and it takes a long period of time. So women are forced to walk long distances in search of firewood or to purchase it from the market. Women in this situation stand a high risk of landing into a heinous experience brought upon them by the rebels. This is also in agreement with the WFP (1999) study, which revealed that food basket items, particularly their type and age affect fuel requirements and resource use.

A key informant noted with concern that;

This requirement of fetching firewood and water render women vulnerable to the risk of rape and other assaults.

A major failing in planning relief assistance is that women are not directly consulted. If the consultations were carried out on what kind of food to be provided, then women would never have to suffer as much.

On the other hand, this relief assistance is very dangerous to the recipients in that it creates a whole generation of dependants. Mertz (1997) quotes Cato that children raised in families on welfare are seven times more likely to become dependant upon welfare than other children. Dependence on relief also undermines confidence in one's own abilities, self-respect and pride.

A civil society staff remarked that;

“As a result of relief assistance, some youth have become very comfortable with camp life and do not make attempts to find means of generating income”.

Relief has also led to the massive deaths of some IDPs. This is due to the fact that the rebels attack them whenever they learn that relief supplies have been distributed to a particular camp. So they raid the camps and loot all the food that could have just been distributed.

4.5 Possibility for Resettlement and Reintegration

IDPs look forward to returning into their villages. To them this is the only solution towards creating capacity for self-sustainability. This can only be possible if there is paramount security in the villages. They believe that their current problems such as inadequate food supply congestion and better access to income sources can be solved if they return to their original villages. Most of the people interviewed expressed lack of food as their worst experience. People expressed their great frustration at their inability to sustain themselves and their families but depend on the assistance from humanitarian agencies.

A woman in one of the Pabbo FGD remarked that;

“Living in camps hurts me more considering the fact that we were used to enjoying plenty of fertile land that yielded a lot of food stuffs. I would like to go back home and struggle to cater for my children better, but how? since rebels are scattered every where?”

Acholi sub-region was previously a leading food producer, helped by good and reliable rainfall, fertile soils and a low population density. The region had access to the markets in central and eastern Uganda. At present, the potential remains unexploited.

The study learnt that a number of people are readily willing to return home but on condition that the security situation improves. They believe that once they have access to their land, they will be able to sustain themselves with very limited requirement for relief assistance.

4.5.1 Role of government

The displaced people in Gulu district are Ugandan citizens meaning that they have not crossed an international border. In this case the government is fully responsible for the provision of the basic social services like protection of their lives and property, health, education, food, water and sanitation. But it is so unfortunate that the central government's level of participation is a little minimal. According to the Acting DDMC chairman by the time this study was done says;

“Limited participation is due to scarcity of enough resources to cater for all the needs of the IDPs. Government however is actively involved in the areas of education through the UPE program, health units, road construction, and in the water and sanitation sectors”.

The government has made effort to reach out to the people by use of sector committees to ease the level of planning and delivery of social services to the displaced communities. On the 20th, May. 1995, the LRA attacked Atiak sub-county and caused the death of thousands of people. The government responded by creating the DDMC to coordinate the welfare of the people and emergency response in the war situation.

This committee is composed of government departments like Agriculture, education, engineering, probation and welfare, medical/health, community development department and all the humanitarian agencies operating in the district. The district executive committee, which includes the RDC and the army representatives, are part of this team.

Several responsibilities have been distributed to the different sectors in the following ways;

Table 4.5: Number of Sector Committees to delivering social services to IDPs

SECTOR COMMITTEE	CHAIRPERSON
Health, water & sanitation	DDH
Social services & child welfare	DEO
Peace and resettlement	CDO
Relief	PWO
Food and production	DAO

The activities carried out by the above-mentioned departments are not purely emergency assistance but include development work as well. In addition to the

participation of government through the above committees, the district local council is actively providing services to the displaced people through protecting spring wells, lobbying for funds to assist in different areas of need, among others.

Through the disaster management committee, the government has been able to register all the humanitarian agencies working with the IDPs in the district, and monitor their activities so as to avoid duplication of resources.

4.5.2 Role of Humanitarian Agencies

D) World Food Programme (WFP)

This provides general relief food distribution to over 400,000 internally displaced people living in 33 camps of Gulu district. The distribution is carried out at household level. However, though this is not sustainable, the organization also carries out a programme that is referred to as "food for work". In this case, people are organized into groups to carry out a particular activity like opening up of feeder roads, making bricks for the construction of a school or medical center, among others. The programme also involves "school feeding" and non-food items for schools. This involves the supply of food to schools to encourage them to continue with studies. This has helped in encouraging children to stay in school. These activities are all forms of attempts to create a sustainable community among the internally displaced people.

11) Catholic Relief Services (CRS)

The return to sustainable communities is developing slowly another still affected by the insecurity and inadequate land a round the camps. Encourages people to work in groups of ten people. The organization goes ahead to provide seeds like beans, maize and groundnuts. This form of support has created an opportunity for the displaced people to have food obtained from the communal plots allocated to them. Meanwhile during the period of

cultivation to harvest time, relief is provided to enable these families have energy to work. However this system is still limited to a few camps due to the insecurity problem.

11) World Vision

This organization is mainly concerned about the sanitation in the settlements. Thus effort is geared towards the training of community health workers, and sanitation committees. It also digs latrine stances and construction of semi permanent schools for the IDPs. The organization ensures that community participation is encouraged so as to develop their techniques in planning and decision-making. Their activities are however limited to 10 camps out of 33. Gender mainstreaming is one of their major areas of concern in that 30% of their trainees must be women. World vision is also involved in the provision of relief assistance in form of blankets, clothes, plates and cups among others. The organization plans to move away from relief assistance to developmental activities should the security situation improve.

IV) CPAR

Its carrying out activities that include; landmines project in which about 700 victims have been treated. They also have an emergency health program, which provides medicines through the district health services. The Water and Sanitation Project, Training of community health workers, Peace building, and reintegration project. This organization encourages the people to form groups of 10-40 in their different capacities, requiring different support. The organization also provides relief assistance in forms of seeds and tools, basic materials like household and medical supplies. The project plans to continue delivering these services to the people even after final resettlement.

V) ACORD

This project is involved in counseling and psychosocial support, distribution of relief items (non-food), skills training in income generating activities, and finally HIV/AIDS awareness campaigns. Among the activities carried out

include; provision of saucepans, plates, cups, soap and agricultural implements. Their future plan as far as the IDPs are concerned is to encourage those coming from the relatively secure places to return to their homes of origin.

VI) NORWEGIAN REFUGEE COUNCIL (NRC)

This organization is involved in the distribution of relief aid, legal aid and counseling and education. It works as an implementing agency for WFP and the kind of relief it supplies includes cereals (maize, flour), pulses (peas, beans), vegetable oil, corn soya blend, sugar and salt. The supplies are made after every 30 days. The organization's target is to move towards activities like food for work so as to make the programme sustainable. They also intend to target the extremely vulnerable people like the aged, disabled, sick and children. According to them, the return to sustainable communities can only be done through first encouraging voluntary return of the IDPs to their homes and which must be done gradually. A resettlement package should as well be given to them in form of building materials, planting seeds, and hoes.

VI) CARITAS

This provide emergency relief assistance to the IDPs and these include both food and non-food items. The forms of relief include; blankets, saucepans, clothes, jerrycans, plates and cups. Food items like rice and beans are also provided. They also provide them with shelter for relocation. This assistance is usually provided only once during an emergency. Their services target the female-headed households, the extremely vulnerable individuals and child headed households. According to this organization, return to sustainable communities should be done by decongesting the big camps and having them move to smaller camps near their homes of origin at parish level. A resettlement package in form of agricultural kits should be given.

In conclusion, the service providers are making several attempts to ensure that their activities are sustainable, but the security situation is a menace. Humanitarian agencies including WFP expressed that they had a strategy for achieving self-sustainability for poor families to enable them gain and maintain assets and be able to invest in their economic futures using short-term assistance. If carried out, this would be a good tool for providing IDPs long term solutions to increase self-sustainability among the poor and decrease their dependence on relief food.

CHAPTER FIVE

5.0 Conclusions and Recommendations

5.1 Conclusions

The conclusions drawn from the above findings have relevant implications for the IDPs in northern Uganda and Gulu specifically, both in terms of theory and policy. This study was mainly conceived under the social network theory, which has categorically assisted in discovering a number of new aspects. The Social interaction and the Dependency theories too have been very useful in the study especially in guiding the study and in the use of research questions.

5.1.1 Social Networks among IDPs

The major finding is that the level of social networks among the displaced people as potential for self-sustainability has been disrupted. People no longer have the capacity to maintain the social security networks as it used to be while they were still in their original homes. Assistance of this nature can only be obtained from relatives living in areas that have not been affected by the displacement. This however has risen as a result of inadequate food security levels, limited opportunities for income generating activities and skills that would support the IDPs in their daily lives. Knowledge and skills development in planning so as to encourage participation of all including women, men, the persons with disabilities and the youth is important. Issues relating to poor health, water and sanitation, high level of alcoholism, inadequate land for cultivation around the camps would need redress. There is a strong feeling that if these problems were addressed, then people would regain their sense of developing and maintaining strong social networks.

The most shocking finding was that people in the camps especially women and girls have developed a new social network system which could be termed as prostitution as a form of livelihood strategy.

Seriously and obviously, people in the camps have been constrained by the structures in their community. Relationships and demands are not balanced by claims of reciprocity, kinship and social obligations as indicated by the Social network theory.

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5.1.2 Gender relations among IDPs

There are major differences in gender both at household and community, in the camps as potential for self-sustainability. At household level, the women have become the beasts of burden. The provision for food, soap, salt, clothes and even bedding is all left for women. The risk to go to cultivate in the nearby fields is done by the women, while the men stay around the camp for fear of abductions by the rebels. At community level, the rate of participation for the women is still minimal as compared to that of the men. This is as a result of the cultural challenges that keep women busy with house chores, at the expense of community work. Some of the women also spend most of their time during the day in the nearby fields looking for food and firewood and doing petty business for a living.

According to the above findings, we could only conclude that people are attempting to create a conducive social environment but are being shaped by it too. This is exactly in line with what the social interactionist theory states. The women are struggling with facing the reality of life meanwhile the men are living in fear of abduction and death.

5.1.3 The impact of relief assistance on potential for self sustainability

The findings as discussed above have further improved our knowledge and understanding of life in the camps. This has shown that although relief is helpful, IDPs are making several attempts to source extra livelihood strategies including risking their lives to access cultivable land. Many of them are making use of the limited resources around the camps (at least not more than 5 kms away). Many return to these places to burn charcoal, cultivate foodstuffs, and collect firewood, among others. This helps substitute the relief assistance that is even not reliable due to a number of limitations. In this case, women have been more aggressive in searching for new survival techniques and managing their households. However, its important to note that although relief has assisted the IDPs survive in camps, it has created a challenge of over dependency on relief which may not be easy to over come soon, especially among the youth and the men.

The study discovered that majority of the people are not dependant on relief but are making attempts to outsource livelihood requirements. The dependency theory explains that those dependent have lost their traditional self-sufficiency, individual interest to work and earn.

5.1.4 Return to sustainable communities

The study learnt that before the displacement, Gulu had a very vibrant mixed farming system. This included the rearing of animals and cultivation of crops. Cattle and goat rearing were major activities for the men while the women did crop cultivation. This form of division of responsibilities brought about hard work among the communities and households as well. The study however noted that for as long as these people continue living in camps, then potential for self-sustainability can never be achieved. The return to sustainable communities would therefore call for return of the displaced people to their original homes.

5.2 Policy Recommendations

In the last seventeen years of fighting in Northern Uganda the social, economic, and political situation in Northern Uganda has greatly deteriorated. The Acholi people have lived in camps referred to, as “protected villages” for all this time and actually the children, who were born between 1986-2003, have never known life in a traditional Acholi homestead. The recommendations for this study are based on the above conclusions, which include;

- ❖ Government
- ❖ Humanitarian Agencies
- ❖ Donors

5.2.1 Government

Immediately consider providing extra security personnel to the people living in the IDP camps and in the rural areas and aggressively lobby for total end of war in northern Uganda using peaceful strategies. With is in place, people will be able to regain their original identity and develop meaningful traditional social networks.

Provide adequate financial allocation to the IDPs especially for critical sectors like security, schools, and health services among others.

5.2.2 Humanitarian Agencies

Initiate interventions that involve continuous interaction, capacity building among the IDPs that will assist them while in the camps and when they return to their homes especially in income generating activities.

Promote advocacy programs based on informing government and other stakeholders about moral decadence in the camps that has arisen as a survival strategy especially among the women.

5.2.3 Donors

Allocate more funding to the protection of IDPs and provision of basic services to the people of Northern Uganda affected by the displacement.

Hold dialogue with government to intensify efforts towards the peace process and disband the camps, so that people can return to their original homesteads. This is a key potential for self-sustainability.

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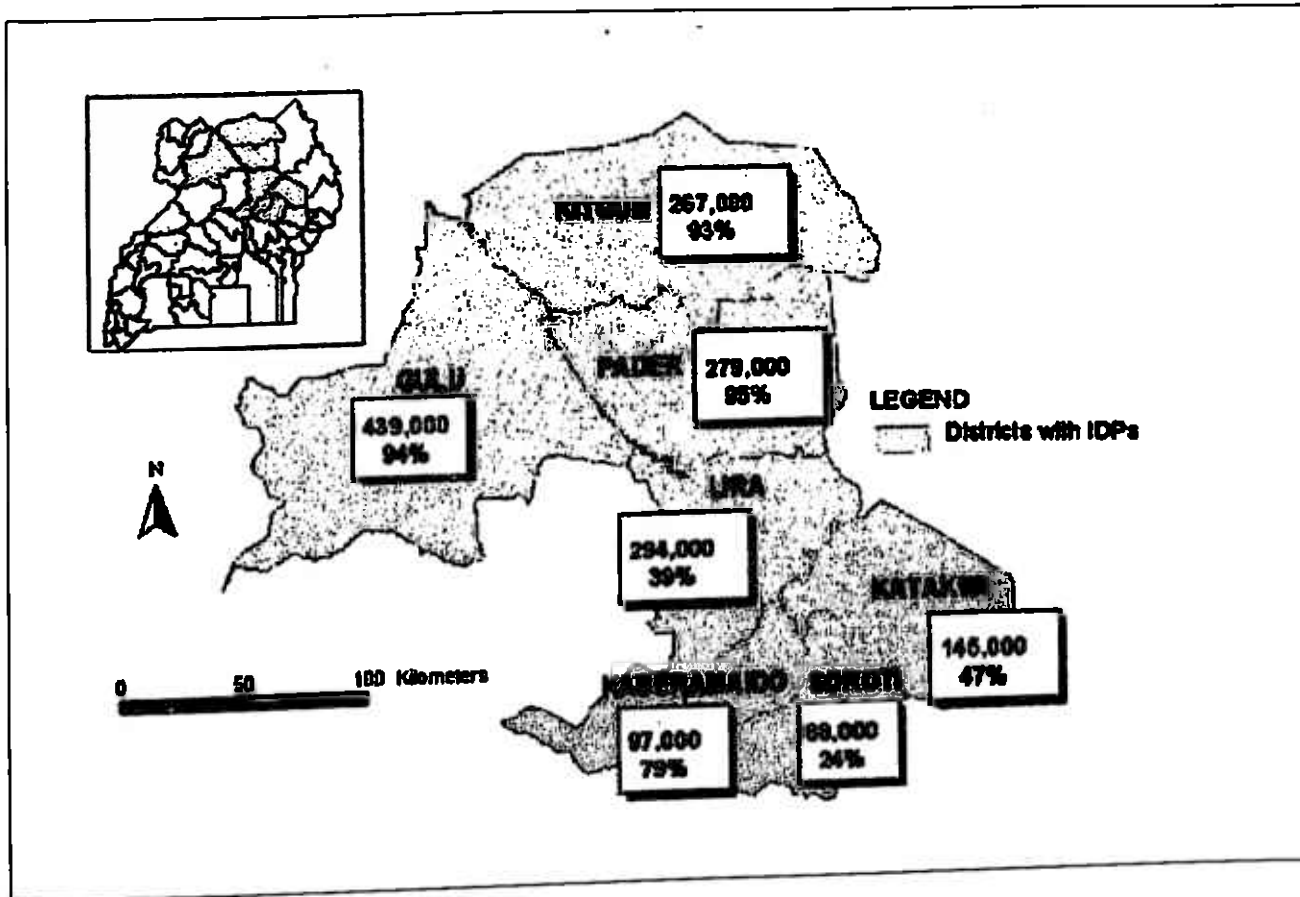
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Map 1: showing northern and parts of eastern Uganda districts affected by internal displacement (Relief Map Centre)





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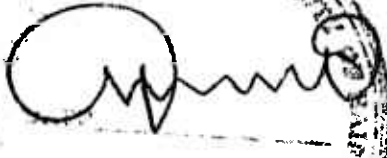
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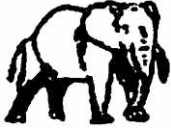
NAMISI HARRIET

This is to confirm that the above named is a bona fide Postgraduate student in this Faculty. She is registered in Rural Sociology and Community Development .

Any assistance given to her will highly be appreciated.



JOSEPH OBOJI
SENIOR ADMINISTRATIVE ASSISTANT
FACULTY OF ARTS



GULU DISTRICT LOCAL GOVERNMENT
OFFICE OF THE CHIEF ADMINISTRATIVE OFFICER

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UGANDA

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Our Ref:
CR/1001/2

Date: 16, Oct. 2003.....


Your Ref:

RE: INTRODUCTORY LETTER

This is to introduce to you Ms. Harriet Namisi who is a Post Graduate student of Rural Sociology and Community Development in the University of Nairobi.

She is interested in carrying out a research study on the Capacity for Self-Sustainability of the Internally Displaced Persons (IDPs) of Gulu District, as part of her Post Graduate academic requirement.

Any assistance given to her will be highly welcome.


OLOYA STEPHEN
FOR CAO - GULU DISTRICT

APPENDIX A: Checklist of Questions for the focus group discussions

1. I would like you to tell me about the history of this camp.
(How did it start, by who and why?)
2. Where do most people staying in this camp come from?
3. What are the problems in this place as compared to when you were back
4. ~~Home~~ Can these problems be solved according to your opinion?

(a) Social security networks in the camps

1. Are there any social networks formed among the people living here?
2. If yes, how are the networks here formed?
3. Are these networks temporal or are they permanent?
4. Are these networks helpful to the people involved in anyway or not?
5. If yes, in what ways?

(b). Gender relations in building self-sustainability

1. Who is responsible for the provision of household necessities in the
2. ~~Household~~ in planning for activities in the community?
3. Are women as well involved in decision making on matters concerning the community?
4. Whenever there is an opportunity for skills training who are considered first? Is it the men, women or both?

(c) Impact of relief to the people living in the camps

1. Have you ever received any humanitarian relief to assist you and your
2. ~~family~~ What are the forms of relief that you have receive?
3. Who provides this relief assistance?
4. Is relief distributed at individual or household level?
5. How often do you receive this relief?
6. Just in case there is a delay in the delivery of relief, how else do the people survive?

(b) Let us now talk about going back to our communities

1. What according to your view can encourage people living in camps to go back to their original communities?
2. What do you think are the possible fears that people may have in going back to their communities?
3. If people are to go back to their original communities how do you think this should be done?
4. What do you think should be the role of different people in this process?
5. What are the kinds of interventions you would prefer to be done when you return to your homes?
6. What would you do first when you get back to your community?

APPENDIX 2: Checklist of questions for key informants

(a) History of the camp

- 1) What is your main responsibility as a camp leader?
- 2) How did you become the camp leader of this place?
- 3) How many people stay in this camp - men, women, and children?
- 4) For how long has this camp existed?
- 5) Why was this place in particular selected for the settlement?
- 6) Where do most people in this camp come from?

(b). Social security networks of the camp members

- 1) Do you know of any members in this camp who are involved in social security networks?
- 2) What are some of the factors that influence the kind of social networks?
- 3) ~~What are~~ the nature of social security obtained from these networks by the members?
- 4) What are the benefits of being involved in a social security network?

(c). Gender relations in building capacity for self-sustainability

- 1) Who is responsible for the provision of household necessities in the family?
- 2) How about in planning for activities in the community?
- 3) Are women as well involved in decision making on matters concerning the community?
- 4) Whenever there is an opportunity for skills training who are considered first? Is it the men, women or both?

(d). Relief assistance

- 1) What do the people in this camp do to get their daily survival?
- 2) Does this camp receive any form of relief assistance?
- 3) What are the agencies that provide these assistance?
- 4) How often do you receive it?

5) Does this relief assistance have any effect on the members of the camp?

(d). Resettlement and reintegration into sustainable communities

- 1) We have learnt that there are some people who keep going back to their communities. What do you think are the factors that encourage people currently living in camps to return to their homes?**
- 2) For those who don't go back what are the reasons for staying back?**
- 3) If all people are to go back to their communities how do you think this should be done?**
- 4) What do you think should be the role of different people/agencies in this process?**

APPENDIX 3: Checklist of questions for civil society organizations staff informants

(a) Involvement in IDPs activities

- 1) What are the main activities of your organization with IDPs in Gulu?
- 2) What do you consider to be your strengths in the activities you undertake with the IDPs?
- 3) What gaps do you have in your activities?
- 4) What is your future plan with the IDPs?
- 5) What other organizations or government departments do you collaborate with in your work with the IDPs?

(b) Net work relations

- 1) Do you in your operations with the IDPs allow them to be involved in any form of social security network relations or group formation?
- 2) If yes, how beneficial are these networks to the members?

(c). Gender relations in building capacity for self-sustainability

- 1) How have you planed your activities to benefit both men and women?
- 2) Are there any differences in the gender relations in;
 - (a). Decision making
 - (b). Participation
- 3) What are some of the gaps you realize as far as gender is concerned?
- 4) What are your future plans on gender relations?

(d). The impact of relief assistance on the IDPs

- 1) Is your organization in any way involved in the provision of relief assistance?
- 2) If yes, what are the forms of relief given to the IDPs?
- 3) How often do you provide them with this relief?
- 4) What are some of the gaps you have identified as far as relief distribution is concerned?

- 5) What is the impact of this relief on the IDPs?
- 6) What is your future plan in this situation?

(d). Resettlement and reintegration of IDPs in sustainable communities

- 1) What do you think about IDPs? Should they stay in camps or return to their original communities?
- 2) If IDPs were to be resettled how do you think this should be done?
- 3) What issues/resources etc needs to be addressed or put in place before resettlement?
- 4) What opportunities are already in place that can be utilized in resettling IDPs?