



CSOPNU

Civil Society Organisations for Peace in Northern Uganda

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Report of Consultations on Reconciliation and Accountability held with Communities in Acholi, Lango, Teso and West Nile Sub-regions



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1 Introduction:

The Civil Society Organizations for Peace in Northern Uganda (CSOPNU) was established in May 2002 as a “loose” coalition to “advocate for a just and lasting peace in Northern Uganda”. The coalition brings together 71 local and International CSOs working towards a peaceful resolution of the conflict in Northern Uganda.

Since 2002, CSOPNU has been at the forefront of providing research and analysis, advocacy and civic action to growing public debate about the underlying causes, effects and drivers of the conflict in Northern Uganda. The coalition’s advocacy work has raised the profile of the conflict in Northern Uganda, which was once described as the “world’s worst forgotten crisis”. The passing of important policies by the GoU such as a new pillar on conflict resolution in the revised PEAP, and the National IDP policy reflects the efficacy of CSOPNU’s advocacy work.

Vision: CSOPNU seeks to realize “A just, peaceful and prosperous society working for development in partnership with the rest of the country in a context where the human rights of all are upheld and respected.”

Mission Statement: CSOPNU exists in order; “To advocate for a just and lasting peace in northern Uganda.”

Objectives of CSOPNU

CSOPNU’s interventions seek to achieve the following objectives;

- (i) To advocate for the protection of the human rights of the people of northern Uganda.
- (ii) To support and promote a non-violent approach towards the final resolution of the conflict in Northern Uganda.
- (iii) To advance positive measures geared at achieving justice and sustainable peace in northern Uganda.

2 Background

The peace negotiation between the LRA and the GoU in Juba offers the best opportunity to end the two-decade war that has destroyed the socioeconomic potentials of northern Uganda. Since the commencement of the Juba Peace Talks in July 2006, people are hopeful for a peaceful settlement of the conflict. Five agenda items and an implementation Protocol has been agreed upon for discussion by both the LRA and Government of Uganda. Although the final outcome is not yet clear, there has been progress towards a comprehensive settlement and the following stages have so far been passed:

1. The Cessation of Hostilities Agreement (CHA) was signed on 26th August 2006 and has been upheld (with hurdles) and has so far been renewed several times.

2. The Comprehensive Solution Agreement signed on 2nd May 2007; to spell out the roadmap to removing the sources of conflict in Uganda
3. The Accountability and Reconciliation Agreement signed on 29th June 2007; meant to spell out the justice mechanism for holding all those who were responsible for committing war crimes on both the LRA and UPDF sides and achieving reconciliation following the conflict.

According to the agenda for discussion, the following stages are yet to be covered:

1. Agreement on Ceasefire that will bring hostilities to a total end;
2. Agreement on Disarmament, Demobilization and Reintegration (DDR) of the LRA forces
3. Agreement on Implementation Protocol to clearly describe the procedure for the implementation of all the above agreements. Currently, the parties are consulting on Mechanism and Modalities for implementation of the principles on this agreement

As part of its contribution to the Juba peace process, CSOPNU undertook a consultative process to seek the views of the community on accountability and reconciliation using Focus Group Discussion and Key Informant Interviews.

3 Methodological approach

Consultations with different communities in the four sub-regions namely: West Nile, Acholi, Lango and Teso that have been directly affected by the LRA insurgency were held. Views were collected through Focus Group Discussions (FGD) comprising of between 8 to 10 people and Key Informants Interviews (KII). These comprised of people of different age groups, social statuses and gender including girls and boys in primary and secondary schools; the youth including *Boda-Boda* motorcycle riders and students in tertiary institutions of learning; ordinary women and women leaders, ordinary men and political leaders, people with disabilities, elders groups and cultural leaders. On the other hand KII were held with religious leaders; victims of LRA insurgency including those disabled by the war, formerly abducted – boys and girls, child mothers, and ex-combatants.

A total of 121 FDGs and 55 KII were carried out (approximately 1,144 people). Out of these, 55 FGD and 24 KI were carried out in Acholi; 28 FGD and 12 KII from Lango sub-region; 19 FDGs and 11 KII were carried out in Teso sub-region; and 19 FDGs and 8 KII were carried out in West Nile sub-region. The districts covered included Pader, Kitgum and Gulu from Acholi sub-region; Lira, Apac and Oyam from Lango sub-region; Amuria, Soroti and Kaberamaido from Teso sub-region; and Arua, Moyo and Adjumani from West Nile sub-region.

The consultation was done with key stakeholders by CSOPNU Member Organisations within their localities, in a natural setting. The strength of the

approach is the open and free environment in which respondents were able to respond.

Raw data was collected from the four sub-regions and then analysed. The analysis and the write-up are based on predetermined themes of the consultation, guided by the agreement on the principles of accountability and reconciliation signed between the LRA and the Government of Uganda. The consultation process covered issues of responsibility and accountability for the war crimes, the prioritisation of peace and justice, truth and reconciliation, and the most desired justice and reconciliation mechanism with specific reference to traditional justice mechanism. The consultations also sought to explore the views of women and children in particular on issues pertinent to them in the process of administering justice and reconciliation.

4 Outcomes of the consultations

4.1 Accountability for war crimes and crime against humanity

Accountability is a complex issue. Overall, people want admission of responsibility as a prerequisite of accountability; they are willing to forgive perpetrators if they publicly acknowledge their responsibility. There was a consensus that all those who committed war crimes and crimes against humanity, including those in government¹ should be held accountable and should take responsibility for the suffering they caused to the people in the four sub-regions. Holding criminals accountable was seen as a deterrent for all those who harbour intentions of participating in war crime and crime against humanity in the future. People from Teso, Lango and Acholi sub-regions were however of the view that the admission of responsibility should be done publicly by all parties involved in the war.

Notwithstanding the above, there was agreement particularly among the youth and the women that the leadership of the insurgency and those in government were more accountable and responsible for the war crimes and crime against humanity than those who were abducted and forced to join the insurgency, and that in the course of any prosecution, those with greater responsibility should be punished more severely while those who were forced into insurgency should be forgiven.

While child mothers and a section of victims (former abductees and those disabled by the conflict) were of the views that all those who committed war crimes and crimes against humanity particularly the commanders should be arrested and imprisoned, none of the other groups and individuals consulted across the sub-regions could prescribe the form of punishment to be exacted on those they felt responsible for the war crimes and crime against humanity. However, a number of respondents proposed that they could be taken to court.

¹ Although, following an in-depth investigation by the International Criminal Court during 2004, only members of the LRA leadership have been indicted for having committed war crimes and crimes against humanity, there is a wide-spread view among the affected community that State Actors equally have responsibility to bear.

While emphasizing that all those that committed war crimes and crimes against humanity should be held accountable and should take responsibility for their actions, there was a broad consensus across the regions that for the sake of peace and reconciliation, all those who committed crimes including their leadership and those in government should be forgiven, ONLY on condition that they agreed to take responsibility and sought for forgiveness.

“We are all victims of the war but it is our prayer that someone who has committed crime should come out to seek for forgiveness then the victims will forgive. If the people of West Nile wanted to revenge, we would have done it but we do not want to revenge.”

Local Councillor, Arua



Key Informant Interview with a victim of the war in Lango

They noted that forgiveness was particularly important for the sake of those who were abducted against their will and conscripted into the insurgency, and made to commit heinous crime against the innocent population.

“Kony is a civilian not an army man but some people are using him, but now the whole blame is on Kony yet there are many others. So accountability is okay, all perpetrators should be held accountable. However, if we want peace we should have a heart of forgiveness. Kony has a reason to be in the bush just like we went to the bush”. FGD- West Nile Ex-combatants

However, none of the people were committal on whether forgiveness for the sake of peace will be sustainable and this is an area that perhaps needs further investigation and analysis.

4.2 Expression of victims views on treatment of war criminals

In terms of how and who is best suited to ensure that the views of those who were affected by the insurgency should be treated, respondents were of the view that civil society organisations, cultural leaders, and community leaders were better placed to do that. Radio programmes, recorded voices, and community meetings were preferred as a way through which affected people could present their views.

... there are two places for transformation of criminals: the community and prison. The community has the capacity to transform the criminals. In the community, the clan will make sure the criminal is transformed... A senior clergy in Acholi

While, some respondents, particularly from Acholi sub-region were of the view that victims and mothers of those who were abducted or killed during the war should participate in determining how war criminals should be treated, those from Lango sub-region suggested that people selected by the communities would represent their views best.

The ex-combatants from West Nile in particular were very sceptical of the legitimacy of persons taken to Juba. They noted that religious leaders would not address the issues related to the conflict because of the international dimension of the conflict. They were of the view that politicians are partisan and more concerned with promoting the image of their parties. They observed that “an independent and impartial commission” instituted in a transparent manner with the involvement of CSOs, international community (UN) and regional bodies (AU) can lead the peace process and would be best placed to represent the views of the victims. They also felt that as ex-combatants, they would be role models for the LRA.

4.3 Truth-telling about the war

For sustainable peace and reconciliation to prevail, there was broad consensus across the regions that the truth about the war, hence about war crimes and crimes against humanity needs to be told. Truth telling was seen as the foundation for forgiveness and a platform through which perpetrators can publicly admit the wrongs they have committed, accept responsibility, and seek forgiveness. In addition to seeking forgiveness, by publicly acknowledging their responsibility, respondents were of the view that this practice would also serve to show that the rebels were willing to surrender and abandon war as method of resolving disputes, Truth Telling, it was felt would also help in evaluating of the magnitude of the damage caused. However, there was concern that truth will only be told in an intimidation free environment.

Truth telling is seen as viable only when an **independent commission** is instituted and mandated to facilitate the process. Most respondents were of the view that truth telling should be community based – administered at parish and sub-county levels, preferably at community centres. The choice of parish and sub

county levels were made on the basis that they are closer to the people and are the only levels where people can freely express their views.

While most respondents were of the view that an independent Truth and Reconciliation Commission (TRC) could be trusted with taking the responsibility of establishing the truth of what happened, the International Community represented by the United Nations, the civil society structures such as religious leaders, community leaders (camp leaders, elders and local councillors), and Non Governmental Organisations were preferred to be represented on the commission. In Lango in particular, the cultural institution was observed to be the most trusted with establishing the TRC and managing the truth telling, while in Teso, the majority was of the view that Local Councils, Camp leaders and Members of Parliament could be trusted with the work. In Acholi, community leaders at sub-county level, religious leaders, cultural leaders, NGOs and camp commanders were preferred.

4.4 Administration of punitive justice

All of those consulted were of the view that the International Criminal Court (ICC), Uganda Human Rights Commission (UHRC), and the Uganda Courts were more inclined toward administering punitive justice that includes sentencing people to prison and death, and compelling people to pay fines. Courts of whatever nature were observed across the sub-regions as being against the spirit of forgiveness and sustainable reconciliation.

In Acholi in particular and other sub-regions generally, there was strong feeling that the ICC should either be disbanded or should withdraw the indictments against the leaders of the LRA. The main reason was that it would be difficult for peace and reconciliation to be realised with charges of war crimes and crimes against humanity hovering over the fate of LRA leadership. There was fear that the LRA would find it difficult to come out of the bush and that people would perpetually live in the camps.

4.5 Government and administration of justice

In view of the fact that it had been observed that elements within the government forces were involved in the commission of war crimes during the LRA insurgency, views were sought whether the affected communities would trust government with the responsibility of prosecuting such elements. There was strong feeling that government could not be trusted with administering justice to members of its own security forces involved in war crimes and crime against humanity. For instance a youth group in Amuria district observed that *“there is no way the government of Uganda can convince us given what has been happening e.g. Black Mambas, Kiboko Squad etc that it can be trusted with administration of justice on its own security forces”*. In West Nile and elsewhere across the sub-regions, many respondents were of the view that transparency was lacking in the security system as many culprits within the security forces that had committed war crimes before had simply been transferred to other parts of the country.

Across the sub-regions, some felt that the war criminals could be taken to Ugandan courts of law, while many were of the view that an international court that is independent of the government of Uganda would be best placed to prosecute. Some were of the view that since the criminals were being protected by the government of Uganda, government should be prosecuted. However, they did not indicate who should take the responsibility to prosecute the government.

However, while many were of the opinion that the government could be taken to the ICC over the crimes it committed and over its failure to protect the people and their property, many also emphasised that the government was also liable to compensate victims of the conflict. In light of a strong urge for forgiveness of all those that committed war crimes including those in government throughout the sub-regions and the fact that truth-telling was seen as a key aspect of the reconciliation process, Government was cautioned against interfering with the independence of any reconciliation efforts.

4.6 Need for reparations for war damage

Respondents across the region were of the view that after the truth is told, government should embark on reparation for the victims of the conflict, and reconstruction and redevelopment of the affected regions in terms of economic and social infrastructure such education, roads and health infrastructure; and other special socio-economic programmes such as restocking, provision of agricultural inputs, and provision of grants and soft loans among others in order to realise sustainable peace and reconciliation. Those from Lango and Acholi sub-regions also noted that the most immediate follow-up of the truth-telling should be *Kayo Cuk* and *Mat Oput* (cultural rituals that lead to cleansing and total forgiveness).

It also came out strongly in Lango and Teso sub-regions that memorials should be built for the victims of the conflict and a public holiday in honour of the victims be gazetted by government. In Teso, many respondents among other things talked about the need for restoration of the dignity of the people although no mention was made of exactly how it could be done. However, based on recommendations on some of the actions that government should undertake after the conclusion of the peace negotiations, it would appear that the restoration of economic and social infrastructure and special programmes aimed at promoting health, education and agriculture, and above all self reliance would form part to the restoration of the dignity of the people. For instance, in all the three sub-regions of Lango, Teso and Acholi, there was great concern about education of the people and there was a consensus that there should be special consideration given by government while admitting students from the affected sub-regions to different institutions of learning.

People from West Nile in particular were of the view that government had done little to relieve their suffering. They were concerned that West Nile had been

ignored by government in national development² process. It would appear that without a comprehensive plan by the government to deliberately cause tangible development in the regions that feel marginalised, there will be no sustainable reconciliation in the country.

4.7 Strategy for prevention of war crimes and crimes against humanity

As a way of preventing future conflict and its attendant consequences, there was a broad consensus that a strategy that reduces regional imbalances in terms of socio-economic and political development should be adopted by the government. For instance, it came from all the four sub-regions that both the development and political cakes must be equally shared among Ugandans irrespective of their political and religious affiliation and ethnicity.

In Lango sub-region, there was emphasis on respect for human rights and demilitarising all security forces and reducing power of the presidency, and in Teso sub-region, most respondents were of the view that there should be no unnecessary change in the constitution by the government in power.

Other strategies included giving the army a national outlook and professionalizing the army and that there should be more transparency in the way government deals with its programmes. The need for equal opportunities for all in Uganda was emphasised.

The ex-combatants in particular complained about the problems of reintegration. They noted that since they reported back, they had never been fully reintegrated into the community. They proposed that there should be programmes that will reduce discrimination by the community against them.

In Acholi in particular, many respondents felt that the Acholi as an ethnic group, and other tribes from northern Uganda were being demonised as killers and that there was need for the country to change this perception. They noted that it is the responsibility of the government to change this negative perception. It would appear that without a deliberate programme by government to change perceptions of the country against some of the negative stereotypes that have for long divided the country, the quest for sustainable peace, unity and national reconciliation will be in vain.

4.8 Alternative methods of justice

While there was agreement across the sub regions that traditional mechanisms of justice were the most appropriate method for handling of war crimes and crimes against humanity as they brought perpetrators to publicly accept their responsibility and agree to appropriate compensation amicably agreed upon and thereby organically reconciling with the community. However, views varied on

² While the recently adopted Peace Recovery and Development Plan for Northern Uganda may have the potential to address this need, the plan was not discussed as apart of this consultation. Seemingly, there is lack of awareness about the government's efforts.

the appropriateness of the mechanisms in as far as crimes that are committed across different ethnicities are concerned. In deed it was noted that traditional justice mechanisms were noted to be specific and unique to communities/ethnicities, meaning that a traditional justice mechanism practiced in one community/ethnicity may not be applicable in another.

A section of individual respondents from West Nile were of the views that traditional justice mechanisms such as *Awadri*, *Mat Oput*, and *Kayo Cuk* were weak because the respect and power of traditional leaders have declined. Clan reconciliation traditional justice mechanisms were still seen as appropriate by the majority across communities and for all crimes as long as the leaders of the different communities harmonise the practices and agree on their *modus operandi*. To realise taht, most respondents from the Teso and Lango sub-regions were of the view that their cultural leaders such as *Emoroimor* and *Won Nyaci* respectively were experienced enough and should therefore work together with their counterparts in the sub-regions of Acholi and West Nile to actualise a traditional justice mechanism.

While some respondents in West Nile observed that elders' curses no longer worked, there was however a strong belief across the sub-region in the traditional justice of mechanism known as "*Awadri*", "*Atrita*" and "*Trima*" where the elders play a very big role. They even looked at the *Awadri or Trima* as superior to "*Mat Oput*" of Acholi³ because the ex-combatants in West Nile have heeded it. They noted that it has worked because a repeat of crime where *Awadri* or *Trima* has been performed would call for *Yakuni* or *Tuwa* that would result in death or lightening striking the offender.

In Teso, particularly among the youth, it was observed that local laws should be enacted by the different cultural institutions of Lango, Teso and Acholi to address those issues that the constitution of the Republic of Uganda never helped to address during the war. They also noted that elders, religious leaders and legal experts could work on this to ensure that it is universally applicable.

Ex-combatants from West Nile were of the view that the different traditional justice systems should be documented and not modified because they are effective. However, if the traditional justice system is to be modified, it should take into consideration the historical context of individual ethic groups.

4.9 Government failures in the conflict

Across the regions, there was a consensus that government had constitutional obligations to protect the life and property of every Ugandan and therefore should be accountable for its failure to protect the civilian population across northern Uganda from both the LRA and the armed Karimojong cattle rustlers. In Teso sub-region in particular, there were strong views that the government

³ They were of the view that the combatants in Acholi do not respect the Mat Oput unlike their counterparts in West Nile who have heeded it and have never taken arms again

was more answerable to the local people than LRA leadership because of the conflict dimension brought about by cattle rustling. The issue of cattle rustling by the armed Karimojong warriors was by no means restricted to Teso sub-region alone but was also of great concern for the communities from Lango and Acholi sub-regions. The three regions were of the view that government must apologise to the grassroots people for failing to save them from the lawlessness of the warriors and compensate people adequately, or else be taken to court for gross negligence of responsibility.

Government forces were also perceived to have in some instances participated in harming civilian populations. In Acholi in particular, government was noted to have given the opportunity to the LRA to hurt the population because when the civilian population reported the presence of LRA in an area, government never took any action or did very little too late.

Like the LRA, government was urged to publicly acknowledge its failure to protect the civilian population and to provide for reparations for those who lost their lives and property during the conflict.

4.10 Women and children's' concerns in the administration of justice

Women and children's concerns that were likely to be left out in administering justice and reconciliation were mainly of socio-economic nature. These ranged from education of the girl child and other children affected by war, including vocational education. Women groups in Teso and Lango sub-region emphasised the return of the children who were abducted during the war. Women were also concerned about improvement in the health delivery system and saw this as central in the lives of women and children. They noted high levels of gender/domestic violence that characterised life in displacement and they were concerned that the violence will most likely continue after resettlement. They emphasised this needed to be addressed.

Other concerns were prevalence of HIV/AIDS due to defilement, rape, and abduction during and after the war. A broad majority of women consulted noted that access to property and other assets especially land by widows and orphans and above all, the active involvement of women in the peace, reconciliation and resettlement processes needed to be taken very seriously. They also noted recruitment of children in the armed services should be stopped forthwith by the government.



Focus Group Discussion with women in Moyo District

They suggested that the above concerns could be addressed by holding special consultations with women and ensuring a fair representation of the women in all consultation and reconciliation processes.

5. Conclusion

Notwithstanding the concerns that are unique to the different sub-regions, there were positions agreed upon by all the four sub-regions consulted. First of all, there was agreement that all those who committed war crimes and crimes against humanity (LRA and Government) must be held accountable and should take responsibility for their actions. However, they were of the view that accountability and admission of responsibility should be made in public and preferably within the communities where the crimes were committed. A few preferred formal court proceeding against all those accused of war crimes and capital offences.

There was agreement that:

- The LRA and Government of Uganda leadership were more accountable and responsible for the war crimes and crimes against humanity committed against the largely innocent population of northern Uganda, and that government is particularly responsible for failing in its constitutional obligation to protect lives and property of all the people affected by the conflict.
- The people in the affected sub-regions are willing to forgive those who participated in the commission of crime only on condition that the

perpetrators of the crime publicly acknowledge responsibility and ask for forgiveness.

- All those who were abducted and forcefully conscripted into the rebel ranks and all those government soldiers who got involved in war crimes should be forgiven because they simply obeyed orders from their respective commanders and leadership of their respective institutions. However for sustainable peace and reconciliation, they also have to admit their responsibility and apologise to the respective communities where they committed the crimes.
- Although a few were of the opinion that a form of punitive justice may have to be administered to those responsible for ordering war crimes and crimes against humanity, peace was desired above all else, and sustainable peace and reconciliation in the case of the LRA and GoU conflict, was thought to be realised only through alternative justice mechanism other than through the courts of law (ICC and ordinary Ugandan Courts of Law)
- Although traditional justice mechanism vary from one tradition to another, the administration of that justice is primarily the responsibility of the cultural institutions and their leadership, and leaders of the different cultural institutions can harmonise and come up with a common modus operandi on how to actualise the agreed upon alternative justice mechanism.
- Truth-telling by perpetrators and victims of the conflict administered to an independent commission comprised of representatives from the international community, cultural leaders, civil society organisations and the clergy, preferably a Truth and Reconciliation Commission (TRC) is necessary for a complete healing process and forgiveness.
- Truth-telling ought to be carried out where people can freely express their views and this can be done at community level, preferably at parish and sub-county levels in community centres. The truth telling process was urged to put in mechanisms that will ensure that the victims and perpetrators are free from intimidation by all the parties concerned.
- Truth-telling should be followed by traditional rituals by all the affected communities based on the agreement among the cultural/traditional leaders on modus operandi of administration of such alternative justice system.
- Upon the completion of all the traditional rituals and ceremonies associated with the agreed upon alternative justice mechanism, government is obliged both constitutionally and morally to provide reparations for the damage caused by the conflict.

- Further to the reparations for those who lost lives and property, special programmes for infrastructural development and economic empowerment of the region must be instituted and memorials should be erected to the memory of those who innocently fell victims to the conflict.
- Finally, to avoid occurrence of conflict and its negative ramifications in the future, the government should develop strategies that ensure that all Ugandans are reconciled with one another and this can be attained through balancing development by equitable distribution of both political and development cakes to all the regions irrespective of their religious, political and ethnical affiliations. The need for ensuring equal opportunities for all citizens of Uganda was seen as critical.

Finally therefore, we urge all the parties to the peace negotiations to heed the demands of the affected communities and implement a justice system that the people understand, a justice system that is **just** in the eyes of the victims and answers the question “**whose justice?**” It’s important to assert that the wishes of victims should take precedence.

CSOPNU STEERING COMMITTEE

CARE International in Uganda,
The African PACT,
Soroti District Association NGO Network (SODANN),
Save the Children in Uganda,
Pader NGO Forum,
Jamii ya Kupatinisha (JYAK),
Concern Worldwide,
Oxfam GB,
Uganda Child Rights NGO Network,
World Vision Uganda
Uganda National NGO Forum
Concerned Parents Association (CPA)

CSOPNU MEMBER ORGANISATIONS

MENNONITE Central Committee (MCC) -Uganda
Foundation for Democracy and Conflict Resolution
COU-PDR
Save the Children in Uganda
War Child Holland
Oxfam GB in Uganda
AVSI
AMREF
SNV-Netherlands Development Organisation
CARE International in Uganda
Jamii Ya Kupatanisha
The Uganda National NGO Forum
CONCERN WORLDWIDE-UGANDA
International Rescue Committee
Abantu for Development Uganda
Media for Peace and Religious Tolerance Organization (MPRTO)
World Vision Uganda
Uganda Child Rights NGO Network (UCRNN)
Africa Leadership Institute
United People's Dev. Association (UPDA)
Uganda Support for Children and Women Organization

Community Integrated Forum for Moral and Social Transformation (CIFMOST)
Family Integrated Services for Health and development
Young Generation Health Club
Acan Akwo Kwo I Lwete
Par Peko Parent Support Group

Apala Widows and Orphanage Centre
 Lango Environmental Development Foundation (LEDF)
 Lango Agro-Producers and Entertainers (LAPE)
 CETAWO/Hope again International (HAI)
 Rwot Ogena Parents Support Group
 Concerned Children and Youth Association (CCYA)
 Acoke Rural Development Initiative (ARDI)
 Concerned Parents" Association (CPA)
 Lira District Crime Prevention
 District NFO Forum Lira
 African Youth Initiative Network - Ug Chapter
 Development Training and Research Centre
 Action for Rural Development (AFORD)
 Koboko Youth in Development (KOYID)
 Koboko United Women's Association (KUWA)
 Kuluba United Group (KUG)
 Care for the Needy (CAFON)
 ESTEEM
 The African Pact
 Associates for Community Initiative (ACI)
 Kanatemmy Foundation for Peace
 Volunteers Across Nile (VAN)
 Agoro Community Dev. Association
 Alice Labol Foundation
 Omia Anyima Youth Dev. Association
 Youth Out of Poverty and AIDS (YOPA)
 Kitgum NGO Forum
 Kitgum Integrated Initiative for Dev. Action (KIIDA)
 The Populace Foundation - Uganda (TPF=Uganda)
 Community Coping Support Organisation
 Fountain of Hope Ministries
 Pader NGO Forum
 Pader Youth Net-YSS
 Women and Rural Development Network (WORUDET)
 Norwegian Refugee Council
 Coalition for Peace in Africa (COPA)
 Quaker Peace and Social Witness-Uganda
 Action for Humanity Africa
 Lamogi Can Tute Group
 Network for Peace-Building Initiatives (NPI)
 Kapelebyong Child and Mother Dev. Assn.
 Mpiigi Women Dev. Trust (MWODET)
 RIAMRIAM CSN
 Youth Organization for Humanity and Nature (YOHANA)