WOMEN AND CHILDREN AT RISK

A CASE STUDY OF INTERNALLY DISPLACED PERSONS FROM WAR AFFECTED NORTHERN UGANDA   TO KAMPALA CITY.

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NORWAY
May 2008(Spring)

PROLOGUE

Personal Background: Why research and study of women, children and conflict (IDPs)?

*In 1980 in Uganda in Luweero, there was a bush\guerilla political war of the current President Y.K Museveni which lasted for 5-6 years (1980-1986) and I was born in 1980 in Luweero (war period), unfortunately or fortunately I do not remember anything during that period, thus my childhood was destroyed by the greedy politicians due to power struggles. I wish children on growing up had rights and opportunities to pursue and sue such cases. However my dear mother recently when I was a youth on one occasion as in Uganda, girls are trained since childhood to baby sit and take care of young ones (*gender roles*), I complained about one of our last born baby brother(*Lincoln Lule) *who was over crying.* **Maama** *said "Ohoo Irene! Don't even say a word about Lincoln's crying. Your situation was terrible and worse, I don't even want to talk about it" (her body and facial expression made us all laugh loudly). In a defensive way, I provoked her to say it all.* **"***Irene! I was almost killed because of you, you were born in 1980 and the war became intense when you were two months old. Before the war, you had two maids to take care of you, but we got displaced and I was left alone with you. You cried so much to the extent that people chased me away from their hiding places/bushes. While guns were firing, one woman sympathized and told me, young woman, drop and leave the child and save your own life, you will mother more after the war. Other than you being killed and immediately your baby will also die." My loud laughter turned into rolling tears, my dear mummy then said, "but I could not throw you away. I said God knows and I hide and moved alone in the bush with you for four years and now am proud of you."* **Irene:** *Where was daddy (taata)?* **Maama:** *"We were separated by the war but by God's mercy afterwards we came together as a family and now we are happy.* Since I received this personal information, my interests drastically changed and I have been focusing on women and children as inseparable in good and bad situations. The current war situation in northern Uganda, forcing many children and women to migrate to urban centers, cannot go without my intervention. This research made me partly understand and experience how probably my lost childhood development experiences was (1980-1986), which I do not remember anything about, but remember almost all things after 1987 up to date.

ABSTRACT

OHCHR (2007) reports that at the international level, no single agency or organization has been designated as the global lead on protection and assistance of internally displaced persons. The case of women and children urban IDPs from war affected northern Uganda to Kampala poses salient questions on the state of their basic human needs, survival strategies and the perception, which all reflects urban IDPs' rights.

A qualitative approach was used, involving direct observation, interviews (in depth and focused group discussions) and visual materials (photographs and children's drawings) to gather primary data. Secondary data from various published and unpublished sources were used and acknowledged. The findings to the above questions reveal that women and children identify almost similar basic human needs. Nevertheless, each category has special additional needs depending on age, gender and responsibilities. Most of their basic needs are unmet and the state of such needs show how their basic human rights as per the CRC, CEDAW and the 1995 constitution of Uganda are not uplifted. Women and children are participating in many social and economic activities, despite the fact that survival continues to be a daily struggle and places many women and children at risks. Fortunately some strategies are not only providing survival but empowerment and participation as well.

Urban IDPs and host community have diverse perceptions about each other. The host community is reported to be crucial in determining how urban IDPs survive and access basic human needs. The author concludes that women and children IDPs are unable to claim their rights and are at risk. Recommendations are suggested concerning the provision and access to basic human needs, enhancement of participation and empowerment of women and children urban IDPs, so that they get in position to claim their rights. Finally further research ideas are identified.

Key words; *Women, Children, Urban Internally displaced Persons (IDPs) Host Community, Basic human needs, Rights, Perceptions, Survival Strategies, Participation and Empowerment*

DECLARATION

I, IRENE BISASSO HOEM solemnly affirm that this thesis is a product of my own research work and effort, in Kampala and it has never been utilized by any institution or organization for any award. Importantly secondly information utilized has been fully acknowledged and appreciated.

…………………………………….   ……………………

Prof Ragnhild Lund   Irene Bisasso Hoem

(Supervisor)   Author\ Researcher

DEDICATION

I dedicate this work in the memory of my beloved brother Stuart Hillary Segawa, who unfortunately lived for only four years. Segawa the time you spent with us on this earth are treasured. You will always be a great child and part of our humble family. May the almighty God rest your soul in eternal peace.

I extend the dedication to my beloved parents and the family of Mr. and Mrs. James and Grace Bisasso of Semuto Uganda. I completely lack sufficient words to address and say thank you, for always being there for me. All I can say is that you mean the world to me. Maama I wish you a quick recovery from the terrible accident impacts on your precious life. I also dedicate it, to all my outstanding sisters, brothers and my husband for being who you are in my life. May God grant you all your heart desires and reward you abundantly. *Mwebale nyo! nyo! nyo! mikwano!!!.*

Lastly, I wish to dedicate this work to all women and children at risks especially in Africa. Keep the hope alive! Accordingly it is dedicated to all individuals or organizations that practically assist such women and children world over.

ACKNOWLEDGEMENT

Foremost I thank and glorify God, Jesus Christ for my life and strength, courage through out my academic career, realization of my dreams and aspirations.

While studying in Norway countless people and institutions made my studies, residence very comfortable and dream come true. I cannot mention each and every one by names. I utilize a collective means and say thank you very much for your support, courage and immeasurable assistance whenever contacted.

My bountiful thanks goes to my beloved family in Semuto Uganda, Mum Grace Bisasso and Dad James Bisasso, I am what I am today because of your hardworking, sacrifices, encouragement, care, love and support. I am proud of the moral, health and humble way you raised me. Thanks for believing in me for greater things, this has enabled me to always aim higher. And I must mention that thank you so much for treating and giving me equal opportunities. As a girl child amidst the ever traditional criticisms you confronted. You are model parents, may God bless you richly and happily.

My beautiful sisters and brothers Jesca Ntongo, Lilian Mbawadde, Ibrahim Ssentongo, Allen Nakigudde, Julius Kibalama Bisasso and baby Lincoln Lule , S, Bisasso. I owe a lot to you guys. Your support, tolerance, understanding and respect, have made me, realize how much you mean to me. I wish to extend my special thanks to Stein K. Hoem for being my friend, a great husband and more than that in my life. Your endless love, care, patience, understanding and encouragement, has not only facilitated my studies but nursed me. Tusen Takk!!

I am indebted to Dr. J B Nyakaana head of Geography department at Makerere University for the unique support, encouragement and opportunity for capacity building through collaboration with NTNU. Dr.B.A Adomati thanks for your encouragement and advice since my bachelors' degree at Makerere University in Uganda.

I am very appreciative for the noble financial assistance obtained from the Norwegian Education State Loan fund for awarding me the scholarship through QUOTA SCHEME and particularly the former coordinator Ms. Ragnhild Brakstad and the current coordinator Gro S. Johnsen and Turid Bræk for their countless work and guidance to us international students. While orienting international students 2007\2009, thanks for the opportunity you trusted with me to present the perspective of Norway from the international student point. This was a success and a learning experience for me. I am also grateful to REDD BARNA (Save Children Norway) for the research grant that helped to co- finance this research work while in the filed. It was of incalculable assistance. Katrine .A. Birkeland thanks for always availing the necessary information and help. Keep it up!

I am delighted to express my weighty thankfulness to my motherly supervisor professor Ragnhild Lund. I owe a lot to you. Thanks for being more than what my words can articulate. Your care, support, understanding, advices, constructive criticisms and genuine comments, have made me go very far. I have always run to this hard working lady when

ABBREVIATIONS AND ACRONYMS

AIDS: Acquired Immune Deficiency Syndrome

BHN: Basic Human Needs

B LYA: Beads for Life Youth Association

CBOs: Community Based Organizations

CEDAW: Convention on the Elimination of All Forms of Discrimination Against Women.

C RC: Convention on the Rights of the Child

D.T: Dependency Theory

FGDs: Focused Group Discussions

HIV: Human Immune Deficiency Virus

IDPs: Internally Displaced Persons

KCC: Kampala City Council

LRA: Lords' Resistance Army s

MPI: Meeting Point International

M.T: Modernization Theory

NEMA: National Environmental Management Act

NGOs: Non Government Organization

NRM: National Resistance Army

OHCHR: The Office of the High Commissioner for Human Rights

PAP: Poverty Alleviation Programs

PMA: Plan for modernization of Agriculture

SAP: Structural Adjustment Program

UBOS: Uganda Bureau of Statistics

UNHR: Universal declaration of Human Rights

UNICEF: United Nation International Children's Emergency Fund

UPE: Universal Primary education

UPDF: Uganda People's Defense Force

WHO: World Health Organization

Local Terms in Uganda

Kabaka	King of Buganda
Ugandan Shillings (UGX)	Unit of Currency IUSD= 1675 UGX (2008)
Nigina	Women's social gathering groups
Luganda	Local language in Uganda. (2nd to Engish)
Apwoyo matek	Acholi words meaning thank you very much.
Askali	Security guards

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CHAPTER ONE

INTRODUCTION

Almost all over the world, there have been wars, conflicts and disasters. There seem to be no permanent solution to cease such dilemmas. Consequently, many people have been forced to migrate as refugees either internally or externally to other countries, which are peaceful. Nevertheless, such countries especially those in Europe, experience that they cannot carry on the burden any longer. As a result they restrict and nearly close their borders. Accordingly many people are forced to be internally displaced persons (IDPs) within their home countries.

The Norwegian Refugee Council (NRC 2005) reports, that globally the total IDP population is 23.7 million. Kälin et al. (2004) show that, today IDPs outnumber the world refugee population by more than double. Moreover, NRC (2005) adds that, the proportion of women and children among IDPs are 70-80%. OHCHR (2007) reports that at the international level, no single agency or organization has been designated as the global lead on protection and assistance of internally displaced persons.

In Uganda the trends of IDPs' migration are changing from war zones and camps to urban centres like Kampala. Unfortunately, urban IDPs do not have recordable humanitarian assistance channelled to them as their colleagues in the camps in war zones. The Urban IDPs' subject is as well understudied and researched. This observation agrees with Sohne's (2006) remarks that, most assistance and information availed, has focused on IDPs who remain in the camps. Very little information is available about IDPs who live in urban areas without international or government protection and assistance.

Table i : Global over view of IDPs in 2005.

Total IDP population	23.77 million(Dec 2005)
Worst affected continent	Africa(12.1 million)
Largest Internal displacement	Sudan 5.4 million, Columbia up to 3.7 million, **Uganda** 2 million, DRC,(1.7 million)Iraq 1.3)
The world's 10 worst IDP situations	Burma,Sudan,DRC,Zimbabwe,Coted Ivoire,Colombia,Iraq,Somalia,**Uganda** and Nepal
Estimated no. of IDPs without any significant humanitarian assistance from the governments.	Nearly 6 million in at least 12 countries
No. of countries without UN involvement in IDP protection or assistance	16 nearly 1/3 of all the affected countries.
Proportion of women and children	**70-80%**

Source: Norwegian Refugee council, (2005)

1.0 THE STATE OF IDPS IN UGANDA

Uganda has seen an exponential escalation of IDPs, due to war in northern Uganda neighbouring Sudan. According to the office of the Prime Minister of Uganda, department of disaster preparedness, the IDP population in many districts of northern Uganda by October 2003 was 1,407,976 and 1,639,017 by June 2004. NRC (2005) reported that Uganda is among the countries with the prime and worst IDP situation totalling 2 million. UN (2006) adds that there are 1.7 million IDPs in northern Uganda, in areas including Gulu, Kitgum, Pader, Lira and Adjumani (see figure 1: map). By comparing NRC (2005) and UN (2006) figures of IDPs in Uganda and northern Uganda, it implies that the number of IDPs is decreasing in camps and war areas, but not the total of IDPs from northern Uganda. The trend of displacement is changing from camps and war zones to safer urban areas like Luweero, Kampala, Jinja, and Mukono. However, other factors like infrastructural developments, famine and poverty among others have also increased the number of other categories of urban IDPs in Kampala, for instance the Karamajongs (BBC 2007, the daily monitor 2007). According to the Norwegian Refugee council (2005), displaced women in countries like Uganda were more at risk of becoming victims of

gender-based violence. UN (2006) in Uganda estimated 25,000 children abducted, since the start of the LRA conflict. Children experience all kinds of abuses as they are forced to become wives of the soldiers or commanders, do domestic work, witness the brutal deaths of their parents, body mutilation and lack basic human needs. Kristen (2005, 27-28) noted in what the researcher refers to as a very fascinating article titled "*Our children have only known war* `` (Northern Uganda), a story of a young girl, Chancy, born in 1986, the very year the war started. Chancy was told to go to a commander: "*I was so scared but I could not refuse, I had seen a girl refuse to go to a man. She was beaten so badly and she was tied to a tree to be shot.… When she was about to be killed, she went to him.*" Chancy escaped in 2001. This partly explains why women and children migrate to urban areas like Kampala for security reasons. Sohne (2006, 5) noted that, "*much about how urban IDPs cope with displacement remains unexplored and not well understood in Uganda.* "

1.1 STATEMENT OF THE PROBLEM

People's peace, is a strong foundation if development is to take place in any country.
No wonder that Uganda is still lagging behind as far as development is concerned especially the northern part of the country, despite the countless efforts by the government, nationals and foreign bodies. Northern Uganda has been hit by the war (between the Lord's resistance army and the Ugandan People's Defence Force (UPDF) for over 20 years. Though its' intensity is temporally on decrease and many peace meetings and agreements to cease the war have been accomplished, but with unsatisfactory results. The blemishes of the war especially to children and women are inestimable losses of childhoods and womanhood. Frequent negative impacts to the society and Uganda at large, retarding development and humanity are unexplainable.

UN (2006) reported that girls abducted by rebels in northern Uganda were subjected to forced pregnancy and killings. The report by the UN Secretary-General's representative on IDPs following his visit to Uganda (2006), noted that despite the best efforts of several actors in the war affected areas, the protection of IDPs remains perilous and life is a daily struggle for survival. The report revealed that women and girls were especially at risk, with

chronically high levels of sexual and gender based violence. To avoid such risks, women and children migrate to neighbouring communities and to safer urban centres like Kampala. Unpredictably on streets and slums to be at risk again, in struggle to acquire basic human needs and survive in Kampala.

The pertinent questions are include, what children and women urban IDPs consider being their basic human needs, how they survive and access such needs amidst lack of any support .Further more to explore the perception of urban IDPs towards the host community (non IDPs) and vice versa. Lastly researchers' discussion, citations for further research and recommendations are enumerated and conclusions drawn.

1.2 AIM OF THE STUDY

The salient aim was to explore how women and children as a category of Urban IDPs survive in Kampala, their basic human needs and the perceptions of Urban IDPs towards the host community and vice versa. Moreover to contribute on how they can be assisted.

1.3 RESEARCH OBJECTIVES AND QUESTIONS

1. *To identify and describe what children and women urban IDPs consider being their basic human needs in Kampala.*
What are women and children urban IDPs' basic human needs in Kampala?
2. *To explore how children and women urban IDPs survive in Kampala?*
How do women and children survive in the new environment?
How do women and children access basic human needs in Kampala?
3. *To investigate the perception of the children and women towards host community (non IDPs) and the perception of the host community towards children and women urban IDPs in Kampala.*
How do children and women urban IDPs perceive the host community (non IDPs)?
How does the host community, perceive women and children urban IDPs in Kampala?

1.4 RATIONALE OF THE STUDY

1.4.0 Personal goals

Referring to the personal background of the researcher, earlier given (prologue) pertaining her interest in war displaced women and children and reflecting on the experiences and lessons learnt from children and women as research participants, the researcher feels that part of her destroyed childhood was experienced. Personal goals have also guided the research as she used to share her lived experience with some of the research participants.

Another reason was that after studying development studies, forced migration, children and gender, she became curious on how she can investigate and use all the acquired knowledge in all those fields at the same time.

1.4.1 Research and Knowledge production

This study is relevant for development studies (social change) and enriches on the epistemology of women and children in conflict and peace. It builds on the limited literature and adds on the growing body of research on gender and geography studies, urban planning and architecture and environmental studies. Uniquely it enriches development studies and childhood studies, by providing information about children as a special category distinctively affected by forced migration and conflict which ought to be considered if development and positive social changes are to be manifested.

Visvanathan (1997) notes that, the study of women and development processes are located at the intersection of development and women studies. Each of these fields has evolved from study and research. The study blends academic and practitioner's perspectives and experiences. It is as well an asset to Uganda and the world at large due to globalization of knowledge and research development.

Through this study, the researcher learned and experienced a lot, accordingly suggestions on further research work are given. There is the need for further exploration and dialogue on urban IDPs' issues (see reflections in chapter 4 and chapter 8).The findings supplements

on Bernstein's (2005) remarks with specific reference to Uganda, that the experience of IDPs in urban centres is another area in need of research.

1.4.2 Practical use by concerned parties

IDPs' issue affects development and calls for humanitarian attention for a positive social change. Women and Children form a key group of the Uganda's population who are regrettably the victims or vulnerable group due to various reasons but for this study, it is due to war in northern Uganda. Accordingly, they are internally displaced Ugandans but strangers in their own county (Kampala, see perceptions in chapter 7).This study beseeches all concerned parties to elongate assistance and aid to urban IDPs. The study provides practical information on the state of rights, unmet basic needs, risks, survival and perceptions of women and children urban IDPs. This information can be vital to the humanitarian community and development agencies to seize the fragile state of urban IDPs, who may end up becoming street people, criminals and future sources of conflict, if the issue is not disseminated and addressed.

Moreover, this study emphasizes and enlightens that war in Northern Uganda affects every Ugandan and due to globalization, the world at large. The war is not a predicament for only those in the war zones, victims and host communities or Ugandans but the whole world. Globally humanitarian bodies and peace full countries have hosted some Ugandans as refugees, but many are IDPs. The large influx of women and children on streets and slums from northern Uganda brings the picture of the war closer to the general population and government officials who mainly reside in Kampala.

In the field, the researcher witnessed that, women and children are inseparable. What affects a child directly or indirectly affects a woman and vice versa. Both groups are at risk, children's sufferings are symptoms of what women are going through and vice versa. Suggestively, children and women's need should be handled simultaneously. It was discovered that women's special needs included children's welfare and children's special needs included presence and needs of their mothers. This study gives an in-depth

understanding of how women and children relate to survive, their basic human needs, and perceptions.

However, it must not mistakenly be interpreted to mean that women and children have exact experiences, views, needs, survival and coping strategies among other aspects. It is important to emphasise that even children are not the same, variations in their needs, survival were registered depending on gender and age among other factors.
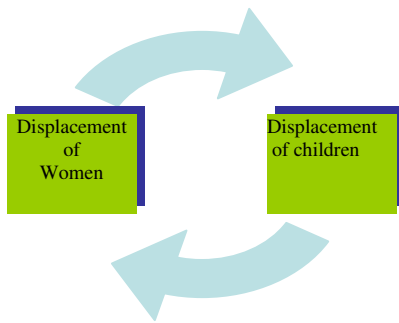
Figure i: What affects women affects children and vice versa
Source: Author 2008

1.5 UNDERSTANDING KEY CONCEPTS IN THE STUDY.

1.5.0 What is Development?

According to Lund (1994), there is no permanent or universally defined term of development, only suggestions of what development should imply in particular context with different knowledge systems. Roberts et al. (1999) notes that, development is not only an economic issue, it includes social, moral, cultural and political phenomena. He remarks that, development is development as well as crisis. What is development to a business person and politicians may be crisis and not development to the poor, peasants or the displaced persons, the global south and the global north. This is true with regards to the findings of this study. Many people may say Uganda is developed politically and economically however, the situation of the interviewed women and children, being urban IDPs nullifies the belief that Uganda has developed.

1.5.1 What is Gender?

Moser (1993, 3) explains that, there is a difference between sex (biological difference) and gender. Gender is the "*social relationship between men and women. In which women are systematically subordinated.*" It is important to note that this relationship is socially constructed. Accordingly in any study, gender should be focussed on to better comprehend the study.

1.5.2 Who is a child?

The Convention on the rights of a child (1989) article 1 and UNICEF, defines a child, as every human being or person below the age of 18, unless the laws of a particular country sets the legal age for adulthood younger. Correspondingly, a child is described by the 1995 constitution of the Republic of Uganda, article 257 section (1), as someone below the age of 18 years. However, a child is defined culturally, socially and religiously. There is no universally agreed upon definition of a child and age as a measure has presented fundamental problems of application. Age is a social construction that is culturally variable (Ansell 1999 and Ennew 2005).

In African perspective, the meanings of a child vary from society, gender, ethnicity, and nation among other geographical dimensions over time. Kristen (2005, 24) noted that *"African definitions of youth range from adolescence to any adult not yet married"*. So is true in various cultures, like among the Baganda (host community of IDPs) in Uganda, a child is any person who has not hitherto gotten married or produced a child. It further stresses for morality purposes that a person will always be a child as long as her or his parents live (in the eyes of the parents) (Grace Bisasso 2007 un published).

This study comes up with an operating definition of a child, depending on the situation of the urban IDPs. For instance, young girls who were may be raped and impregnated at age of 13 years, thus less than 18 years of age as per the Ugandan Constitution. If having a child separates them from childhood to motherhood due to their responsibilities, then in this study, they will be considered as young mothers. Accordingly, in this study a child is any person who has had no child and under 18 years of age.

1.5.3 Who are IDPs? (Urban IDPs)

These are persons or groups of persons who have been forced or obliged to flee or leave their homes or place of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border but get displaced in urban areas. Persons who cross an internationally recognized state border are referred to as refugees and often have access to some level of protection and forms of assistance to deal with their displacement which is not the case with IDPs who are living in their original country (Kälin et al. 2004, OHCHR 2007, Tamara 2005, UNOCHA 1999).

In this study, women and children migrated as a result of armed conflict. **Urban IDPs** refers to those IDPs who have migrated from the war zones (northern Uganda) for either security, survival or due to poor conditions in the camps to urban areas like Kampala, Jinja, Masaka and Luweero.

1.5.4 What are human rights? What are children's rights?

Before attempting to understand human rights, it is wise to understand the presumably simple concept of a right. The dictionary definition of a right is the legal or moral entitlement to do or refrain from doing something (Bjerke 2007).

VeneKlasen (2004) observes that people understand rights in many different ways. The concept often juggles the image of a legalistic approach, which is more technical than empowering. There is a need to start with an understanding of rights as a political process, in which people translate their needs and aspirations for a better life into demands or claims and enforceable commitments by the states. In this study, women and children translate their needs and aspirations for a better life. However, they need to be empowered in order to demand and claim such needs and rights.

According to Kålin et al. (2004), the origin of human rights was an upshot of societies questioning themselves for centuries what human beings are and what they are entitled to. The UN General assembly answered and in 1948 proclaimed the Universal Declaration of

Human rights as a common standard for all people and all nations (universal).The case of urban IDPs makes one to wonder, whether human rights are really and legitimately universal and collective. **Human rights** are "natural freedoms and inherent rights, inborn or God-given rights of every individual, and that all human beings are born free and equal in dignity and rights". International human rights are legal entitlements of individuals against the state or state-like entities guaranteed by international law for the purposes of protecting fundamental needs of the human person and his /her dignity in times of peace or war.

Children are human beings and not human becomings. For that reason, it is important to know what human rights are, from which children's rights were first included as the declaration of children rights, then as a separate convention on the children rights (CRC). It is important to note that, the CRC has some practical weaknesses. Children's rights include all human rights and the CRC has added in new rights and principles like the best interest of a child, the 3 minimum necessary rights of a child (protection, participation and provision) which every child globally or universally should have (Franklin 2001, Freeman 1992 ,Yanghee et al. 2005).

1.5.5 What are Basic Human Needs? (BHN)

Streeten (1997) in Tuula (2000) notes that, BHN is not a new idea and it has been discussed in development literature for decades. The concept was developed in the 1970s by various international agencies which envisioned not only the realization of desirable objectives in meeting people's basic human needs, but also the establishment of a basis for people's participation in development (UNDP/UNESCO/ UNFPA/UNICEF/WHO 1994). In the context of women and children urban IDPs interviewed, it was pertinent to straight away grant them, their right to identify, describe and discuss what their basic human needs are and how urban IDPs access or acquire such basic human needs in order to survive in Kampala.

Abraham Maslow defines needs in form of a hierarchy and consisting of five levels. The four lower levels are grouped as deficiency needs, while the top level is termed as *growth*

needs. Deficiency needs must be met and satisfied first for the higher needs to come in focus. The lower needs (physiological needs) consist of mainly eating, drinking, sleeping and shelter (Mengesha 2000). In this study, focus is put on the lower needs which women and children urban IDPs cannot do without.

1.5.6 What is empowerment?

Empowerment is understood as a process, which gives individual or groups of individuals who are marginalized (poor, women, children and disabled) in the society more power to take control over different situations and issues that concern them most. This leads to betterment of their lives (Sen and Grow 1987, Friedmann 1992).

1.5.7 What is Participation?

Participation has changed meaning over time. Some people refer to participation in the social arena in community development projects, while others relate participation to citizenship rights and democratic governance. Participation is a right that we all have, without distinction of any kind. Child participation can mean children partaking in and influencing processes, decisions and activities. Looking at article 12 of the CRC, it states that participation is a legal right and an alienable entitlement for every child. It is, not a matter of goodwill or charity and not an obligation. Participation can be in decision-making, implementing and voicing ones' views and ideas (Yanghee et al. 2005, VeneKlasen et al. 2004). In context of this study, women and children's levels of participation socially and economically is discussed (see chapter 6).

1.5.8 Street as a Place

Recent studies have presented the street, "*as a place on the margins that offers children the space and opportunity to pull away from the constraints of childhood, but in adult's presence it is seen as uncomfortable and discrepant*" (Matthews 2003, 114 in Evans 2006, 109). The researcher has a matching opinion with Evans' criticism of research that focuses on identifying characteristics of a street lifestyle rather than on the children or women themselves, and the depth or diversity of their actual experiences and how they utilize the street to survive. They do not only survive, but also accrue their livelihoods on the streets. Kålin et al. (2004) noted that, an estimated 100 million children live and work on the

streets in the developing world. He further notes that worldwide the numbers of homeless women and children continue to rise and conflicts are multiplying the situation as the case with urban IDPs in Kampala in Uganda.

1.6 STRUCTURE OF THE THESIS

This thesis is organised into eight chapters, which stems from the topic under enquiry. Each chapter introduces and at the end gives a summary of the key findings per the subject matter.

Chapter **One**: Introduces the study, the problem under scrutiny and the objectives of the study, reviews the global and national trends and overview of the internally displaced persons. Moreover, it brings our attention to the significance of the study and defines key concepts used in the study.

Chapter **Two**: Gives Uganda's profile including historical and background information politically, geographically, socially and economically in a detailed way.

Chapter **Three**: Reviews briefly the trends of development from theoretical perspectives and how such theories have been emerging in Uganda under different national policies and obstacles to Uganda's development. It discusses the right based approach and analytical tools contextualised in the findings.

Chapter **Four**: Reports the methodology of the study, explains why qualitatively. It captivatingly, brings out how data was collected coupled with reflections and how ethical concerns were maintained or curved in the field and the challenges the researcher encountered.

Chapter **Five**: Analyses the state of urban IDPs' basic human needs and how they reflect the basic rights well stipulated in the 1995 constitution of Uganda, CRC, CEDAW and the IDP Guiding Principles.

Chapter **Six**: Analyses the survival strategies of urban IDPs and reflects on whether such strategies are leading to their participation and empowerment.

Chapter **Seven**: Gives the perceptions of urban IDPs towards the host community and vice versa. It shows how each group impacts, empowers and disempowers each other.

Chapter **Eight**: Shows researchers' discussions, summary of the findings, conclusions, recommendations and the implication of the study for future research.

1.7 SUMMARY

This chapter described the global overview of IDPs and their state in Uganda, giving a detailed statement of the problem, objectives and the research questions of the study. It explained the significance of the study, defined key concepts and such information acts as starters or openers to understanding this study.

CHAPTER TWO

UGANDA'S PROFILE
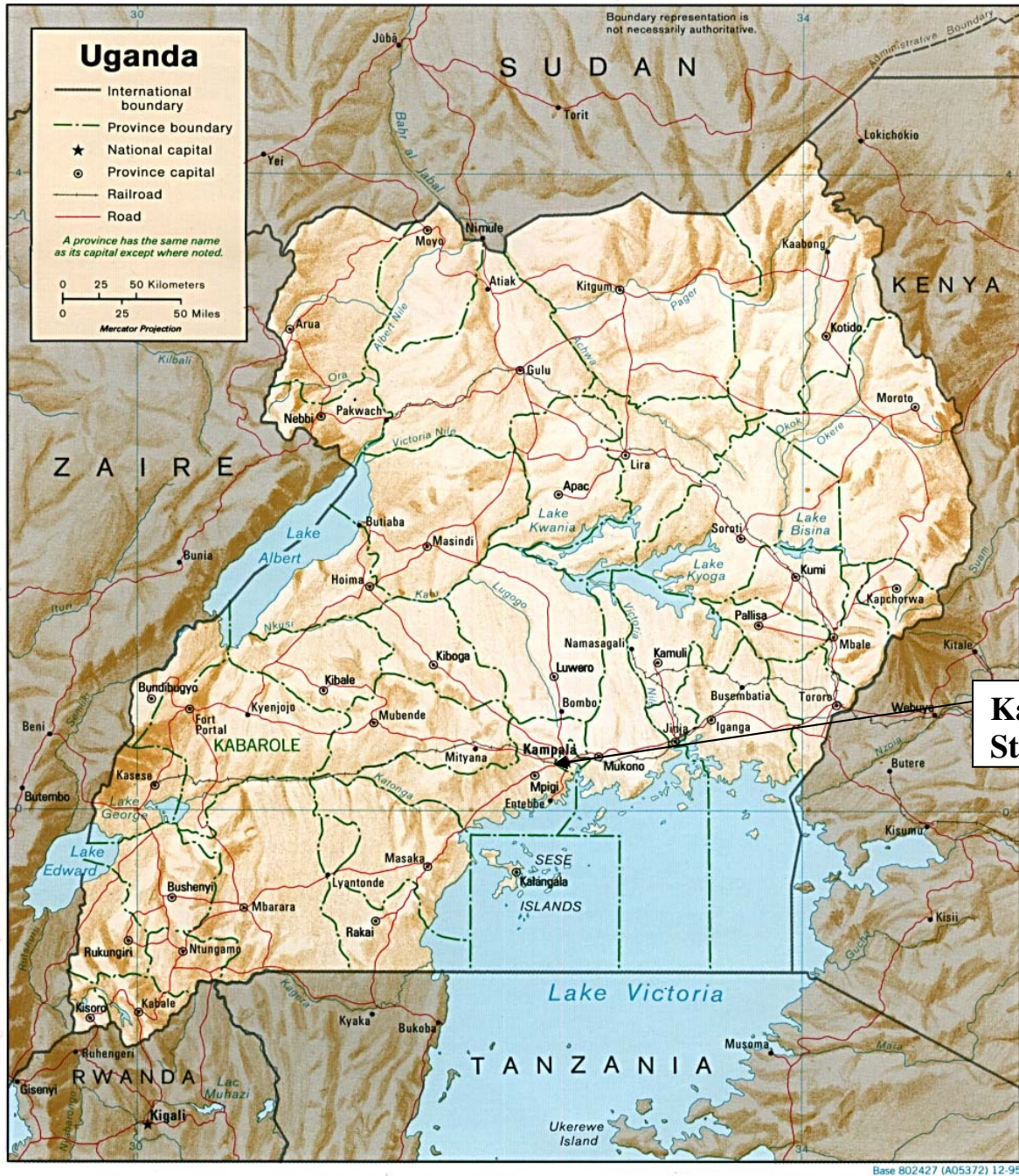
Figure ii : A map of Uganda showing Kampala and the war affected regions in the north.
Source: **http://www.lib.utexas.edu/maps/africa/uganda_rel95.jpg**

2.0 BACKGROUND OF THE STUDY AREA

2.0.1 Location and Size

Uganda is a landlocked country located in East Africa, bordered by Sudan, Kenya, Tanzania, Rwanda and Congo (see the map above). It lies across the equator, about 800 kilometres in land from the Indian Ocean. It has an area of 241,038 Sq. Km, of which the land area covers 197,323 Sq.Km. About 20% of the country is covered with fresh water bodies like Lake Victoria and source of river Nile as the longest river in the world. Uganda is normally described as "the pearl of Africa" (Sir Winston Churchill). It is due to her people and their rich culture, fertile lands, attractive wildlife like the famous mountain gorilla and luxuriant vegetation (equatorial forests). Recently it was discovered that Uganda has oil deposits that are not exploited at all. All in all it is said that Uganda summarizes what can be viewed in the whole of the African continent (NEMA 2001 and UBOs 2002).

2.0.2 Demography

According to the 2002 Uganda Population and Housing Census, Uganda had 24.2 million persons and it is projected that by 2015 it will have 39.3 million persons. The total number of children increased from 9 million in 1991 to 13.7 million in 2002 (a total of 3.2 million children were vulnerable at the time of the census). Thirteen percent of the children were orphans, having increased from 11.6 % in 1991. The war among other factors has increased orphan hood in Uganda. Uganda Bureau of Statistics 2002 reported that the population of Uganda is young with over 50% Ugandans between the age range of 1 and 15 years with an average life expectancy of 42 years.

2.0.3 Political History

I agree with Khasalamwa's (2004, 11) remarks, that political history indicates the economic progress of a given country. Pre-colonial history of Uganda shows kingdoms and hierarchical rule. Colonial history starts when Uganda's borders were set under the scramble and partition of Africa. Colonial powers namely Britain, Germany and France partitioned Uganda due to fears and need to control the waters of river Nile, which originates from Uganda. Uganda became a British colony and protectorate in 1894.

Buganda kingdom played a major role in the pre and colonial history of Uganda as well as in the political and economic development of independent Uganda till today. Colonial administration, education and other forms of modern development began in Buganda (host community of urban IDPs in this study) and unhurriedly diffused to other regions. The colonial masters adapted the Buganda hierarchical system of administration where Buganda chiefs acted as agents of the British rulers in other parts of the country. The Buganda region developed and till today serves as the centre for development. Kampala as the capital city is located in this region.

The post colonial history of Uganda is fascinating. Uganda attained her independence in 1962 peacefully. However, four years later political pandemonium steamed up where the constitution in 1966 was abrogated by the then Prime Minister (Milton Obote) who abused his powers and ousted the first President of the republic of Uganda (Kabaka Mutesa the second). The Kabaka died prematurely in exile, it is alleged that Obote had a big hand in the Kings' death (it is assumed that natural hatred of the host community and the northerners (IDPs) emanated from this). Consequently, Uganda became characterised with despotic regimes, economic collapse (the famous Asian expulsions during Idi Amin's regime 1971-1979) and the violation of human rights, civil wars, like the Luweero Bush war of 1980-1986 of the National Resistance Army (NRA). The NRA government aroused great expectations for fundamental change in governance and economy which were enjoyed for the first 10 years. The government uplifted infrastructural development, education, women and children's rights plus peace in most parts of the country. Nevertheless, northern Uganda's peace is still government's worst failed obligation.

On the other hand, some people insist that, NRA started following the former regime's recipe of tampering with the constitution to abrogate term limits, (power increment)[1] massive corruption, tribalism, regional imbalances, never-ending northern war and abuse of human right discredits the current regime and it can be said that politically history is repeating itself. (Jjuko 1998 unpublished, Khasalamwa 2004)

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[1] The current president (Y.K.Museveni) has ruled Uganda since 1986 up to date.

The history of the conflicts in northern Uganda emanates from the British colonial rule of divisionism and the present political power struggles and bad governance.

2. 1 DESCRIPTION OF KAMPALA (STUDY AREA)

2.1.0 Historical Background

Kampala is the heart and capital city of the Republic of Uganda. Its' history can be traced back to the 1600s, when it was established as the capital of Buganda Kingdom. It served as a political and administrative capital until 1893, when the British declared Uganda a protectorate and transferred the capital to Entebbe. It returned as capital city in 1962 at Uganda's independence. Recently there have been political issues regarding Kampala to be interpreted as a city not in Buganda region yet Buganda Kingships originates and chaired in Kampala. Some politicians under the current regime want to abuse Kampala's history, which might have grave impacts to Ugandans.

Kampala means a "hill of Impalas" derived from the Luganda word (Mpala), a type of antelope. These animals were common in Old Kampala (Kibirige 2006, Nabawanuka 2008 un published).

2.1.1 Location of Kampala

Kampala is situated almost in the middle of the country covering a surface area of 195 Sq. Km. Kampala City is administratively divided into five divisions namely: Central, Kawempe, Makindye, Lubaga and Nakawa. However, this study was carried out in Kampala central and partly in Nakawa (Acholi quarters in Banda).
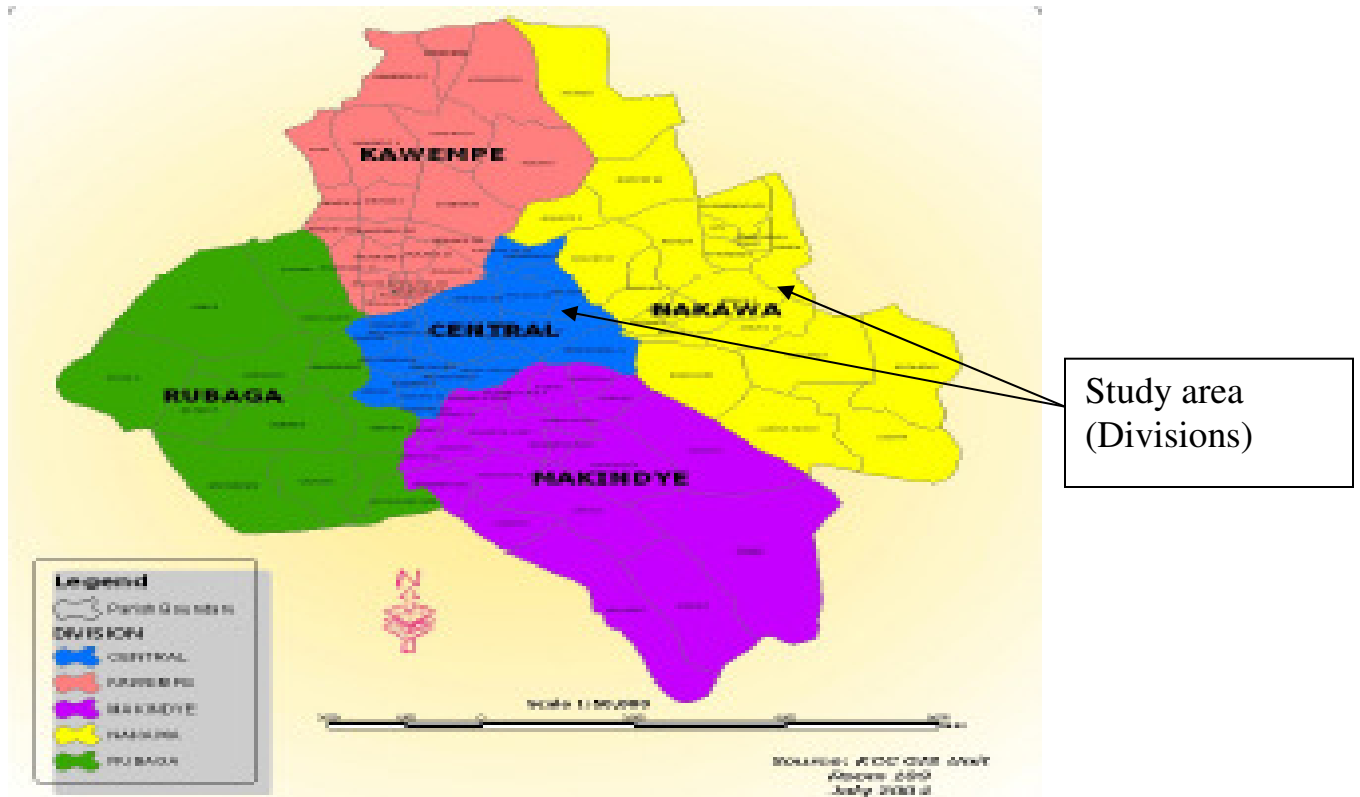
Figure iii: A Map of Kampala city divisions: showing Kampala central (Kisenyi slums) and Nakawa (Banda (Acholi quarters).
Source: Mc Gill school of Architecture (2007)
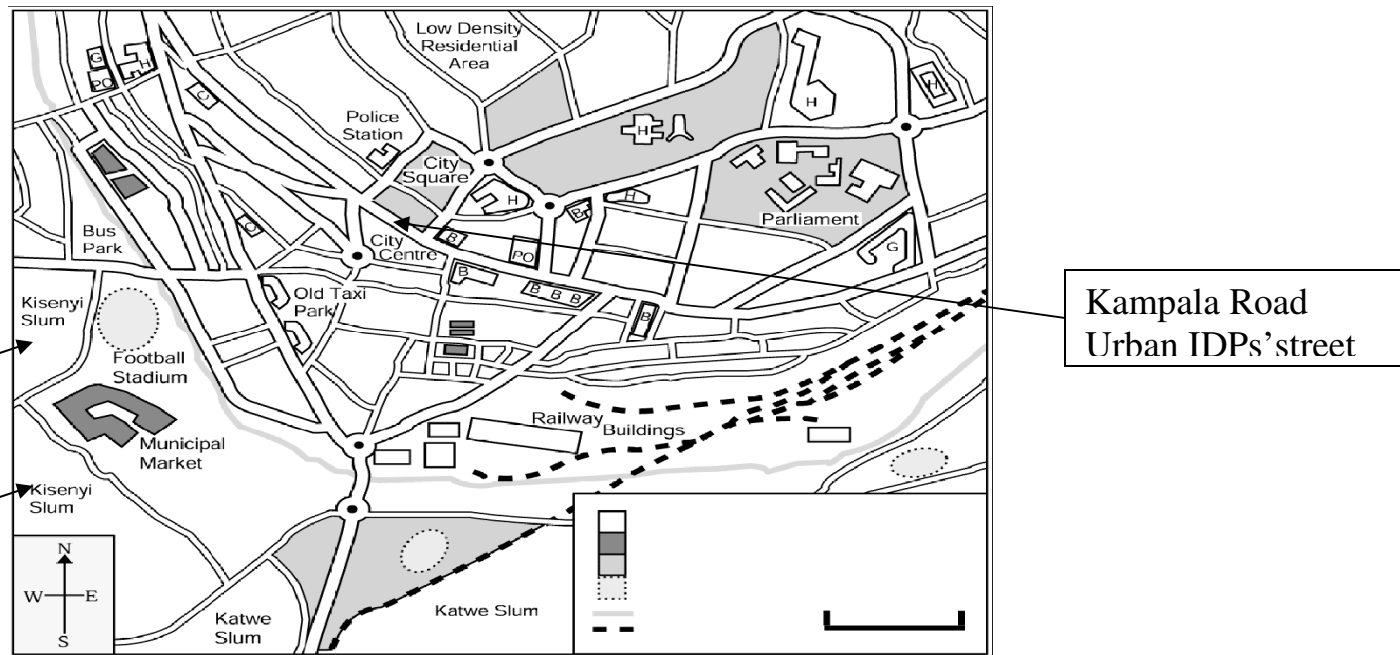
Figure iv: Kampala's urban environment where IDPs reside and survives
Source: Young (2001)

2.1.2 Administration of Kampala City

The city is administered by Kampala city council (KCC) under the ministry of local government. Kampala City Council's vision is to serve the city residents through coordinated service delivery, focusing on local and national priorities and to contribute to improvement in the quality of life in the city. Kampala profile identified some of the key urban issues. They include sanitation and drainage, waste management, income generating schemes and shelter. The increasing number of urban IDPs has magnified the situation and KCC has responded by chasing urban IDPs (KCC 2003).

2.1.3 Demography and Urbanisation of Kampala

According to the Population and Housing Census (2002), Kampala's population grew at a rate of 3.9% per annum in the inter-censual period of 1991 and 2002. Also, the 2002 Census put the city population at 1.2 million people, but the city has a daily transient population of about 2.3 million people. Kampala's resident population is almost half of the day population. In 2002 population census, the distribution of population in Kampala by sex was 620,111 females and 588,433 males.

Urban areas in Uganda constitute 12.2% of the national population of which 41% of the urban population is in Kampala city alone. This has mainly been due to high fertility, natural increase, decline in mortality and internal and international migration. Kampala is a nucleus of economic, social, commercial, industrial and political activities that attract both internal and external migrants temporarily and permanently. Uganda is experiencing rapid urbanization estimated at an annual growth rate of 5.5% where Kampala has remained a primate city since 1969 growing at annual rate of 5.61%. Kampala's growth is increasing day by day including the once rural areas neighboring Kampala (suburbs, slum areas and old infrastructures are being demolished and resulting into development induced urban IDPs).

Kampala like any other city is quite peaceful compared to the northern part of the country, where war has manifested itself for over 20 years. Living in Kampala is not easy, it is a very expensive place compared to other parts of the country. One wonders how displaced

women and children can manage to live in Kampala (KCC 1997, UBOS 1991& 2002, KCC 2003).

Table ii: Migration Trends in Kampala 1969-2002

Year	Born in Kampala	From Buganda	Outside Buganda	Out side Uganda	
				Africans	Non Africans
1969	74,031	159,521	44,950	52,034	164
1980	208,147	180,333	67,536	2,232	255
1991	316,190	254,625	183,085	13,833	6,508
2002	569,575	327,222	285,088	17,339	15,320

Source: Computed from National Population Census Reports (1969-2002)

2.2 SUMMARY

This chapter looked at the historical background of Uganda as the pearl of Africa, its political history and demography. Kampala as the study area is given in a more detailed way, including its history, population, urbanization, administration and challenges. This background information is crucial to understand Uganda as a country and Kampala as the study area.

CHAPTER THREE

THEORY AND CONCEPTS

3.0 INTRODUCTION

This chapter reviews the theoretical perspectives, briefly explains how they are practiced in Uganda and the obstacles to Uganda's development. Finally it concentrates on rights based approach, explains the analytical tools and framework which are later utilized in the reporting, explaining and analysis of the findings (see chapters 5, 6 and 7).

3.1 WHAT ARE DEVELOPMENT THEORIES?

Theories are a set of ideas (chain of explanations) explaining why things are the way they are in real world. *"Theory is critique, revision and summing up of past knowledge in form of general prepositions, the fusion of diverse views and partial knowledges in general frame works of explanation"* Nederveen (2001, 2). Development theories may be regarded as set of apparently logical propositions, explaining how development has occurred in the past, and ought to occur in the future. In this study, the rights based approach under alternative development theory is utilized to show how development should occur now and in the future with regards to urban IDPs.

According to Nederveen (2001), Roberts et-al. (1999), the history of development theories dates back from 1960s with modernization theory (MT) which was USA's policy towards development in foreign countries. Ideas of capitalism, specialization, urbanization and political structures are important elements of modernization processes and societies moving from traditional or under developed to modern or developed states, as Rostow's model elaborates. Uganda adopted this theory, through Plan for Modernization of Agriculture (PMA), Poverty Alleviation Programs (PAP) and Universal Primary Education (UPE) among others, in an attempt to achieve development goals.

Modernisation is criticized for assuming that, all countries should go systematically through Rostow's stages of development. As if countries enclose the similar political,

economic and social structures. Some urge that, if the Global South is to develop then they ought to also get countries to colonize, since the Global North developed through colonization.

Failure to modernize or develop, piloted dependency theory (DT) by Latin Americans who criticized the USA-led modernization theory. DT attributes inequalities of poor nations to colonial histories. This seems to be true in Uganda's case as far as the history of the conflict in Northern Uganda is concerned[2]. Proponents of DT theory blame modernisation for the current economic and political systems of exclusions and representation of masses.

DT presents the world as consisting of two poles. Wealthy countries (centre) of the global capitalist systems and the poor countries are its satellite (periphery). Radical dependency theorists insist that, underdevelopment is not a phase but a permanent and inescapable condition. The only way is to escape from the entire capitalist systems, since there is no competition but monopoly. The best will always be the best since they monopolize in what they produce best and exploit the poor. Consequently there is a widening gap between the rich and poor. So is true in Uganda, where the rich are becoming richer and the poor are becoming poorer. D.T concludes that, solution to development quandary is to reject capitalism. Consequently, national industries and import substitution should be established. Uganda adopted this theory, by undertaking the above measures through Nytill textile and beverage industries among others.

Dependency theory is criticized for failure to offer any practicable solutions, being very descriptive and its limited explanatory power. It does not explain why countries like Korea, Singapore, and Taiwan among others successfully overcame many conditions of disease expected to be fatal for all patients and developed. DT is too economic, yet development is as well political and social as the case in this study.

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[2] Its roots goes back to colonial era of the British, where division of labour as a colonial system of divide and rule created power struggles and imbalanced development schemes in Uganda.

Its failure to untie development predicaments lead to alternative development theory, which is also followed by other theories. This study focuses on alternative development theory, specifically rights based approach.

3.2 ALTERNATIVE DEVELOPMENT THEORY (ADT)

This is a humanistic model of development, which is centred on people and their environment rather than production and profits. It focuses on the development of every man and woman and not just the growth of things, which are merely means. Development is geared to the satisfaction of needs, beginning with the basic human needs of the poor who constitutes the world's majority. Similarly, development is to ensure the humanitasation of man or woman by the satisfaction of his or her needs for expression, creativity and deciding his or her own destiny (Friedmann 1992, Nederveen 2001).

In the context of the study, women and children urban IDPs are the poor majority who need development that can satisfy their basic human needs and that can provide them with room to express, participate and control their lives. In other words, development should recognize and look at urban IDPs first as a group, and then as individuals within that group Roberts et al. (1999) notes that, alternative development is about new understanding of development, focusing on social and community development. Alternative development has various approaches. However, this study utilizes the rights based approach utilising tools like basic human needs, participation and empowerment and backing them with selected human rights instruments (CRC, CEDAW and UNHRC).

3.3 CONTEXTUALISING RIGHT BASED APPROACH TO DEVELOPMENT OF WOMEN AND CHILDREN URBAN IDPS.

VeneKlasen et al. (2004) notes that, the term rights-based approach came into usage among development organizations in the 1990s. In some cases, rights work has taken precedence and gained legitimacy over traditional development programs, creating a disconnection

between global advocacy work and local partners and their development and organizing initiatives. This shift in the balance between local community service and empowerment efforts and global advocacy threatens to undermine the necessary local level work required to meet needs and create development alternatives for improving people's lives in the short and medium term. The author finds it important to note that, claiming and advancing rights is only one part of a change process accordingly, having them in practice and enjoyed by the intended ones is the goal of rights based approach.

Hausermann (1998) in Nyamu-Musembi et al. (2004) affirms that, what is distinctive about rights based approach to development is that it works by setting out a vision of what ought to be. It provides a powerful normative framework to orient development co-operation and it brings an ethical and moral dimension to development assistance, which has been lacking. Nyamu-Musembi et al. (2004) adds that, by stipulating an internationally agreed set of norms, backed by international law provides a stronger basis for citizens to make claims on their states and for holding states to account for their duties to enhance the access of their citizens to the realization of their rights. In this study, urban IDPs as citizens of Uganda need to be empowered in order to claim their basic human needs and rights.

To understand the rights based approach, look at article 22 of the Universal declaration of Human rights (UNHR) which the researcher simply interprets, that development is a right that every individual should enjoy. Consequently, various internationally and nationally recognized rights' instruments like UNHR, CEDAW, UNCRC and the 1995 constitution of Uganda are put in place to uplift human rights.

 According to the Guiding Principles on internal displacements, IDPs have rights to prohibit arbitrary displacement (Principles 5-7), to retain economic, social, cultural, civil and political rights, (right to participate in public affairs and in economic activities), right to basic humanitarian assistance (food, medicine, shelter), right to protection, education, freedom of movement and residence (Principles 10-23). Displaced persons also have the right to assistance from competent authorities in voluntary, dignified and safe return,

resettlement or local integration, including help in recovering lost property and possessions (OHCHR 2007).

The UN Convention on the Rights of the Child stipulates the rights of children, which Uganda is among the 191 countries that ratified and signed. The (CRC) was established in 1989 as a universally agreed set of non-negotiable set of standards and obligations for the welfare of a child. It is a tool for action, vastly used with ratification almost worldwide. (Franklin 2001, Freeman 1992, Yanghee et al. (2005). The CRC was the fastest convention to be signed and ratified by nearly all countries within the shortest period possible (7 months). When the rights of children as this study explains are at stake, one wonders whether CRC's fastest ratification was due to its significance or due to the verity that children's issues are sheer undemanding, which are not taken seriously, so endorsing and ratifying them is not intimidating to the states and this does not necessitate delay.

The UNCRC is used in this study, because it is a tool which aims at shielding and elevating the rights and humanizing children's welfare and it emphasizes the laws of the state (government) to make sure that children's welfare is improved and not assumed to be only a responsibility of the family. Notably in this study, most of these children are orphans with no biological parents to take care of them. The CRC can be summarized in to the 3Ps` (protection, provision and participation rights) which are minimum necessary rights of a child, which every child should have. In this study, the researcher opted to focus on; **the provisional rights,** as stipulated in article 6 of the CRC, which talks about the life, survival and development principles (see chapters 5 and 6). Provisional rights are rights for children that help them develop. They are basic rights, which all children ought to have.

In this study, children identify what they regard as their basic human needs and describe the conditions of these basic human needs, which echo their basic or provisional rights.
The protection rights that are emphasized under the non-discrimination principle (see also article 2 of the African Charter on Human and Peoples Rights 1986, article 2 of the UNHR and CRC (see appendix on rights)

Findings of the study show that, children are discriminated by the host community (non IDPs) due to their language, ethnic or social origin, political affiliations or their appearances. This has disempowered IDPs; however, some members of the host community have empowered these children (see chapter 5 & 6).

The convention on the Elimination of All Forms of Discrimination against Women (1981), has various principles that aim at promoting and protecting women .Some articles are viewed, like article 3 of the CEDAW, which is about **development, and advancement of women** are utilised. In this study, women do not have access to education and training opportunities, basic health care is terrifying, economic life is a daily struggle for survival and they lack power to make their own decisions due to limited options or choices and abilities to decide for themselves. This impedes full realization of development and advancement as a right stipulated in the CEDAW. This jogs my memory of Julie's (1995) remarks that, mere extension of existing human rights and protection to women is insufficient. Women's rights must be understood as human beings who have a right to take pleasure in their human rights.

Article 10 of the CEDAW looks at **education,** as one of the promoted and realised right in Uganda, however, on the part of urban IDPs it is difficult to access and attain education. The free universal primary education has some considerable financial burdens like scholastic materials which IDPs are unable to afford (see chapter 5). Article 12 of the CEDAW looks at **health care** (see also article 25 of the UNHR) in this context; KCC is the reported local institution offering free primary health care services (see chapter 5).

3.4 ANALYTICAL TOOLS IN RIGHT BASED APPROACH

In addition to the above, to recap the rights issue in this study, focus is put on the following key aspects under the rights based approach. Which were utilised as analytical tools in further work. Ritchie (2003, 217) "*strongly advises that, tools should be seen only as an 'analytic support' to aid the process of analysis and not as replacement for the intellectual role of that is required of the researcher.*"

3.4.0 The Basic Human Needs of Women and children urban IDPs

Alternative development aims towards satisfying basic human needs. Basic human needs of people include food, water, and shelter rather than simple growth maximization. Friedmann (1992) emphasises that basic needs should be seen as political claims for entitlement, and poverty must be seen as disempowerment.

Streeten (1979) notes that, the concept of "basic human needs" has outmoded former approaches, including concentration on growth, creation of employment, and redistribution of benefits to the poor, as a tool by which mass deprivation may be reduced. There is need to avail the urban IDPs with the above in order to empower and develop them. Development should aim at satisfying basic human needs. Streeten's emphasis is that development should be designed to improve the income earning opportunities for the poor, the public services that reach the poor, the flow of goods and services to meet the needs of all members of the household and participation of the poor. In this study, women and children need what Streeten emphasises, in order to satisfy their minimum basic needs (see chapter 5)

Tuula et al. (2000) remarks that the basic human needs tool fits well with the notion of targeted social and welfare for those who are most poor or in need. The findings of the study show that, urban IDPs need to be targeted with diverse basic human needs, social and welfare services. One of the key postulations of basic human needs approaches is that governments have the political will to raise the resources needed to support social welfare for the poorest people. The way urban IDPs endures and survives reinforces with what Midgley (1995 in Tuula et al. 2000) noted that social development can only occur due to people's own efforts and participation in the process.

To arrest the startling and alarming situation of women and children urban IDPs in Kampala Uganda, the researcher concurs with Tuula et al. (2000) that development programs must consist of the creation of effective and efficient collaborative links in the provision of services between governments, the private sector, non-government organizations (NGOs) and people themselves (UNDP/UNESCO/UNFPA/UNICEF/WHO

1994). Tuula et al. (2000) noted that, deciding whether and how a basic human needs' initiative should be. It ought to be noted that there are differences in what the term 'needs' signifies for women in contrast to men. Facio (1995, 17) in Tuula et-al (2000) warns us that:

"In a world where men's needs are conflated with human needs, we must be aware that many of women's so-called 'needs' arise from their subordinate position to men; and that it is this position which needs to change; we must be suspicious of the notion that women have special or additional needs: women need to be protected, women need childcare benefits, women need alimony, women need development aid, and so on".

Literature from different scholars like, Ghai 1977, Singh 1979 and Streeten 1979 has illustrated that the basic human needs tool is concerned with particular goods and services directed at particular and identified human beings. This is significant, if women and children urban IDPs themselves distinguish and prioritize such needs as appropriate for them (see chapter 5). Moreover, using the basic human needs as a tool aims at eliminating or reducing unemployment, alleviating poverty or reducing inequality. In the study, women and children are facing all the above problems, in fact poverty, unemployment and inequality among other epitomizes their lives.

The basic human needs tool calls for attention on the provision of minimum needs of the population (health, food, education, water, shelter, transport, simple household goods) , as well as non-material needs like self reliance and participation, cultural identity, sense of purpose in life, human rights and freedoms which interact with the material needs. Tuula et al. (2000) continues to clarify that basic human needs tool views that a basic level of social services is required for people to sustain themselves, and that by focusing on basic human needs such as health, education, income security and shelter, the poorest in the world can be helped to become self-sustaining. In the context of the findings at hand, the urban IDPs have laid their own strategies to access their basic human needs

3.4.1 Participation of women and children urban IDPs

Referring to the definition of participation as elaborated earlier (see chapter one), participation emerged under alternative theory after failure of nation states to deliver services in modernization and dependency theories. Participation should not only be at local level decision making, but should be scaled up to and be diversified across all levels of decision making (Mohan et al. 2004 in Nagawa et al. 2007)

VeneKlasen et al. (2004) adds that, participation is a determining factor in the rights-based approach, and without participation, an approach is not rights-based. Rights based approach advocates for participation of the minority. The researcher concurs with VeneKlasen et al. (2004) that, rights and participation should be linked in order to understanding development and in order to reclaim and reconnect them to emancipatory and empowering notions of participation. This linkage is necessary to ground work on rights more directly in people's daily needs and struggles for survival and dignity (see chapter 5 and 6). She critically spots that, in the absence of this grounding, rights-based approach is merely a new form of technical fix that combines expert driven social and economic interventions with legal change that may not be relevant to people and communities or engage them as citizens. Accordingly, a holistic understanding of these concepts can help activists and practitioners to integrate development, participation, empowerment and rights into more effective social change processes. Through their synergy, accumulate strength to transform inequitable relations of power and expand the voice and decision making role of these poor and marginalized women and children.

Child participation in Uganda is said to be booming. Traditionally, children were participating by sitting and watching, not to make decisions or express their views. In the context of this study, women and children's participation rights are fictional. Socially, they are at times discriminated and cannot express their views and ideas. Nevertheless, some neighbours acknowledge and recognize their existence and way of life. They share information, sensitize and mobilize urban IDPs to join women groups like the famous *Nigiina* meaning "*be happy*". The group can comprise of 20 to 50 members who undertake a weekly or monthly contribution meant to acquire essential basic needs. These groups

more often than not depend on trust among themselves. Economically their participation is silent and can merely be traced in their own struggle to survive. This marvels the researcher, whether it is survival or participation, since urban IDPs participate in different activities to survive under exploitative situations, but it is important to note that at least they are not passive or inactive receipts of aid and support (see chapter 6 and 7).

3.4.2 Empowering or disempowering women and children urban IDPs

VeneKlasen et al. (2004) noted that for a growing set of development and advocacy organizations, participation is connected to empowerment. Friedmann (1992) explains that empowerment is achieved when social, psychological and political powers are attained. He further notes that, the empowerment approach, which is fundamental to an alternative development, places the emphasis on autonomy in the decision-making communities, local self-reliance (but not autarchy), direct (participatory) democracy, and experiential social learning. This advocates for social and political empowerment of the poor. Disempowerment is the opposite of empowerment. World Bank (2000) reports empowerment as an effective tool to poverty eradication.

It is through achieving basic human needs that are basic rights that empowerment can be realized. The women and children urban IDPs under scrutiny cannot meet their needs and rights and the perceptions of non IDPs empower and disempower urban IDPs (see chapter 5, 6 and 7).

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┌────────────────────────────────────────────────┐
│   Development Stages and National Policies in Uganda │
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Modernisation(State led)	→	❖ Plan for Modernization of Agriculture ❖ Poverty Alleviation Programs ❖ Universal Primary Education

Dependency(State led\Political)	→	❖ Import substitution (Nytill, soap) ❖ Nationalize Industries (Beverages),

Alternative (Society\People led)	→	❖ Basic human needs (Human resources development) ❖ Participation (decentralized governance ❖ Empowerment (Capacity development)

Figure v: How development theories have been emerging and practiced in Uganda.
Source: Author 2008

The failure of one theory to realize development to the underdeveloped countries has lead to formulation of other theories, and many are and will be formulated by development thinkers to address development in the south (Roberts et al. 1999, Nederveen 2001).

3.5 IMPEDIMENTS TO UGANDA'S DEVELOPMENT

In Uganda, the government, organisations and individuals have tried to bring about development but still Uganda's economy, basic needs and services are limited. Most of national programs have failed due to corruption and embezzlement of funds by key government officials, inefficiency and limited market, implementation of policies without evaluating the national structures and the views of the intended beneficiary (grass root population), political instabilities and armed conflicts, unemployment and brain drain, gender inequality and HIV\Aids pandemic.

3.6 ANALYTICAL FRAMEWORK FOR RIGHTS-BASED APPROACH.

This framework below will be used to enlighten the approach that is utilized in the analysis of data, to provide insights into the ability of the urban IDPs to claim their basic rights such as education, decent housing and access to food among others, as the forthcoming analysis chapters will deal with.

Basic human needs
- ❖ Health,
- ❖ Food,
- ❖ Shelter

Participation
- • Stone quarrying
- ❖ Paper necklace
- ❖ Streetism

Empowerment or Disempowerment
- ❖ Attitude of the host community
- ❖ IDPs ability to sensitise and mobilise

Position to claim Rights
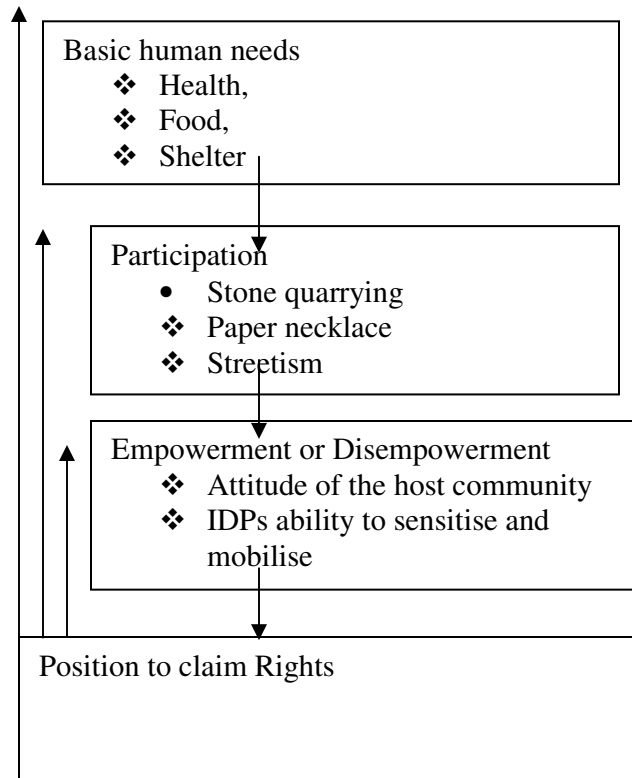
Figure vi: Analytical Framework of the Study.
 Source: Author 2008

3.7 SUMMARY

This chapter reviewed the development theoretical perspectives and its implications in Uganda. It outlines the obstacles to Uganda's development and contextualizes the right based approach and analytical tools which are utilized to link the findings to the theory. Some of the findings link others divert from the theory's assumptions.

CHAPTER FOUR

RESEARCH DESIGN AND METHODOLOGY

4.0 INTRODUCTION

This chapter illustrates the way the research was designed and how data obtained. It includes the research sample, methodology and methods used to collect primary data and sources of secondary data. Reflections on the positionality, outsider and insider boundary, reliability and validity of the study and limitations encountered are reported.

4.1 RESEARCH DESIGN

Research is a process, which starts the moment you have a seemingly formless idea of what to look at. Though research can be designed but in this study, the stages were not employed systematically and each stage affected one another.

Topic formulation (Ideas) not title as it is adjusted throughout.
Proposal writing Intended Objectives, Methodology &Methods
Data collection Fieldwork in Kampala, Use of methods\tools, Adjusting objectives, methods and partial transcribing
Data Transcribing Possible title, Re adjusting objectives, theory
Data Analysis Interpreting, reporting, describing in relation to objectives and Theory, re-adjusting title
Writing thesis\Disseminating findings Editing, literature, referencing, proof reading and re adjustments and revisiting theory and methodology literature

Figure vii: How did I carry out research?

4.2 THE RESEARCH SAMPLE.

It is important to be aware of the amount of work and complexities with regard to the task at hand. Valentine (2001) recommends that, it is better to do less fieldwork with more depth in order to get a more detailed analysis and clear understanding of the data instead of an incalculable amount that will only offer superficial interpretations.

In this study, the researcher selected three places namely; Acholi quarters in Banda, Kampala road, which is one of the busiest streets where most of displaced women and children begging were found and Kisenyi a slum oriented area where some children and women begging on the street live (see figure iv in chapter 2 above).The research participants who participated were 26 in number. Ritchie (2003) says that, there are no rules for sample size in qualitative inquiry .The sample size depends on what you want to know, the purpose of the inquiry, what will be useful and what can be done with available time and resources. In the host community, the researcher included non IDPs who were immediate to the IDPs; whom they call neighbours (share the space and place, social amenities like water) key informants included Kampala City Council and Local Community Officials.

Table iii: Category of research participants.

Category of Research participants	No.of Participants	Location	Methods
Children IDPs Age(3 to 10 years)	4 Boys 7 Girls	Kampala Road, Kisenyi Slum &Banda (Acholi.	Observation, in depth interviews, Drawings
Young mothers with babies Age (14 to 28 years)	3	Kampala Road	Observation and In-depth interviews
Women IDPs Age (19 to 50 year)	5	Banda&Kisenyi	Focused group discussion, observation
Host community	3 Females 4 Males	Kampala Road, Kisenyi, Offices	In depth interviews

Source: Author 2008

4.3 CHOICE OF METHODOLOGY

There are two methodologies in research; quantitative and qualitative. The study is under **qualitative methodology**. Qualitative methodology involves utilizing people's views, ideas, attitudes, behaviours, perceptions and experiences to generate data. Bauer et al. (2000) explains that, this methodology deals with interpreting social realities. There are different kinds of qualitative methodologies. They include ethnography and Hermeneutics[3].This study is **ethnography research** as it includes interviews and observation.

4.3.0 Why Qualitative methodology?

The objectives of this study are people-centred including people's meanings, perceptions and experiences. To achieve this, a people-centred methodology which attaches meaning to people's ideas, experiences and perceptions had to be utilised. Qualitative methodology explored feelings, understanding and knowledge of urban IDPs through understanding them, enabling to engage in depth with their lives and experiences. Limb and Dwyer (2001) noted that, qualitative methodologies are characterized by an in-depth and intensive approach rather than an extensive numerical approach. Accordingly, it seeks subjective understanding of social reality rather than statistical description or generalized ideas. The aim was to recover and centralize urban IDPs' marginalized voices. Feminist research also discourages looking at how many women are displaced or suffering but more interested in women's experiences, what they can do for themselves and their perceptions in such situations.

While in the field, the researcher understood that using qualitative research methodology and methods acknowledged that knowledge is situated and partial. The case of women and children in Kampala though both urban IDPs, they have different experiences and strategies depending on age, place and responsibilities.

Meanings and interpretations were attached to the information and opinions of the key informants. Views, opinions and ideas from children and women are crucial in this

research. Further more, qualitative methodology provided a variety of methods which complemented each other to collect all the necessary information.

However, the criticism of qualitative data sampling is that some of the understandings produced in qualitative research are gained from unrepresentative samples or from carefully selected quotes (Mikkelsen 1995). Some of these criticisms were however, minimized when the researcher became rigorous and accountable to the subjects in the research process.

4.3.1 Encountering my First Research Participant

This was the most difficult part of the research, fortunately not due to limited acquaintance. The research topic about displaced persons who were invisible, the researcher later discovered that urban IDPs were many scattered in slums and streets among other suburbs. The first impression was frustrating as there was no available literature about urban IDPs in many Ugandan private and ministerial libraries. However, discussing the topic with Dr. Nyaakana at Makerere University in Uganda (Geography department), and his recommendations and contributions made the work clearer.

The researcher being a Ugandan (Insider) assisted in accessibility and flexibility to the extent that the researcher looked and guessed the ethnicity of 3 children on Kampala road who were from northern Uganda. The first encounter was more of a chat, familiarizing her self and playing with children. What the researcher vividly remembers is the big blue T-shirt worn by the 9 year-old boy with inscription "Hope". Thoughts run to imagine if he really look up to this word. It was later discovered that these children were a family, the researcher and children became friends and for 2-3 days were just talking and looking at general things like the city, people, cars and the street. It was mesmerizing to notice how children could see people coming, and then they stop chatting and switch to begging. Whenever, people (clients) went away, they turned back to the researcher to continue the conversation. Such information later became very crucial in the study and these children became gate keepers to the field .They knew other children with whom they shared the big hall in Kisenyi slum, knew those who had left the street and gone to Banda (Acholi

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[3] It deals with Textual thus creative, documentary and landscape.

quarters) and they directed where new arrivals live. This is what researcher and scholars like Ritchie (2003) among others term as 'snowballing or chain sampling. It is particularly useful for dispersed and small populations which was the case of women and children urban IDPs.

There was also a lady the researcher got to know later as her age-mate. She happened to be a widow with 3 children in Banda (Acholi quarters). She was making paper necklaces under the jackfruit tree shade. She was very hospitable, and she became a gate keeper to Acholi quarters. She led the researcher to other women, authorities and children who came alone and live in Acholi quarters. She taught the researcher **"*Apwoyo matek* "**, a sentence in Acholi which means thanks you very much. This became a lip word every time the researcher had to thank research participants in Acholi quarters. Consequently, this improved the relationship as an outsider (see chapter 4). Similarly, it is central to remember one of the classmates and colleague from NTNU and Makerere University Uganda, who also gave an idea about Acholi quarters, where it is located and what kind of people are there. All the above encounters made the entry to the field clearer and easier with time.

4.4 QUALITATIVE DATA COLLECTION METHODS

Qualitative data collection methods can be categorized into two types; Primary data collection methods and secondary data collection methods.

A) Primary Data Sources

This involved direct collecting, discovering and putting meaning to ideas events, objects that were in the field. Researchers remind us that data is not in the field ready to be collected. Therefore, various tools and methods were used to derive meaning from experiences, situations, ideas and events in order to collect data.

4.4.0 Direct observation and informal conservation

It was through direct observation, that women and children organized in small groups, on Kampala streets were observed and noted. This somehow provoked proposal and research topic. Quinn (2002) refers to this, as being on-site and that the observer has less need to

rely on prior conceptualizations of the setting whether from written documents or verbal reports. Jørgensen (1989) supplements, that observation begins the moment the researcher makes contact with a potential field setting. This method involved visualization of crucial aspects (with the assistance of the observation check list (see appendix) including behaviours, organization, unmet basic needs and survival strategies, which were noted down and interpreted. This was very vital to comprehend and interpret the experiences, situation and the nonverbal behaviours. Informal conversation tremendously helped in knowing more about where to locate urban IDPs. It was casual, no direct or proper questions but conversing about what interested the researcher at the moment.

Observation was utilised during in-depth interviews and focused group discussions[4]. Kitchin et al. (2000) emphasize that observation is the only method available that can help to study what people actually do rather than what they say. Quinn (2002) adds that, people may behave quite differently when they know they are being observed than how they naturally behave when they think they are not being observed. Mikkelsen (1995) explains that, direct observation is a good alternative to participatory observation, where the researcher has limited time at her or his disposal. This was the case with this study, as time was not enough to participate (study, understand and learn the language of urban IDPs). However, direct observation can lead to misinterpretation of what is observed. To minimise such, other methods such as interviews and focussed group discussion were employed.

4.4.1 Interviews

Jørgensen (1989) refers to interviewing as a range of strategies for formally asking questions. Ritchie (2003) notes, that in-depth interview are one of the main methods of data collection used in qualitative research. He emphasizes the importance of talking to people to grasp their point of view. In this study, in-depth interviews and focused group discussions were used, with the aid of formulated interview guide/check list (Interview guide; guides the researcher   to ask relevant based research questions though it was not easy to follow). Quinn (2002) explains, that the guide provides topics or subject areas with

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[4] .Kitchin et al. (2000) Observation assumes that people's behavior is purposeful and expressive of deeper values, beliefs and perceptions.

in which the interviewer is free to explore, probe and ask questions of that topic. Questions were both open- and close-ended. The interview guide helped in managing the available limited time.

Quinn (2002) asserts that we interview people to find out from those things we cannot directly observe. We cannot observe everything (feelings, thoughts, intentions and perspectives. This reduced researchers' bias if any which might have affected validity and reliability of the information in this study. Kvale (1996, 14) promotes an understanding of the human interactions in interview situations. "*An interview is literally an inter view, an inter-change of views between two persons conversing about a theme of mutual interest*". An interviewer gains insight in the discourses of the informants not just through words, but also through the tone of the voice, body language and expressions.

a) In-depth interviews

These were done with key informants individually by probing further. It involved interviewing some women in Banda, street sides and other researchers, academicians at Makerere University and local leaders in the community. This method was successful as it was characterized with what Bauer et al. (2000), Jorgensen (1989) distinguished that, this method seeks to explore particular matters in elaborative and comprehensive detail. The interviewee in this study had the central part as women and children were constructing their past and what is happening around them.

Her paper necklaces put in sun

Photo I : Individual in-depth Interviews with a research participant
Source: Author 2008

b) Focused group discussions, (FGDs)

Some women, children and the host community were interviewed using focused group discussions. FGDs can be characterized with what Habermas (1992) in Bauer et al. (2000) described as the ideal public sphere or an open debate that is accessible to all with common concerns. FGDs were done with the use of interview check list/interview guide. Four to six participants were grouped to easily administer the discussions. Focused groups involved women quarrying stones, children who came alone in Acholi quarters, women and children in Kisenyi, children on Kampala road and the host community members (non IDPs). Discussions in a group lead to openness and conversations freely which challenged each other's opinions and views giving a resourceful insight of IDPs' situation[5]. FGDs motivated others to also convey their ideas and problems. The researcher's role in this study can be summarized as what Ritchie (2003)noted; to be flexible, organization, control the discussion, probe for fuller responses, noting non-verbal language, controlling the balance between individual contributions, exploring and noting diversity of views among

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[5] Bauer et al. (2000) Focused group is amore naturalistic and holistic setting.

others. Thanks to the research assistant as this was impossible to be done by only the researcher (see reflections).

FGDs were undeniably precious when in-depth information like how women and children survive, their basic human needs and perceptions are needed (Laws, 2003:299 in Bell 2005) (see reflections below; how FGD were organized in the field).

Bauer et al. (2000) remarks that FGDs are suitable for people who have the sense of common fate confined in self-description, 'We'. Women and children live as a group and have shared identity. They are poor war victims, internally displaced, have similar survival strategies and almost similar ethnic background and languages.

4.4.2 Visual materials (Photography and drawings)

These included photographs, children's drawings and objects like paper necklaces, stones, among others. These were utilized to evidence, comprehend and interpret what this study explored. Bauer (2000, 95) notes one fallacy that "*the camera cannot lie*".[6] However, this method depended on their permission and consent among other ethical aspects (see reflections on ethical concerns). The researcher concurs with Bauer (2000) that, images (photos, drawings) offers powerful records of real world, real time actions and events. Children drawings followed by children's interpretation of what they drew, were very crucial in providing superfluous information. Which possibly will not have been asked, yet it was very pertinent in this study. Children who do not go to school and they are shy towards strangers (the researcher), drawing helped to open up and exercise. Moreover this method benefits the reader of this piece of work as most of us use our eyes to read so if the written text is supported by photos and drawings, it simplifies the comprehension of the written text as in real world (field).

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[6] Ibid (2000) However humans are the ones who inverted cameras, and they can and do lie with the available technology. That is why in this study, this method is supplemented with other methods like interviews.

Photo II: Julius and Allen's drawings of their daily life, needs, survival means in Kampala.
Source: Julius (8) and Allen aged (6) (Research Participants)

B) Secondary Data Sources

Ritchie (2003) reports that, archiving information in form of secondary data, is precious and provides an opportunity to bring a new perspective to existing data. However, this ought to be carefully scrutinized. While in the field, the researcher accessed Ugandan local

news archives and administrative records and reports from various ministries like ministry of Gender and development, Uganda bureau of statistics, Kampala city council (KCC), unpublished sources and researchers and academicians' documents, books and thesis at Makerere University library though with difficulty and bureaucracy (see limitations below). Other sources included NTNU library and internet browsing for maps and reports from reliable institutions like UN, Save the Children, and UNICEF, World Bank among others. No single method was used alone, all were used together to easy and rich the study.

4.5 REFLECTIONS ON METHODOLOGY AND LIMITATIONS   IN THE FIELD

A lot was done to avoid and clear out any circumstances which could sabotage the research process, but some issues were beyond the researcher's hand in the field. Jorgensen (1989) noted that no matter how carefully you insulate yourself from daily realities of the field. It is unrealistic to think that you will not be affected. It is pertinent to reflect on how research was carried out. Reflections on the methods employed, the researcher's position, outsider and insider boundary, ethical concerns, reliability and validity as they may perhaps give a better understanding of the work presented.

4.5.0 Methods

Reflections on the interviews can be summarized as Bell's (2005) conclusion that, the one major advantage of interview is its adaptability. Ritchie (2003) adds that, in-depth interviewing depends on personal and professional qualities of the individual interviewing. The researcher's profession as teacher eases her interviews, she followed up ideas, probed responses and investigated skilfully, the basic needs, survival and perceptions of the research participants, which the questionnaires would not do (the tone of the voice, facial expression and hesitation provided information that a written response would conceal). Restating and giving feedback clarified or emphasised data given.

However, it was time consuming as some participants had a lot to tell on some questions and little to tell on others. Some experiences like women and children's survival, their past experience were real difficult to obtain in-depth information on. It aroused emotional

feelings to both the interviewer and interviewee. This may hinder smooth flow of data collection. However, with such incidents, breaks, changing the topic or share the researcher's personal experience with the interviewees were the employed.

Visual materials were very attention-grabbing as they depicted the image and situations of women and children urban IDPs. The researcher admires the paper necklaces and appreciates what women and children can innovatively do to survive. Such were used to analyse how women and children are surviving and it gives a better practical perception of this research work (see chapter 6.) However, if these visual materials (paper necklace, stones, drawings and photos) are misapprehended by the reader, it can disfigure the written text (Bauer 2000). To eliminate this, explanations on what the photo or drawing depicts in this study are briefly given.

While taking photos, children and women wanted more photos with different friends. They requested to be in the book and be given some photos. On second visit to the field, some of their photos were given to research participants and they were so happy and excited. However, publishing all their photos as requested is impossible, ethical reasoning and relevance among other factors should be considered (see ethical concern below). Thanks to technology advancement, after taking the photo, children were shown and they were excited. Julius (6-year old) ordered me, ***"Take me with this one and after take me with my grandmother and again with my playmate Ouma".***

The process of taking photos revealed who is who to one another, children could run to their closest friends and those who had not yet got friends remained alone. It portrayed how they socialise, their interests, feelings among other things. To some, this was the only time of enjoyment, excitement and at least a moment to participate. Since some do not like talking to strangers but taking photos with them acted as an open-up for them to feel free. **Atgang (7 year-old)** asked, *"where is the camera, today my dress is clean, take me two, ok one!"* She was saying this while coming closer and checking the pockets for the camera, thus creating playful and friendly environment which enhanced the conducting of this research.

Children drew different pictures of their daily life on the streets and where they live. When asked for their basic human needs, they drew different things that indicated what they needed. It was very difficult to understand their drawings but requesting for explanations of their drawings, what they meant and what was included made it easier. The knowledge of the situation, coupled with the meaning they attached to their drawings, was immensely helpful in interpreting more other crucial aspects (see chapter 5).

To reflect on Focused Group Discussions, the researcher asks herself "how were my FGDs?" We sometimes leaned on street walls near Steers (eating and outing place for the rich) and Bata shop. Sometimes we sat in a circle under a jackfruit tree or hips of stones depending on what my participants were doing. At first, it was less than 30 minutes and then 1 to 2 hours with breaks of going to a retail shop to buy simple snacks, especially with children. This was a rewarding learning experience of how these children behave and relate with the host members at the retail shop[7]. I normally started with asking simple general questions which sometimes were not related to the topic just to create a friendly and comfortable atmosphere for all of us. When a participant gave us some information, I always rewarded them with a thank you and smile. This was really inviting to others as they felt they should actively participate and it is one way of being polite and appreciative of the participants' contributions. That is all you can ever pay them back for their time and invaluable information.

When a participant shared an idea and I needed to get others' opinions, I could ask others what they thought of the idea. However, it was not easy as some children who came alone were uncomfortable to discuss their negative experiences in a group of other children. Hayes (2000, 395) warns that groups have to be carefully balanced in relation to the age, sex and ethnic status of respondents. Women and children in Kisenyi wanted to discuss together which was not ideal for the researcher to mix children and women in the same discussion group. Nevertheless, urban IDPs in Kisenyi felt more comfortable discussing as

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[7] Ibid (2000) FGD helps to explore the range of attitudes, opinions and behaviors.

a group since they live, share and survive together. Besides children were interpreting for the women who were in most cases referred to as Aunt, Maama and Grandma, (which titles were socially constructed for security and social reasons).They were suscipicious of the interpreter and assumed that he was a KCC officer (chases urban IDPs from the city). They looked at him as a spy who knew their language. (Still today, I cannot understand why him and not my researcher assistant because both where men). Explanations were made again and again why this research needed an interpreter but they were not comfortable, so they tried to speak Luganda and children who had already learnt the language interpreted for the women.

Another dilemma was the dominance of some members in the discussions. Bell (2005) noted that a couple of strong personality can also influence and in some cases actually take over a group. This makes it difficult for the less assertive members to speak. To minimize this, the researcher and her assistant acted more as facilitators, directing the flow of the discussion and including those who seemed to be less active. *With experience, researchers will devise their own techniques of keeping the strong personalities in line and of drawing the silent members into the group.* (ibid: 2005, 163). Those who were silent were involved by asking what they have to say about the discussions.

4.5.1 Positionality and Representations

Qualitative research has come under criticism regarding subjectivity and positionality of the researcher. It is urged that, the positioning of the researcher, by herself or himself and by the research subjects, influences what information is given and how the subjects' "truths" are represented (Mikkelsen, 1995).

a) Positioning of the researcher

In the field, the researchers' gender being a female affected which methods to use and information given. To some women especially, the aged ones, they felt free to express their views to a fellow woman thus employing in depth and FGDs. They expressed that the researcher understands what women need and how difficult it is to get such needs being

IDPs and women[8]. Nevertheless, some positioned the researcher as an outsider and a woman not in their situation and with no survival and child responsibilities.

In the host community, men participated and the researchers' gender being a female youth was both an opener and a hindrance. Some men were very helpful, understanding and hospitable. They could enlighten the researcher on all the available and relevant information including reports in the offices and free internet whenever possible. Some men urged that it is good to see women participating in all spheres and they should be encouraged.

However, some men even though respectable were annoying; they seemed to take the researcher for granted. They could often divert from the research topic to personal issues. Diverting was not the problem as it was away to have a break or to know better the research participants. Over diverting consumed time and the researcher marvelled how reliable and valid such information.[9] It can be naive, if how women (non IDPs) positioned the researcher in the host community is not mentioned. Just like among the IDPs, some women were very helpful, encouraging, understanding and proud that the researcher was a woman contributing to the growing research industry. The researcher apart from speaking the same language (Luganda), she was speaking women's language which all women understand. This could be positive in extracting all the necessary information, as well as ambiguous as the information may be biased. The researcher to avoid biased information had to cross check the information with other participants, revisited and rephrased questions.

However, it is agonizing to see how some women took a fellow female researcher for granted. Some women especially the educated, affluence and influential ones, were purposively bureaucratic and circuitously not ready to lend a hand. Some women could look down on what ever a female researcher was researching on and demonstrate that they are very busy women, with no time. The researcher fails to understand why?

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[8] Their position in the African and Ugandan society where women are hardly given priority in many social, economic and political arenas.
[9] The researcher's role was to control and direct the discussions towards the topic.

Appearance made participants to put the researcher in certain positions that enhanced or limited data collection. The researcher was age-mate physically to the young mothers; to some children they looked at the researcher as their older sisters, others as their mothers. This made them to freely relate and interact with the researcher. It was fascinating to know that children feel valued, when they are actively involved. However, the same aspect limited data collection as some undermined and wondered what practical solution she could offer. Sometimes when the researcher persisted and tried to include all of them, such could give chorus answers, with no explanations at all hence unwilling to cooperate. Some looked at the researcher as all- knowing, and the head of the discussions. To minimise this, the researcher tried to negotiate and position her self as a learner and getting information from IDPs.

b) Positioning of the research participants

Research participants are very crucial in this work, their experiences, perspectives, ideas and meanings are attached in relation to their age, sex and responsibilities. The researcher tried to express that all participants are equally important in the study. Children appreciated showing them that every one is equally important in this study and this motivated them to participate. Most children were sincere and expressed the natural truths about their lives; they continue with their plays, survival strategies, normal behaviours and all these natural settings gave enormous and valid information.

However, women felt like they are flattered and rarely appreciated their contribution to the research. The researcher found it easy to research with children than women since women could act or say what they think the researcher wants to see or know. However, children also had a tendency of putting the researcher at the centre of the topic. Thus treating the researcher with respect and formality, this ruined their natural setting needed for raw data.

In nut shell, the researcher tried to position the research participants at the centre, since this study is people centred. In most cases she was correcting and negotiating her position towards research participants.

4.5.2 Outsider and Insider boundary

Researchers noted that, the boundary between the insider and outsider is difficult to negotiate. In this study, the researcher and her views were viewed as an insider as well as an outsider. The research was an **insider,** a Ugandan carrying out research in Uganda, a member of the host community (non IDPs) in Kampala and once an internally displaced person as a child with her mother.

Jørgensen (1989) notes, that until you comprehend the culture and language used to communicate the meaning of their daily life, you remain alien, non-member, and a stranger hence an **outsider**. In the field after revealing her identity for the first time, as a student from Norway (NTNU), she was probably taken to be supported by the government who are said to misappropriate funds. Quite rude statements such as *"Your parents are in this government, that's why you study abroad on our money"* were encountered. Sometimes, the researcher had to hide her identity as a student from abroad and pose as a student from Makerere University. Students from this university are welcome in many fields including research due to their strong opinions Disguising identity allowed easy and goal oriented interactions. The researcher wonders whether concealing her identity curved ethical concerns.

4.5.3 Is this study reliable and valid?

According to Kitchin et al. (2000), all good studies whether quantitative or qualitative need to be valid and reliable. Huberman (2002) quotes Kirk and Miller (1986) explaining that, qualitative research has its own procedures for attaining validity that are simply different from those of quantitative approaches. Geertz (1974) in Ibid (2002) interestingly asserts that, qualitative researchers think about and deal with validity in their actual practice. Reliability is defined as the "*repeatability or consistency of a finding*" (Kitchin et al. 2000, 34). Silverman (2005, 210) adds that, reliability refers to degree of consistency and validity is another word for truth. It should however, be acknowledged that qualitative research aims at getting feelings, views and attitudes of a limited number of research participants (May, 2002; Holt-Jensen, 1999). As a result, issues of repeatability of findings, and

generalizations are not of primary concern. Since qualitative research studies touch on people's subjective experiences, perfect validity is not theoretically attainable. Mikkelsen (1995, 207) insists that, it is better to "*lay open your values and your methodology*" than aim for unobtainable objectivity. This study therefore agrees with Kirk and Miller (1986, 20), who defines validity as the degree to which the findings are interpreted in a correct way.

According to Brinberg et al. (1985, 13) in Huberman (2002), "*Validity is not a commodity that can be purchased with techniques…but rather, it is like integrity, character and quality, to be assessed relative to purposes and circumstances.*" To contextualize reliability and validity in this study the following is noted;

The data was collected by the researcher, following the documented response from research participants by means of transcribed interviews (see appendix) in the analysis, essentially accounts for the validity of the study. The reality, as regards the practical nature of the research has been felt and the outcome well understood. Wolcott 1990a, 146 in Huberman (2002) notes that, "*understanding is a more fundamental concept for qualitative research other than validity*". The researcher has a different opinion from that of Bosk (1979, 193) in Huberman (2002) who stated that "*All field work done by a single field-worker invites the question, why should we believe it?*" The researcher calls for correction if naïve to say that the researcher is not alone in the field but with many research participants, assistants and the supervisor who are all crucial in the whole research process.

Different methods of data collection were used and they all fetched similar information, one method supplemented the other. Moreover, feedbacks were given before the next session to the research participants. They gave their reactions and responses to either justify, nullify or clarify the findings. This immediately avoided researcher's misinterpretations and biases if any.

The reflective way of the researcher as Mikkelsen (1995) notes the importance of the researcher to be reflective and to acknowledge her/his role in the construction of

knowledge. Moreover, this research work describes, interprets, evaluates and theorizes the findings (see chapter 2 to 7). Therefore, it encompasses the types of validity which Huberman (2002) talks about for qualitative research to be valid.

Concerning reliability, the question is can other researchers produce similar results using similar tools. Situations are not static as evidenced by the time of the proposal and how the field was. Prior to the schedule of this research, women and children were on streets in small groups but as of the time the field work begun for this research, these people had been chased away hence, objectives had to be revised. Huerbman (2002) notes that, when new information is received, revision tends to be conservative or excessive. Huberman (2002) comments, that in general it must be recognized that there are no procedures that will regularly (or always) yield either sound data or true similar conclusions.

4.5.4 Ethical Concerns and Research permissions

The researcher has an ethical and moral responsibility towards the participants, the public, him or herself and possible sponsors (Kitchin et al. 2000, May 2001). In the first place, writing the proposal which was being supervised by Professor Ragnhild Lund before the field study was as well an ethical aspect. The general guiding lines emphasize a professional approach to research with regards to protection of privacy, confidentiality and anonymity. In this study, research participant's private information, real names and identities are not revealed.

Another important aspect is informed consent from the informants that provides clear and sincere information about the study. Ritchie (2003) remarks that informed consent is a critical concept in ethical considerations as it involves clear understanding of the purpose of the study, individuals conducting it, data usage and how participation will mean to the research participants. This was done in the field as women and children always got researcher's introduction which included the above and reminded of their freedoms and rights (cancel their participation anytime and free not to answer certain questions).

Photos and drawings taken and published were permitted to be utilized. However, reflections on this agree with what Bell (2005) supplements that, obtaining informed consent may not be as easy as it sounds**.** As one had this to say *"You are not going to even include me in your book or project, the world should know me and may be they will come to help me. Please put my real names"*[10]**.** The researcher kept on explaining, and participants kept on asking how they would benefit from this research, and many wanted their real names, photos to be published which is not very ethical.

However, could it be that ethics were curved at first when the researcher observed women and children, what they do and how they live, without their notice that she is a researcher and without introducing her self to them. The reason was to get the first impression without any aid or interpretation, just to see and know what is going on with women and children in their natural setting without them knowing that they are being watched. Practising ethical consideration according to this field experience agrees with what Ritchie (2003) remarks, that ethical concern is a critical concept especially in practice as it is difficult to practice what is preached.

For ethical and validity purposes, research permissions were obtained. The introduction letter from Norwegian University of Science and Technology (NTNU) was crucial at introducing the researcher to the Ugandan authorities. The Research permission from Uganda National Council of Science and Technology was crucial to local authorities and research participants. Note that having the above does not mean to ambush the field, we ought to get permission from local authorities, like in Acholi quarters where there are local leaders in the community and lastly but very important is the permission from individual research participants as they have their rights to participate or not. We ought to respect individual research participants, not only authorities or institutions.

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[10] Ibid (2005) Emphasizes that in any size of the project, you will have a responsibility to explain to respondents as fully as possible what the research is about ,why you wish to interview them, what will be involved and what you will do with the information you obtain.

4.5.5 The Invisibility Urban IDPs and Data on urban IDPs

Though the urban IDPs in Kampala were not easy to find in the initial stages, quite a number of them were discovered with time. This is probably due to the lack of a systematic registration of urban IDPs.Almost no documented information about them and no defined place like a camp to allocate urban IDPs. Urban IDPs in Kampala mainly women and children are mingled not integrated, among the poor people of the host community in slums of Kisenyi and street people.

The host community proved to be a crucial factor regarding the invisibility[11]urban IDPs in Kampala. Time and space were crucial aspects in the geography and invisibility of urban IDPs. Visibility and invisibility increased and changed with time and space. Kampala City Council Officials and the Police as arms of the government have made IDPs invisible in Kampala. IDPs' invisibility worsens if Kampala is to hold special international occasions like the recent Common Wealth meeting chaired by the Queen of England.

Invisibility affected the sample size and selection of research participants. The study is about women and children but in Acholi quarters and among the host community, local authorities who are men where interviewed. Therefore some views are perspectives of men and women especially among the host community which is positive for gender perspectives.

In addition to their invisibility, there was lack of data on urban IDPs due to lack of proper guiding principles regarding urban IDPs at all levels. All the necessary information was about IDPs in camps in northern Uganda and little was available about IDPs in cities like Kampala. The concerned ministries were very bureaucratic and had limited technology power to avail useful information. However, some reports and official documents were available.

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[11] The host community could make them visible if they want them to be visible and vice versa.

4.5.6 Language and Multi-Cultural Research

As an outsider the researcher and the participants have different cultures and speak different languages. The interpreter was to be used but some research participants refused an interpreter (see reflections on methods above). After collecting data, there was another problem of translating the data into English since some information was noted in Luganda and Acholi. This became time consuming and made work cumbersome as some academic words were difficult to translate into local languages. However, paraphrasing minimised such dilemmas.

4.5.7 Data reduction and adjustments

The above methods lead to the main problem of data reduction and adjustments. Miles (1979) in Ritchie (2003) noted that qualitative data is usually voluminous, messy, unwieldy and discursive. Researchers take form of extensive field notes, hundreds or thousands of pages of transcripts from individual interviews or FGD, documents, photographs, and they must find away of getting a handle on the data. However, this was minimized by summarizing content, attaching crucial transcriptions of field notes as appendix among. Such help on reliability as it allows the reader to formulate his or her own feelings and interpretations about the perspectives of urban IDPs under scrutiny.

4.5.8 Personal Limitations

Personal problems made the field not desirable, for instance researchers' mother got a terrible car accident which resulted into brain oedema and loss of her memory and speech. Before the accident, the mother was taking care of her hospitalized beloved husband (researchers' father). This hampered the smooth process of data collection. Yet the day before the accident the researcher presented partial findings and experiences in the field to her mother. The only words and comments from her mother were on the research work. This was the hardest period of the researcher's life; seeing both parents in hospitals.

However, to compensate for the lost time she went back to the field in December, 2007 to collect and verify the methods as planned. This was a success, recovering and a relief on seeing her parents improving. This motivated to proceed with research successfully thereafter.

All in all, limitations were minimised as explained above. The reflections on methods ethical considerations, permissions among other explanations provided show that this study was valid and reliable.

4.6 DATA ANALYSIS, WRITING AND REPORTING

Ritchie (2003, 199) explains that, "*Analysis is challenging and exciting stage in qualitative research process. It requires a mix of creativity and systematic searching, a blend of inspiration and delight detection*" He goes further to say that it requires an organizational and conceptual structure that allows the researcher to gain an overview of the data, carry out different analytic tasks and make sense of the evidence collected.

There are three chapters of analysis, which give ethnographic accounts, they describe events like people's basic human needs, survival strategies and perceptions from which conclusions are drawn. Data is managed and content in the empirical evidences transcribed which is utilized and analyzed in relation to what research participants themselves meant and understood.

Moreover, explanations are given and linked to the right based theoretical approach and basic human needs, participation and empowerment versus disempowerment analytical tools. This work is written in explanatory and descriptive way. While writing and analyzing data, it's learning was utilized to store work electronically under projects which can be accessed anywhere and anytime by the researcher and the supervisor. She thought of this, after loosing some work at an early stage when the external hard disk got spoilt.
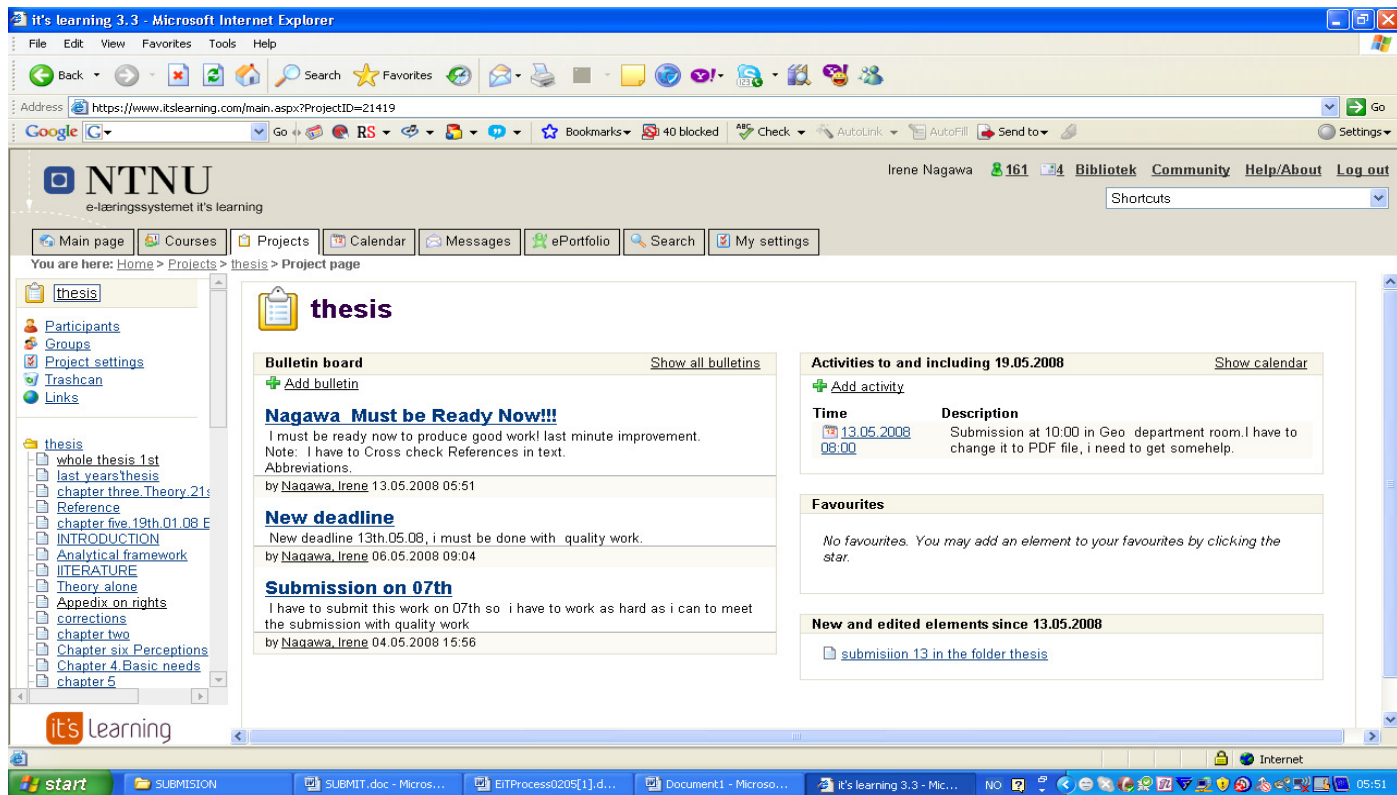
Figure viii: Thesis Page on it's learning where the researcher stored her work

4.7 SUMMARY

This chapter entailed the methodology and methods of data collection, addressed reflections on key issues of insider- outsider boundary, positionality, reliability, validity among other challenges encountered in the field. This stage is a very practical part of research with rewarding experiences.

CHAPTER FIVE

URBAN IDPS' BASIC HUMAN NEEDS REFLECTS

BASIC HUMAN RIGHTS

Objective A: *To identify what children and women urban IDPs consider being their basic human needs in Kampala*

5.0 INTRODUCTION

The 1995 constitution of Uganda article 23 states "*The State shall institute an effective machinery for dealing with any hazard or disaster arising out of natural calamities or any situation resulting in general displacement of people or serious disruption of their normal life*"

Gasper (1996), Whitehouse (1996) in Tuula (2000) warns, that whenever the notion of human needs is brought into public policy decision making, it is important to understand what such needs are, and how they differ from wants and even rights. There is no common agreement on what basic human needs mean in any particular time or place. How human needs are interpreted and how they are to be addressed, which persons or groups are to be targeted, and where responsibilities for the initiative lies are critical.

Tuula (2000)'s emphasis is very crucial children and women themselves must be given opportunities to say what they need, based on their own experiences. In this chapter, women and children are granted their right to describe, draw what their basic human needs are and the state of their unmet basic. This chapter analyses how their basic human needs reflect their basic rights embedded in human rights instruments (CRC, CEDAW) and the 1995 constitution of Uganda. Finally, a conclusion is drawn in relation to the findings.

5.1 GENERAL BASIC HUMAN NEEDS OF WOMEN AND CHILDREN

These consisted of the basic human needs that both women and children reported and prioritized as basic in order to survive in Kampala.

As a crucial element of sovereignty, it is the Governments of the states where internally displaced persons are found that have the primary responsibility for their assistance and protection. The international community's role is complementary. (OHCHR 2007)

5.1.0 Access to Food and Nutrition

Food and nutrition are basic human needs, but what makes it impactive and interesting is when a child mentions that she or he needs food to survive. Moreover, you look in his or her eyes and you realise that there is immediate and genuine need for basic food not nutrition or dietary intake which are crucial for child growth. Many internally displaced children and women reported food as their main need. They obtain inadequate quantity and quality food by collecting fall offs like maize, beans, and bananas from St. Balikudembbe market or from Lorries. This is done mainly by children of 8-16 years who can afford squeezing and fighting in the market. Apart from that, children gain people's sympathy as leftovers are thrown to them, than women who are adults. Women sort and cook the collected food for the family. However, this food is contaminated, not nutritious, and often not enough.

Anitah: "I collect thrown food stuffs in St. Balikudembbe because they are free and I cook that for these children" She looks at herself as a care taker and an adult taking care of her sister and brother whom she migrated with.

Beans, Maize and Banana collected from Market

20/07/2007 10:27 AM

Photo III: Food collected from St. Balikudembbe Market
Source: Author in the field 2007

What does this reflect, if we look at the right to provision as one of the minimum necessary rights for children stipulated in the CRC, women's rights in CEDAW, UNHRC, and the 1995 Ugandan constitution? This basic need must be provided in order to uphold all other rights (Franklin 2001, Ife, J. 2001).

5.1.1 Access to Shelter and Housing

If you have ever slept in the open overnight not by choice but deprivation, then you know how basic the need for shelter is. Many children and women reported sleeping under a house as a basic need. When displaced people reach Kampala, they live on streets' shades for some time before they are able to make friends, who take them off the street to live together in suburbs or slum areas under shelters of one big building. Nyakaana et al.(2007) reports that, living environment of the urban poor in the city is deplorable with poor sanitation, inadequate housing, poorly managed solid and human wastes, increased water pollution and reduction in ecological services.

Photo IV : Inside the small room of a young girl with her mother figure
Source: Author in the field 2008

Urban IDPs live in Acholi quarters, Kisenyi and Katanga increasing the already devastating slum development. In Kisenyi, it was observed that IDPs reside and sleep in one small room with no windows or doors to protect them against bad weather and violence. Each person to sleep in a room, payment is effected. Certain amount of money for rent, weekly or on daily is charged by the Land lord. (Women and young mothers pay rent ranging from 5000 -10000 (UGX) a month). Children pay (100-300 UGX daily) depending on the age (see how they raise the money in chapter 6). Sengendo (1997) says that, these common housing units locally referred to as "*muzigo*" (the tenement) are occupied by 53.5% of the population.

IDPs' places of abode were dirty, polluted and too congested for any meaningful human living. Children while taking the researcher to their house in Kisenyi felt that the researcher was at their mercy. They were the experts at telling what the researcher should do and how. They did not expect the researcher to know or manage, they kept on saying be careful. The researcher was feeling bad that as young as they are, had to live in such a slum. With lack of good shelter as a basic human need, dozens of rights are abused (see appendix on selected rights).They are prone to many disease outbreaks like the recent Ebola disease that tremendously hit some parts of Uganda. They were only saved by the fact that the situation

was arrested before Kampala was infested. The Istanbul Declaration of which Uganda subscribes and Millennium Development Goal emphasizes the need to make human settlements healthier, safer and more livable, sustainable and equitable.

Extracted from transcribed data

Ojok 8 years: *"I wish they could take me to school or buy a house for us and our mother."*
Amongine: "*We live in place you are yet to see, it's called Kisenyi, it's a safe place for us because KCC cannot come there and disturb us and we can easily walk and reach where we work* from."
Allen: *"You are yet to see, let's go. The place is for people like us, it's very dirty with a lot of people and things, so if KCC is to chase us then it will chase all people in this place because they are like us.*
Amongine: "Do you know how to jump? Because there are two roads to our place, one you have to jump, another you must have really dirty shoes or legs."

5.1.2 Access to Basic Health Care and Wellbeing

Human life physically, socially and emotionally is very central and is the reason why we live and do all that we do. A threat to life is not only a threat to one's needs, rights and development but also an observable danger to oneself as an individual. To understand health as a basic need, it is better to connect health to having life. The health of these children and women as a basic need is at risk. Children are not immunised, poor food intake, their personal hygiene and conditions of living and working were all health problems. Some of the observable diseases were a lot of flu among them, potbelly stomach as signs of kwashiorkor, wounds and deformity. The proportion of IDP population that reported episodes of diarrhea, cholera and dysentery out breaks was higher than that for non-IDP population. The stagnant water in broken drainages signalled the spread of malaria which according to WHO (2005), is the highest killer of children in Africa. Malaria kills a child every 30 seconds and half a billion people are infected every year. (WHO celebrating Malaria day on 25.04.2008)

Non IDPs (neighbours) wondered, whether the researcher was not afraid of contracting diseases from the IDPs' place. It is fascinating because non IDPs also live in the same dangerous area, but they perceived themselves as better off than IDPs. Adult impressions that children with no adult control are dangerous in this case proved invalid, as children

and young mothers were not dangerous; it is the place that was dangerous due to its poor hygienic conditions.

The health situation of Urban IDPs and the entire slum area reflects how healthcare as per article 24 of the CRC and article 12 of CEDAW are not only at risk and abused but how they do no longer exist. Their health is an immediate basic need and right that has to be redeemed.

Anitah: "When we are sick we go to the free KCC clinic in Kisenyi, but the whole day is wasted as you go very early and leave very late. That is why my brother has flu but I cannot take him unless it is very serious."

5.1.3 Access to Education as a Basic Human Need, Right and Development

Kofi Annan (2001) said that poverty begins when even one child is denied his or her fundamental right to education. The Millennium Development Goals launched in 2000 and Education For All initiatives, World Bank (2005) considers education as the key for development to take place, poverty to be history and growth and development of a healthy human being. Imagine your level of education in relation to the urban IDPs women and children who have not attained anything as far as education is concerned. Yet it is not by their choice but a deprivation and abuse of their basic need and right. In the end their ability to be empowered and develop is shattered. Most children and women did not know how to write and read or numeric. Some had never been to school and some have no hopes of obtaining education.

 However, some children had attended school at the camps and night commuting centres in Gulu. They could at least write their names, age and make some drawings. It was mesmerizing to see how some IDPs were excited about the researcher being a student. They were surprised to know that old people in mid twenties go to school as well. Many young mothers wondered if they can go back to school and be successful both in class and life.

Educational rights are well stipulated in the UDHR article 26, the CEDAW article 10 and the CRC article 28 and 29 states that signatories must "recognize the right of the child to

education that develops the child's personality, talents and mental and physical abilities."
The International Covenant on Economic, Social and Cultural Rights article 13 and article
34 of the constitution of Uganda, section (1) emphasizes the entitlement of a child to basic
education, which shall be the responsibility of the State and the parents of the child (see
appendix on selected rights) .

Without education, IDPs' lives are a liability to every person and the country at large.
UNICEF (2007) stresses that; education should be a rights-based approach and rooted in
the concept of gender equality. It reports that of the 115 million children not in school
worldwide in 2002, 62 million were girls. 85% of all girls not enrolled in school worldwide
lives in Sub-Saharan Africa, South and East Asia and the Pacific.

Atyene she said: *"I'm not educated at all; I prefer tailoring to make my life better".*
Ojok he said:
"I do not know what but I need everything, money to pay rent, food and I want to go to school to help my mother"

5.1.4 Access to Clean Water and Sanitation

Water is essential for human life and it is a basic need and right to human beings of every
category. Children and women get free water from public springs .However, IDPs finds it
difficult to collect water from springs where even non IDPs draws water from. Sometimes
when the national water system has some technical problems and during dry seasons, a 20
litre jerry can of water can cost 500 UGX. Consequently, congestion on water sources
especially public springs becomes inevitable. Getting a drop of water could be through
physical fights and verbal abuses in relation to IDPs' status and appearance.

Children and some young mothers endeavour to withstand such abuses and fights unlike
older urban IDP women who cannot stand it, but request children to assist them. The places
where they draw water from are in deplorable state coupled with poor and broken sewage
systems moreover, with indescribable running toilets. Byabakama (1998) in Nyakaana
2007 warns that the presence of *Escheleischa Coli* is an indication of faecal contamination
in the many springs around the city. IDPs are in constant contact with pathogens especially
in Kisenyi. According to the National Water and Sewerage Cooperation (NWSC), 55% of

Kampala's population access piped water but only 8% has running water in their houses. Kampala has its raw water intake in Murchison Bay, where there is increasing pollution from the city. Water leaving the plant at Ggaba is of international standard (Nostrand 1994), but it may become contaminated on the way, due to poor maintenance, leakages of the sewer and waste water systems (NEMA 1997A, Nyakaana et al. 2007).

Akim: 7years
"*I always fetch water. And if there is no water they all look at me and they will not survive.*"
He continues to ask the researcher "*Where you also a child like me? Fetching water like me*? "

Photo V: Children competing to draw water from the spring
Source: Author in the field 2007

Children fetch water during midday, when the sun is terribly high in the sky to avoid fighting and congestion because by this time non IDPs are resting. Lack of enough and unpolluted water, menaces their right to life, health and survival among others (see appendix on selected rights).

5.1.5 Peace availability and Freedom of Mobility

It was reported that, despite IDPs' complex situations, their peace and freedom of movement as a basic need and right and to children without adults controlling them is important. They occupy freely the space around Kampala and this keeps them jovial amidst problems. Like being born in the war, hearing gun fires and living in camps in Gulu. These children and young mothers in Kampala feel free to do anything and move anywhere. They know the map of the city in their simple heads. They protect each other from the Kampala City Council Officials (KCC) and the police's limitations to enjoy their mobility as stipulated under article 3 of the CRC's principle of the 'best interest of the child' and

giving them primary consideration. KCC and Police violates article 16 of CRC which talks about unlawful interference, attacks and children's right to protection by law against such attacks (see appendix of CRC's selected rights). Migration is a need which is very essential in their daily struggle to obtain other basic human needs.

> *Anitah:" The KCC guys should leave us alone, we are not dangerous; if we are dirty let them clean us instead of cleaning the city by chasing us away. They should take the garbage from the city, not us"*

5.2 CHILDREN'S SPECIAL NEEDS.

These are the needs, which children reported yet women as adults did not prioritize and still some people might insist that those are not basic human needs. Some children reported and prioritized only such needs and struggle daily to acquire them.
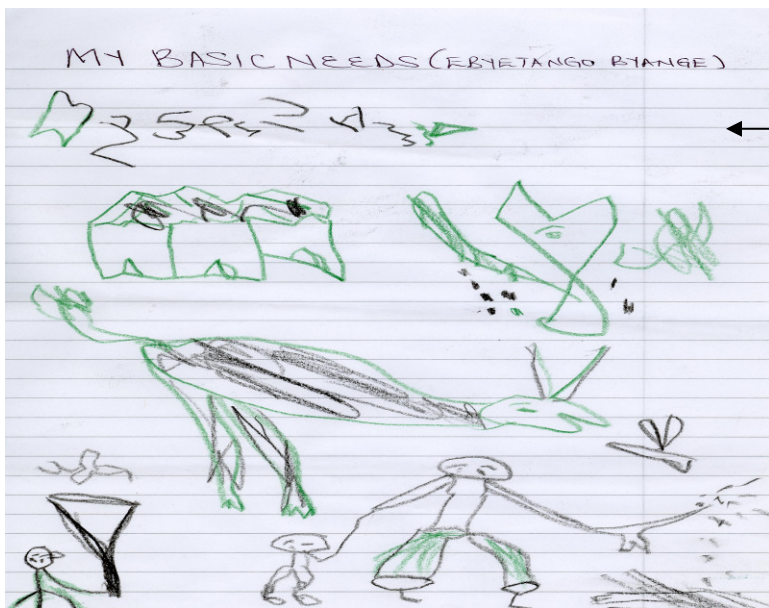
Kims' Interpretations
- ❖ Big house
- ❖ Fish,Millet,Cow
- ❖ Playing with a local string to hunt birds
- ❖ Parents protecting him from gun sounds.

Photo VI: Children's drawings titled "My Basic needs"
Source: Kim's drawings of his basic needs. (Field 2007)

5.2.0 Playing for Socialization.

If you are an adult, you may undermine this special basic need of children. A colleague reminded that, we all played when we were young. Many children especially the young ones when asked what they needed or how they survive, they happily replied to play with their friends. Playing was gendered as girls played games that initiated them to their gender

roles like the older child acted as a mother cooking and serving food to the young ones who acted as their children. Boys also played football or make drawings and construct houses in soil. Sometimes it was observed that girls and boys played together as a team.

Childhood is all about playing as a way of socializing, this is very imperative in their childhood growth and development. It helps them to exercise their right as stipulated in article 31 of the CRC which talks about rest, leisure and play. Other rights like participation, freedom of association with other children, right to use space and nature. Children use soil and stones as playing materials, since they cannot afford buying artificial playing materials. By playing they exercise what article 3(1) of the CRC stipulates as the 'best interest of children'. They choose whom to play with, how and when to play. Apollonian view is that children have their own skills, talents and should be nurtured to ensure positive socialisation. Children play and adults work, accordingly child hood is a time of freedom and are supposed to play and be happy (Allison 1998, Katz 2004).

Photo VII: Playing for children's growth and development.
Source: Author in field 2007 and 2008

5.2.1 Needs of their Parents and Presence of Mother Figure.

This is a special, emotional and psychological need to children. Many children considered the state of their parents as a crucial aspect they need in Life. Most children would not

mention what their basic human needs are without mentioning their parents' needs especially their mothers' needs. In this case, they meant their mother figures because most of them were double orphans due to war. They live with women, to which they are not related to at all. Their relationship is reciprocal, women act as mothers; take care of children who feel more like a family and in a home. Children take these women as guardians and source of their protection and provision. They get psychological, social and emotional needs. Children assist old women to fetch water, beg, and collect food in the market, which they share with their mother figures.

What bring them together are the war and the displacement from northern Uganda to Kampala. Childhood literature has proved that children should not be detached from their mothers because mothers contribute a lot to their development and growth.

These findings agree with Ager et al. (1999, 221), "*trusting a close adult is a very important source of support for a child. Being aware that parents were not able to protect them reinforces the traumatic experience of a child exposed to the terror of war*". The belief that children benefit from living in a family-type environment has increasingly been incorporated within assistance policy (UN 1996).

Some older children were negotiating adulthood and taking care of their parents and other siblings. These were referred to as sibling families by the local leader.

Act as mother figure, some of the children under her care, control and protection. Takes care of them as her own children.

Ojok: *"I do not know what but I need everything, money to pay rent, food and I want to go to school to help my mother, I wish they could take me to school or buy a house*

Photo VIII: Presence of a mother figure is a Psychological, Social and Emotional need to a child.
Source: Author 2008

Anitah: "We came four, our mother is in the village, she is lame so she cannot do anything as the rebels chopped off her legs and hands so we beg here in Kampala, I save the money and take it with things like soap to my mother at home in the village.

5.3 WOMEN'S ADDITIONAL AND SPECIAL NEEDS

Women had all the above needs and most of them are practical needs however, they had additional basic needs. Scholars, especially in gender studies, have termed these needs as strategic needs.

5.3.0 Access to Income generating activities and Children Welfare

Many women reported earning income as special basic need. Some suggested that they should be provided with income generating activities in order to manage their lives and families. Women in Acholi quarters needed money to invest in their survival strategies like paper necklaces and hawking. They urged that providing everything would not improve their situation, as they are not children to be given everything. Accordingly, they need their own income to manage their day-to-day expenses. They expressed the importance of owning and making decision on how to use their own incomes as an indicator of empowerment. Most women especially mothers, could not report other needs without emphasizing the needs of their children.

5.4 SUMMARY

Women and children's voices and ideas on what entails their basic human needs ought to always be considered paramount if such basic human needs and rights are to be accessed and availed to them. Their needs vary from age, gender and responsibilities of a given individual. Most of their needs are unmet and in poor state which reflects the state of their basic rights. The state of children's rights in Kampala shows how article 22(1) of the CRC is neglected. It talks about domestic refugees and the responsibility of state parties to ensure that appropriate protection and humanitarian assistance is availed to such children.

CHAPTER SIX

SURVIVAL OR PARTICIPATION?

SURVIVAL STRATEGIES OF WOMEN AND CHILDREN AS URBAN IDPS IN KAMPALA

Objective B: *To explore how children and women urban IDPs survive in Kampala city?*

6.0 INTRODUCTION

Survival is a basic need that ought to be met. It is a human right issue that many human rights instruments like the CRC, CEDAW and the 1995 constitution of Uganda try to uphold as stipulated in various articles, including the right to survival, development and life (see appendix on rights).Women and children being IDPs in urban areas with no proper assistance channelled to them, pose a salient question on how they survive in Kampala amidst their situation. Therefore, this chapter looks at how urban IDPs access the basic human needs reported in chapter four. It identifies, describes, explains and analyses the various means in which women and children participate in order to survive.

It is pertinent to note that women and children were almost laying the same strategies to survive. However, some activities were dominated by children in relation to gender and age and other dominated by women depending on age and responsibilities. Besides, some strategies laid down imply that these women and children are not merely surviving but participating in order to recover and improve their lives and vice versa.

6.1 ECONOMIC AND SOCIAL ACTIVITIES

Women and children participate in many economic and social activities in order to survive in Kampala. They include the following;

6.1.0 Stone Quarrying

Many women and young mothers in Acholi quarters participate in stone quarrying from sunrise till sunset. Young children from the ages of 2 to 6 years play and gather stones

quarried by their mothers. This serves as a weekend job for the children at the age of seven and above. Apart from the weekends, children quarry stones every evening after attending universal primary education (UPE). Even though, this someway contributes to the provision of basic human needs, it raises the issue of child labour on the part of children under 18 year, an act discouraged by ILO and many human rights' instruments like CRC.

Maama 39 years of age:" *You think all these quarried stones are ours?(*facial expression) *they belong to business men, big as you see this jerry can they pay us 200 UGX which does not buy 1\2 kg of posho*" (1NOK)

Photo IX : Women participating in stone quarrying
Source: Author in the field 2007

Women do this type of work in order to afford basic human needs, especially rent and food. Concisely, they simply serve as cheap sources of labour, moreover one needs 2 to 4 hours to fill the " 20 litres jerry can" held by the woman in the figure above, costs 200 UGX (1 NOK). They are polluted with dust and noise, sustained with injuries due to stone accidents. This work is for survival, they do not have a choice to participate in any other better economic activity and the continuous suffering does not allow them to recover from war effects. It was fascinating to observe that this work is gendered as men also participate by digging stones beneath the ground and loading them on trucks to also survive, while women smash the stones into demanded sizes. This implies that they are reconstructing their lives as traditionally work was divided according to gender.

In addition, their gender roles have changed because prior to the war, women never participated in such productive work, other than reproductive and communal work.

Nevertheless, they combine both gender roles, crushing stones while their babies at their backs or laps fulfilling two obligations at the same time (childcare and survival).

6.1.1 Paper Necklace Production

In Banda (Acholi quarters) where displaced women and children live as a community similar to their community back home[12] (northern Uganda).They actively participate in an interesting and creative work of using papers to make women's necklaces and earrings which are not only beautiful, but they use local materials to earn a living. On the second visit to the field, Bambi 27 year of age informed, that they are called "***paper necklaces, not beads*** " They use hands, needles and glue to make many sea shell-like beads which are put on a string for vanishing and the result are the beautiful and unbelievable paper necklaces. Many people buy these necklaces expensively in Kampala malls and tourist shops not knowing how and who makes such necklaces.

Women and children make paper necklaces all the time, it is one way of socializing and continuing with their traditional gender roles. Paper necklace production is one thing that women and children participate in happily and are proud of the results. They feel empowered with skills, control and the power to make decisions on when and how to produce necklaces. The feeling of producing inimitable paper necklaces empowers them psychologically, as buyers always are fascinated and value their work materially and verbally. Women and children do not only make beads to acquire basic human needs but it is an ideal work for women and children to participate in since it is not manual.

The working environment is better for this particular type of work as emphasized by many human rights instruments. Many were working in their houses, under shades of tree and others do it while walking. Through participant observation, even though Bambi's room was too small and full with materials, she was happy, had freedom and peace to do what she wanted at her own place and most importantly, the work does not affect her health.

Photo X: Bambi's raw materials and Paper necklaces

Source: Author in the field 2007

Nevertheless, despite the fact that paper necklace is taken as leisure work, it is not very easy because it demands creativity, skills and it is time consuming. The prices for these paper necklaces are not worthwhile. It was through participant observation that the researcher bought paper necklaces cheaply for study purposes and personal use
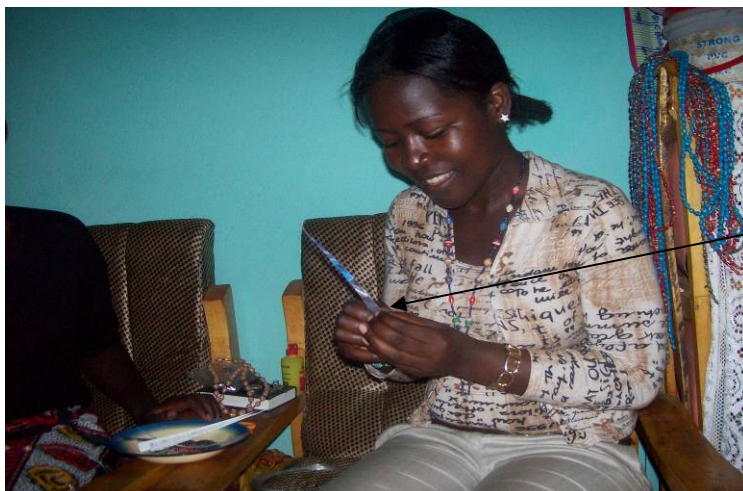
Participating and learning to fold a paper using a local needle to make one bead.

Photo XI : The Researcher participating in making paper Necklaces at Bambi's room.
Source: Author in the field 2008

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[12] It implies that they are trying to create something similar to their life style before the war.

Yet the raw materials are not obtained for free. It was discovered that the reason for such cheap prices is due to the very high competition among the paper necklace producers. Women, men and children all make beads, moreover Meeting Point International (MPI) an NGO set prices for such beads. One can marvel whether NGOs are in place to help such people, or such people give opportunities for various NGOs to come up. However, the middle women (brokers) who work as co-coordinators, interpreters and mediators between women and MPI, may also be making profits at the expenses of the sellers (women and children urban IDPs). By and large, it can be naïve if NGOs assistance is not treasured as MPI has availed already market for the paper necklaces at wholesale scale.

Empirical findings extracted from the transcribed data

Bambi 27 years: *"My paper necklaces are my life and every thing, I have managed to have a daily work, pay rent and live a happy life than those who are engaging in stone quarrying which is very manual and not well paying.*

African gal 17 year: *My means of survival are these beads and this makes me adopt and cope here. .I need enough capital to do beading, as I have to buy many materials, these papers, vanish, strings, the paper cutting machine costs a lot. I need like 20,000 to 30,000 UGX*

6.1.2 Streetism

"Children in street situations are not passive recipients of intervention to challenge the assumption that street-living children are destitute and vulnerable the present study should investigate their livelihoods." Conticini (2005, 70)

In the field, Anitah, had this to say:" *Survival is to eat, rent and live. If it is so, I beg and I get money then I can eat, sleep and live"*.

Young (2001, 5) surveys about children in Kampala city and asserts, *"The Street has become their home and their friends have become their family."*

This research concentrated on Kampala road and on Queens' way. Streets offer a place to live, work and play. The street is their initial place to **reside** after migrating from northern Uganda to Kampala among other places. Urban IDPs sleep on the streets and some boys join street children[13] and sleep with them near garbage cans, [14]shopping malls' verandas

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[13] Of a different category not necessarily due to war but may be due to poverty, family failures among other causes of street children.
[14] Young (2001) refers to this as the untouchable spaces.

like Mukwano arcade and at times near banks like Barclays, Tropical bank, where the security personnel (guards) indirectly protects them.

In this study, urban IDPs reside on streets for a while and the only means for survival is begging. Young (2001, 2) refers to this as 'resourceful use of the urban environment'. Even those who no longer reside on the street commute daily and use the street to **beg** and play. They refer to begging as working, as well as a job and people who throw coins as the clients. They are organised and particular places of the street are owned and controlled by an individual or a given group. The same group was always found at Steers and Stanbic bank. This is done to avoid encroaching on each others' territory. Moreover, they are strategic in begging. They utilize time, space and place aspects to survive in Kampala. Children beg during rush hours of lunchtime, getting off the work, and on busy streets, near traffic lights, banks and near churches. Evans (2006, 70) supplements that, street as a" place" has critical importance in what has been called "the new social studies of childhood". Holloway et al (2000) in Young (2001) also emphasises that, the most important contribution to geography and geographers can make to the "new social studies of childhood "is to emphasise the importance of place.[15]

Urban IDPs progressively learn to save and manage their expenses accordingly buy food and pay rent in suburbs and slums like Kisenyi, Katwe and Katanga. Begging is very important for many urban IDPs, it leads to new urban life style of handling and owning money which was not common before and in the war areas. This work is done mostly by disabled women and young children who stand better chances of getting clients' sympathy. Children who are young mothers combine childcare and begging for survival (see figure below).The UNICEF (2003) State of the World's Children Report estimates that in many countries 20% of all beggars are children.

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[15] Matthews and Limb (1999) also stress the need to recognize the diversity of childhood experience and the difference in their social and spatial constructions.

Begging is a strategy employed to survive other than a choice to participate to improve their lives. Kampala City Council's (KCC) jeopardizes begging by chasing them off the streets. KCC treats and talks with some degree of respect to women who are adults not to continue to live and beg on streets. On contrary, young mothers and children are threatened and chased .This increases their marginalization in the city and strikes a chord of adult perception, that children without adult control are dangerous. Aitken (2001, 123) in Young 2001) suggests that "we (as adults) have much to learn regarding social transformations of children's negotiation of adultist abstractions of space".

Lucchini, (1996b) in Young (2001, 3) noted that "*children playing in residential streets or legally working in the urban domain are legitimized because they are in accordance with adult values. It is when living on the main streets that children have historically been considered to be out of place. The image of urban streets as adult space is associated with crime, vagrancy, deviance, and delinquency.*"

It marvels the researcher, whether begging is a crime in Uganda. Surprisingly countries like Norway, which are far from the scenes of poverty, legalized begging a few years ago (Stein Kojen Hoem informed the researcher). Nevertheless, it is important to know that Kampala is growing and developing. It is always changing and becoming international, there is the need to beautify, keep order and protect Kampala as a capital city. The researcher went abroad and lived away for only one year, she was flabbergasted to see many new infrastructures inform of roads, streetlights and commercial buildings, services like communication and security installed.

Secondly, children and young mothers when begging they are very persistent and it is very difficult to dodge them. Drivers have responded by ignoring and locking their car widows. This is interpreted by children as being merciless and rude. However, children sometime tend to be naughty, they can trail you with insults or even spit on you when you fail to respond positively (see host community's perception in chapter seven). However, the researcher's problem is that KCC, Police and some NGOs just extend these children and women to slums and outskirts of the city instead of having practical solutions (see recommendations in chapter eight).Women and children from slums, suburbs have resisted

this by returning and begging in the evenings when the authorities are off work. Young (2001, 11) "*For survival, it is necessary for street children to contradict their excluded out-of-place image and to exert an influence on the urban milieu.*"

The street has a lot to offer to children and young mothers under scrutiny, who reported through focused group interviews and direct observations that the street is used as a **play ground**. They use the street to play, talk, and laugh among themselves and make friends in the process. Playing is also gendered (see chapter 5), they learn to cope and adopt in the new environment, hence surviving. They can use anything to play and it does not necessarily mean physical but also they play socially and emotionally. During their leisure time they look at cars, people and events. This reduces on stress, boredom and worries as it is time to stop thinking about their past and see what is going on in Kampala.

Mageni 10 years "*We come here to work just like other people who leave their homes to go to work may be in offices, market but this place, this street is also our place of work.*"

Many combine begging and childcare

Photo XII: Combining Street begging and child care
 Source: Author in the field 2008

However, the street is risky and dangerous for human life that depends on it solely. Living, working and playing on streets is not healthy if we are to look at human rights (see appendix on rights). The findings agree with Soale (2004), that one of the growing social problems associated with urbanization in most developing countries is the increase in the numbers of children in the street struggling for their survival while constantly exposed to tremendous danger.

Neither playing nor living on the street is safe for the children and women. Through observation, boys were moving with their small balls to play in such jam-packed city. The researcher while having an informal conversation with Anitah, suddenly one child saw a KCC van patrolling around, the child alerted, they all ran in different directions of the road yet cars, cycles and people were moving. They did not mind where they were going, as long as they escaped KCC and the police.

Members of the host community witnessed a child knocked down by a car to death due to begging. The child was running to also get money from an Indian woman who had given some money to a certain girl on the opposite side of the road. Begging is not good for children and women, as they are subjected to streetism abuses for instance sexually as girls are raped, kidnapped and killed. This rhymes with double inequality as Evan (2006, 117) puts it *"wrong gender in the wrong place"* and also for children being vulnerable to adult perceptions, they refer to them as devils, girls as *Malaya* (prostitutes) and boys as thieves or robbers. This supplements the Dionysian view of childhood. Evan (2006, 117) noted that*, it is easier for boys to survive on the streets than girls, who get more problems.* So was true in this study, when the street is used for survival by children. This damages their childhood identity and the findings agree with Apollonian view of childhood. These children and young mothers are innocent, little angles who are suffering due to war conditions in their home areas. Pioneered by adults the LRA rebels and government's failure to protect and restore complete peace, as well to provide basic human needs as emphasized by CRC and CEDAW. All in all women and children, surviving and living on the street are two aspects that should not belong together.

Amongine: I hate working on street at night as one of our friend disappeared and they found her body in garbage cans after 3 days.

6.1.3 Participation in Other Informal Activities

Through in depth interviews with some children and women, it was reported that after saving for a while from probably begging or selling paper necklaces, women and children engage and participate in other informal sector on very small scale levels in order to survive. They include roadside selling or hawking and vending agricultural products on

heads like bananas or groundnuts depending on the agricultural season. These activities have empowered, improved and changed their traditional lifestyles from subsistence to monetary economy.

Through observation, it was discovered that both women and children do almost similar activities, though the level of organization and scale differs. They walk long distances from different areas to the city to bring goods and services closer to the customer on streets, in malls, shops and offices. This helps them to raise money for food, shelter and in the process they get integrated economically and socially.

Nto: *"I started this when I was 16 years and now am 26 with two children still selling banana or maize as the season brings different stuff on the market."*

Photo XIII : An IDP woman selling bananas on streets.
Source: Author 2008

This work is gendered as girls and women mainly do vending and selling of variety of fruits on their heads. They start this while young up to youth hood and womanhood where they eventually combine it with childcare. Boys sell things on heads when they are still young thus 6 to 14 years. They change to hawking small items like belts, polythene bags, and carry luggages. Other boys change the means of survival to security jobs normally known as 'askali'[16]. Children participate in domestic work like cleaning small restaurants, shops and carrying garbage to earn a living.

Tim 18 years: "Selling bananas on heads is women's work not for men"

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[16] Literally means gatekeepers, security guards.

6.1.4 Attitude of the Host Community (Non IDPs)

The attitude and relationship between urban IDPs and their neighbours was reported to be very important in determining all the above surviving strategies. It determines the ways the two groups share public space, services and needs like water, education and health among others. Young's (2001, 6) survey emphasizes that" *It is their dependency on urban society for survival that has resulted in their refusal to leave the city".*

The host community refer to IDPs as *ababunda bunda", "abanonyi bobubudamu[17].* The host community owns land which the King of Buganda settled IDPs in Banda (Acholi quarters). Members of the host community determine the rent charges in other areas like Kisenyi, own stones that urban IDPs quarry, provide market to the paper necklaces, dash them coins on streets while begging. Some neighbours have shared, mobilized and sensitized them on key aspects like during the recent out break of Ebola and cholera. Information about the available scholarships and participation in social gathering groups like Nigina which has been effective in the survival and integrating. They share health services at KCC clinics, water and education (UPE). The neighbours avail children with leftovers (food) and many organizations are initiated by the host community to rescue especially children's welfare and rights.

However, some members of the host community have hindered the survival of women and children. Some members discriminate and do not want to share anything with IDPs. Some look at women in the informal sector as competitors who do not pay rent and taxes for their business. Such resentments have lowered the IDPs esteem and disempowered them economically and socially. IDPs lag behind in everything and it is difficult to get started in a new area when the host members are a hindrance (see details and empirical evidences in chapter seven).

> **Nabawanuka***: I perceive them as "ababunda bunda", "abanonyi bobubudamu" (refugees , Empuzi as the banyankole used to refer to people from Luweero war.*
> *You see them needy, tired and people who need immediate help, attention and they look exhausted*

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[17] People who are displaced and are looking for help.

6.1.5 Local Integration

Harrell-Bond (1986, 7) in Lund et al. (2003, 30) defines" *integration as situation in which the host and refugees communities are able to co-exist, sharing the same resources both economic and social- with no greater mutual conflict than that which exists with in the host community"*. This definition is crucial when looking at how integration helps the displaced persons to survive in Kampala.

It was discovered that, women and children have tried to integrate themselves in the new area. UNDP (1990), Fisher (1998) noted that when people set their own goals, develop their own approaches and take their own decisions, human creativity and local problem-solving skills are released. Some of their immediate neighbours have helped to integrate them by teaching them Luganda as social and commercial language in the area and Uganda at large. With communication skills of Luganda, they can get help, jobs and other survival opportunities. Children integrate themselves by playing with children of the host community[18]Women also participate in the social gathering groups like the famous Nigina women's group, which is a host community group, making paper necklaces and crafts as they share information, speak and learn Luganda. This rhymes with Segale et al (1994)'s observation that empowerment is a component of participatory development rooted in community organizations.

Nevertheless, there is no proper program put in place by the government or NGOs to assist IDPs to get integrated and started in the new area .Urban IDPs and the host community members have different lifestyles, culture, language, ethnicity and background.

Maama *I survive by learning Luganda language .It is important to learn Luganda, am from Kitgum and I have leaved here for a year but now I speak Luganda and now you understand what am saying. I have to ask for help and here people speak Luganda and to get this quarrying job I had to learn Luganda to ask for it".
Me too (Naki responds)*

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[18] This helps them in coping and adapting to the new environment and cultures as they learn the local language, ways of living hence surviving in Kampala.

6.1.6 Migration as a Survival Strategy

The life of displaced persons is characterized by migrating which participants termed as *"abandusi"* [19] which is their right as Ugandans, well defined in the Ugandan constitution among other rights' instruments. Migrating with nothing and starting with nothing, it seems to be obvious that some one cannot survive in the new area if basic human needs are considered. However, the displaced persons do not just move but migrating offers them opportunities to survive from one place to another. Many reported that they moved due to security and survival purposes. Their migration trends have changed from war areas to near by and safer communities where they reside on streets and accessible areas like slum areas which are cheap and accessible to streets (convenient for begging). From streets they move to better places with better survival possibilities. It was reported that, some move when their lives improve and settle in better places with jobs and career or education.

Others move when their lives fail to improve in a given particular area like in Kisenyi or Acholi quarter. Therefore, migrating may be due to success or failure. The cycle goes on, for better or for worse. They migrate and offer cheap labour whenever applicable since they do not attach sense of belonging to these places like the hosts who sometimes refuse jobs due to fear of relocation (prefer sticking to areas they know). Many old women need peace in their home areas, to return and settle. This means they will always migrate not until peace and their lives are better.

Empirical findings extracted from the transcribed data
Atyene 27*: We are called" abandusi" Why? We are refugees in this area; they call us like that because we ran away from our area.*
Secretary for defence 24 years*: These refugees come on the street as the starting point.*
We had a girl she came from village started to leave on street then she was taken for domestic work and the woman wanted her to practice prostitution.
People come in early 1970s during Amin then increased in 1991-1993 when Kony was bad off killing most of them were coming in groups. This gentleman is one of them.
Achen 22 *orphan former child soldier:*
I followed my big brother who left and came to Kampala as it was hard to survive and live in bush, so I thought I will find him, it took me awhile but I got him here in Acholi.
Do you want to go back?
According to my life, I cannot because I fear what the rebels did to me. I want to be here, though I do not have means of living here. I came here in 2000, my parents are in the village but I ran away as the rebels forced me to join them.

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[19] Which literally means, runners or on move

Umalo aged 18 years *Kitgum district, single parent orphan's story*
I live with my aunt but I came alone, I grew up with my mother and grandmother, I was arrested when I was
11 years. Then I lived in the bush for 5 years then on 4th.08.2004 I escaped and on 14th.08.2004, I came to
*Kampala **How?** Amnesty gave me 20,000shs, so I used 15,000 shs for transport. I came thinking I will get a*
job in Kampala and survive on my own but when I reached Kampala it was very different than what I was
thinking as I did not know where to go and the direction to take.

6.1.7 Social Capital and Socialization

Nyakaana et al. (2007) emphasizes that, Kampala's social policy needs to coordinate social
capital in making the society function efficiently and requires engaging civic activity
through advocacy for the communities to claim their entitlements and requirements.
Bourdieu 1977, Woolcock et al. (2000) explains that social capital it is not what you know,
it is who you know. Accordingly social capital consists of those aspects of social relations
which are interchangeable with other forms of capital.

Urban IDPs' social capital was in form of friendships, social contacts and networks. Urban
IDPs have managed to migrate, survive, and get jobs due to friends who avail and share
information, shelter, and food among other basic human needs. Unity, co-operation and
sharing were seen as the key tools for their survival in Kampala. Not every one who begs,
smashes stones and makes paper necklaces gets a daily income. The generation of income
is more of a probability issue than of certainty. Those who got yesterday will not
necessarily get the subsequent day, so they share the limited resources gathered that day
and buy food and pay rent.

Likewise, unity helps urban IDPs as a group, they move, protect and defend themselves
emotionally and physically. They share experiences, talk freely and help each other in case
of any problem. From the findings, it can be said that children's perception of well-being is
more enhanced by their social relationships than material assets or possessions. Children
are extremely vigilant, when it comes to the feelings, mood and reaction of their immediate
friends. They signified a lot to friends than where to live or what they possess

Women and children highlighted their dependence on social interactions, friendship and
sharing in order to survive, get empowered, recover and improve their lives in Kampala. It
was noted that such social groupings and gatherings like the famous nigina (where women

share information, save money and lend each other among other commercial and domestic gifts).

Social capital was also in form of childcare where some working women leave their children with friends who take care of them. Moreover, there are mother-figures who extend emotional, psychological and social needs, care and support to children. This restores a feeling of belonging, at home and childhood identity. They live as a family and mother-figures exercise their duties and roles as mothers. Group members usually understand each other's problems, share worries and alleviate sorrows, since they have common experiences and background, hence surviving.

In addition, co-operation develops between children and women. This is an important form of socialization and is a means of increasing knowledge and skills from each other.

However some research participants reported fellow IDPs who recover and their lives are better and fail to help new arrivals. This makes the lives of newcomers to Kampala very difficult; they start from scratch since no one is available to assist them.

Empirical findings extracted from the transcribed data

Atyene 27 My first friend was a lady whose sister died in the war so she came with 6 children of her own and 3 of her sister. She first had to sleep on the street with all those children then I took her to my village. It would be easy to get off the street but some people who have already left the street pretend as if they do not know the language because they do not want to help.

Tim:"*KCC came and chased us, so my brother was taken to Kampirigisa, we have never seen him. I am working so hard (begging) to get him.* He is not a biological brother but because they live and work together on the street they consider themselves brothers.

Bambi: *From Gulu I lived with a sister or friend in this area, she taught me and now I make my own beads and sell them to beads for life. Now I live alone as I can afford rent with my own money from beads.*

Jaaja: *Am the grandmother of these children, here. I take care of them, protect them and help them in the way I can. I cook food when they collect it from owino, see those are beans, maize and banana all mixed so I sort them and I some times live with those who are very young. I no longer go to work. My children go and I live to keep our place. They help me to pay rent and food, what will I have done without them here in Kampala (*Facial expression) not related at all but she acts as a mother figure)

6.1.8 External Assistance

Though most of the survival strategies are initiated and controlled by the Urban IDPs themselves, it would be naïve not to appreciate the external assistance[20] urban IDPs in Banda (Acholi quarters) are receiving, however limited it is. Some NGOs, CBOs and social gathering groups like MPI, Beads for Life Youth Association and the famous Nigina women's group. Women and children have been empowered through educational scholarships, providing market for paper necklaces on a large scale, sensitizing and mobilizing them in order to survive and live happily in Kampala. These organizations have given women access to participate in decision making, hearing of their views in form of meetings in the MPI buildings in Banda (Acholi quarters).

Minimum assistance from the government was also reported in form of providing free education services under the universal primary education (UPE), however, not effective and accessible to children who cannot afford school uniforms and scholastic materials among other aspects (see chapter five). Primary health services are provided at KCC clinics, despite the fact that there is lack of drugs, limited medical personnel and bureaucracy. Ocowun (2008) reported that the health workers in Gulu at the IDPs village complained of so many patients seeking their services, Kutin (the President of SOS in Gulu) said: "*Overwhelming patient attendance is a must; otherwise we do not need you here*."

However, it was emphasized that external assistance of any kind is not realized due to the needs and number of the urban IDPs. The number of school going urban IDPs is bigger compared to available full sponsorship. Many children do not accomplish their education up to tertiary institutions. Young mothers and women need special type of education that can enable them to improve their abilities and skills that empower them economically and socially rather than formal education. Many children feared attending classes with children of the host community who are younger and not in their situation.

Moreover, such NGOs have weakness as few people really benefit since the leaders some times act as blockages to the real supposed beneficiary. The leaders may choose who to benefit.

Empirical findings extracted from the transcribed data

Secretary for defence 24 year:
Meeting point international (MPI) is also sponsoring parents/children, it looks at the poorest. Reach out Mbuya sponsoring especially those whose parents are HIV positives.
I have not seen direct assistance from the government here. May be through micro finance in the late 1990s that people due to interests failed to pay back so there is no assistance.
The youth from the bush, we are starting a project to rehabilitate them, make beads with a target of 15 beneficiaries, as we will be paying school fees, rent for them. I will send you a copy of our project proposal.
Nyabo aged 40 years (neighbour in Acholi quarters) *I have lived here for 20 years, every thursday every woman gets food, ARVs. Women who are sick they can go to other centres like Naguru centre.*
Bambi 27 years: *Here in the meeting point international, there is a white woman who buys our paper necklaces and crafts in big quantities and sells them to America and Europe*

6.2 SUMMARY

Women and children from their own initiative have participated in many social, economic activities in order to survive. The attitude of the host community was reported to be very crucial in determining the survival strategies. Women and children have slightly different strategies depending on the scale of organisation. It is determined by age, responsibilities and gender. Children and women are independent economic and social actors deciding the fate of their survival in Kampala. In some cases the relationship between women and children was reciprocal (mother figures).

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[20] Not necessarily international assistance but also from community based organizations, social gathering groups and associations.

CHAPTER SEVEN

THE PERCEPTION OF URBAN IDPS TOWARDS HOSTCOMMUNITY AND PERCEPTION OF HOST COMMUNITY TOWARDS URBAN IDPS

Objective C: *To explore the perceptions of the children and women towards host community and the perception of the host community towards children and women urban IDPs.*

7.0 INTRODUCTION

This chapter presents the perceptions of women and children towards the host community in a way that empowers or disempowers IDPs. As well, members of the host community give their views about the urban IDPs and how IDPs impact the host community positively or negatively.

7.1 PERCEPTIONS OF WOMEN AND CHILDREN TOWARDS THE HOST COMMUNITY.

The host community in this study are the non IDPs including other users of the street and services plus their neighbours in Kampala. The host community has been a great factor in the way women and children survive in Kampala. However, it is imperative to look at the perceptions of IDPs towards the host community and see whether they are empowering or disempowering IDPs in Kampala.

7.1.0 Settlement or Out of Place and Return

As a result of the IDPs 'massive migration into Buganda Kingdom, the king[21] of Buganda gave IDPs a stretch of land in Banda to get settled temporarily since Idi Amin's time, but not to own it. Acholi quarters in Banda, a place where IDPs mainly from Acholi are

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[21] Locally titled or referred to as the Kabaka.

confined in a similar traditional setting. It is reported that, this area was started by Okumu Serefino in the 1950s. It is in Nakawa division though it was not properly indicated on the map of Uganda by then.

IDPs build scanty houses which they hire to each other at affordable prices ranging from 10,000(UGX) to 30,000(UGX) hence, solving the problem of shelter as a basic need. This place is well situated, IDPs can easily commute to Kampala to look for survival means. It was reported that, urban IDPs had been given other places for settlement purposes. However, due to lack of accessibility to their survival needs and activities, consequently IDPs vacated and left those houses empty. The settlement provision by the host community under their King of Buganda is a positive social change aspect aiming at empowering, guaranteeing basic human needs and reinstating the basic rights of women and children. This edifies us that, traditional systems like kingship can be salient in solving the problems of local people and they ought to be financed and appreciated. Segale et al. (1994) noted that empowerment includes collaboration, expansion of capacities and strength, simultaneous attention to the individuals, active involvement of all especially those who have been historically excluded.

Lund et- al. (2003) remarks that, when conditions at the displaced people's place of origin have stabilized not every one returns home. Children and young mothers preferred settling permanently in Kampala. They reasoned that Kampala has a lot to offer and it is worth living a normal life than living in rural and poor war affected areas. However, it is important to note that urban life is difficult as every thing is commercialized and the society becomes very individualistic. The Ugandan National IDP Policy 2005 reported that not all IDPs return home, in Gulu in 2003, it was estimated that 20% of the IDP population preferred to remain or be resettled elsewhere in the country. The National Policy for IDPs (the Government of Uganda) "commits itself to promote the right of IDPs to return voluntarily, in safety and dignity, to their homes or places of habitual residence or to resettle voluntarily in another part of the country" (IDP Draft 2005, 9).

Lund et-al. (2003) wonders about the perception that "normal life" can only be restored when the displaced return to their roots and their places of origin. In this context, especially old women yearn for peace to return back home. The differences are plenteous; IDPs experience out of place, do not fit among the non IDPs and do not affix the sense of belonging to Kampala, even though some have lived there for more than 10 years.

Even though the King gave them land to settle, such places have not experienced any form of development in terms of housing due to the fact that women and children do not own such land. IDPs do not affix the sense of belonging to these areas, this makes the place to develop into a slum area yet it is well located in the city, on a hill. People temporarily settle and when they recover, they shift to places of their own. It seems to be a good recipe in order to accommodate new comers from the war area.

On the other hand, slum areas existed before their arrival, some IDPs live in Kisenyi slum area where they can effortlessly access the city, the street for survival purposes and afford housing. Though the conditions of living are horrible (see chapter five above).

Extracted from the transcribed data.

Secretary for defence 24 years of age: *This place was given to us by the Kabaka of Buganda. People are coming yearly since the war in northern Uganda though this year few people have come due to peace now in the area. Urban IDPs are basically Acholi- luo speaking people few from aTeso, Lugbar, Tororo.*
Operuki 35years of age: *Am alugbra not a muganda but the kabaka is my life where will I be with all these 5 children of mine plus two orphans I picked on my way to Luweero then to Kampala. I hate greedy politicians who want to grab and actually, steal Kabaka's land yet his intentions is to keep the land and help people like us who are helpless.*
Nyabo 43 host community member:, *this place is called Acholi quarters because the Acholi are the majority and are refugees from war area. This is Kabaka's land due to his mercy he saw urban IDPs suffering on Kampala streets when the war had just started and he gave them this land to settle on it freely. Therefore, Acholi live and as they get better and are leaving they sell the houses to others. This land in future will cause problems because it is on a hill near the town and the Acholi's who buy think they buy the land as well yet Land in Buganda belongs to the king, you just use but it belongs to him. It will be like today's' situation as you see in news papers where the government has failed to give Kabaka back his 9000 milos of land .The Kabaka cannot chase them because he is very rich and royal ,has a lot of land and he is very merciful to the poor no matter what you tribe is. It is just unfair that when urban IDPs reach here they treat us like nothing but we are hospitable people naturally because if we were the ones in war, I doubt whether northerners would host us freely like we do..*

7.1.1 Local Integration and Social Inclusion or Exclusion

There was no proper interactive integration program put in place by either the government or by the locals. The differences in culture require amalgamation to enable

the newly arrived members to fit into the new society. However, the IDPs and their neighbours try to forge avenues for such integration. The host community is historically since colonial times known to be the most inclusive and hospitable community in Uganda. It has tried to include and integrate these women and children in the structures of the society (see chapter 6)

However, some IDPs are disappointed and disempowered by the way members of the host community and the media mentioning radios, make fun and imitate the way they speak Luganda. The IDPs feel that members of the host community want to change IDPs completely. This is not integration or including but changing IDPs to be like the hosts.

Lund et al. (2003), notes that local integration is achieved when self-reliance or self sufficiency has been reached. The fact that these women and children are in need of basic human needs then it can be concluded that there is no integration. However, it is contradicting as even hosts acquire such basic human needs with difficult due to poverty. It is hard to measure self-reliance or integration as an outsider since in Acholi quarters and in Kisenyi, the hosts and IDPs all live poorly. The IDPs are integrating to this poor slum life, is this self-reliance due to hosts' standards in such areas?

> **Atyene 27**: *"When your life improves, learn Luganda well, went to school and you are beautiful, most people here say that you do not look like an Acholi or Lugbar I wonder how we are supposed to look like."*
> **Jaaja:** *Most people in kisenyi do not call us by our tribes, they call us by Obote or Amin's tribe .Am not from Amin or Obote's tribe but they want to say they do not like me just like they did not like Obote or Amin."*

7.1.2 Sharing or Conflicting for Basic human needs and Services

IDPs and non IDPs share some basic human needs which are public goods and services, said to be accessible to every Ugandan. In Kisenyi, it was observed that women and children share spring water with the neighbours. This water is for free and some members of the host community are positive to share such amenities with IDPs (see chapter five). However, during dry seasons many fight for water and it is very impracticable for urban IDPs to have right to use water as they are accompanied by abusive words describing their appearance and background.

They reported sharing health services provided by KCC health centres and clinics. However, IDPs are highly discriminated and neglected when it comes to health issues (detailed in chapter 5 above). Nevertheless, some members are sympathetic and caring. Here the government is cherished as the recent Ebola outbreaks, information was availed to every one including IDPs.

For instance, an incident was observed where at the end of a focused group discussion, the research team went to a retail shop to buy some soap and paraffin for the children (research participants) as they requested. The shop attendant was eating food and she concealed her food because she did not want it to be contaminated. For sure, children were outstandingly dirty but the attitude of the shop attendant was not acceptable to such young children. The youngest (2 year of age) on Anitah's back cried for food, the shop attendant gave him a piece of potato. All of a sudden, the older children (6-9 years of age) started fighting over food. Due to lack of enough basic needs they fight even among themselves.

7.1.3 Change in Gender roles and the Lives of Displaced Women and Children

Lund et-al. (2003, 11) noted that, the experience of displacement often produces permanent changes in the social relations and ways of life of those involved. Findings shows that displaced women and children have experienced many changes in their lives regarding their roles and lifestyles since the war and displacement. Women not only participate in reproductive and communal roles but combine all triple roles including productive roles. This is attributed to IDPs' vulnerable situations and the influence of the host community, where women do triple roles, though signs of subordinations are present.

In many families, like in Acholi quarters where few complete families of men and women existed, women are breadwinners just as in the many host community's families. In child headed families, the older child becomes the breadwinner and caretaker of the other siblings in the family. They negotiate their childhood for the sake of their families

and participate in many social and economic activities like paper necklaces and stone quarrying.

Surprisingly, it was observed that men also participate in making paper necklaces which traditionally was women's work. This was attributed to many reasons, some urged that it is due to market availability and beads are no longer for decoration of housewives as it was traditionally. One can wonder as whether if some work is not economically valued then it is women's work (reproductive work) and when it gains economic value then it ceases to be women's work (productive work). However, others urged that men's situation of being IDPs succumb them to any work to survive (detailed in chapter six).

> **Nabawanuka42**:*I normally see mainly women and children ,if you know the Luweero bush war its more less the same as some men always live in bush/danger zones and send women to take children to safe places men thinking that anytime the war might end.*

7.1.4 Self Perception of Women and Children Urban Displaced

Women and children's past and present experiences shows on how they perceive themselves. Most women perceived themselves as victims and a vulnerable group that need immediate assistance. Their past experiences of loosing their children, husbands and properties coupled with their present situation of constant displacements, struggle to survive, resistance, and their children's needs and region's uncertain future worry them all the time. They view themselves as hardworking survivors accordingly, not passive receipts of aid and wish that assistance is channelled to improve, sustain and maintain themselves through their already established survival strategies (see chapter six).

Younger children though many are orphans but with mother figures, seemed to live in their perfect childhood of play and living in the present. They do not worry about the future as long as they get some of the basic human needs, like food. This is due to their background, they come from poor regions and all they know or have seen is war. They do not expect a lot, so they view themselves as normal children playing and living in a different environment.

However, facing resistance on the streets by the authorities yet other people and children usethe streets freely gives them a perception that they are the unwanted children in Kampala and increases marginalisation.

Nevertheless, the marginalization, resistance and the plight of IDPs have empowered them socially, psychologically and emotionally as a group. They get voiced and special niches like Kisenyi and Acholi quarters. Hecht (1995) in Young (2001) noted that they are excluded from public space because of their status as minors and they are marginalized in society by being homeless and displaying deviant characteristics, yet their particular relationship to the street is an inherent mark of their identity.

Older children see and worry about their present and the future, they worry about their basic human needs and rights like education, which are still not catered for. Those attaining education through NGOs scholarships are expecting a better future, if peace is also to be restored in their home areas. Some children perceive themselves as disadvantaged adults who are in struggle to survive thus negotiating their childhood. Women and children view themselves as innocent.

7.2 PERCEPTION AND ATTITUDE OF THE HOST COMMUNITY (NON IDPs) TOWARDS WOMEN AND CHILDREN AS URBAN IDPS.

In this study, the host community is in Buganda region mainly Kampala city .The region has hosted many people ranging from international refugees from Congo, Rwanda and the recent Kenyan refugees due to political anarchy. It has hosted one of its own people the IDPs from Luweero in the 1980s due to the NRM bush war, Karamajongs due to poverty and famine and now it is hosting IDPs from northern Uganda due to armed conflict. This implies that such IDPs have impacted the host community in some aspects, therefore it is crucial to know the perceptions of the host community towards women and children urban IDPs from war affected northern Uganda

7.2.0 Local Integration versus Culture Degeneration and Sanitation

Malkki (199a) in Lund et-al. (2003) criticized refugee studies for taking for granted that people and cultures are rooted in certain places, something that implies that being displaced is seen equivalent to being uprooted and uncultured. Culture may be defined as a set of moral values, beliefs, traditions, laws, languages and ways of life of a defined group of people, a community or a nation (Allinger (1988), Schech et al. 2000 in Nagawa et al. 2007). It is important to know that local integration is not a smooth process, it involves co-operation and conflicts between the IDPs and locals.

Members of the host community felt that urban IDPs have complex cultural beliefs that are not only a hindrance to integration but leads to culture crush and sanitation problems. They have very different lifestyles, language and beliefs that create a very big gap between the two. It is alleged that, IDPs' beliefs about personal hygiene of women while in certain reproductive stages and their failure to use toilets (see empirical findings below) scares neighbours and during the outbreaks of epidemics like cholera and Ebola these places worry many Ugandans and in most cases such places are out of reach. This was witnessed when people expressed their fear on media about some children who lived in Kisenyi hitherto Kampala streets and shopping malls.

On the second visit to the field, there was Ebola outbreak in some parts of the country. It was frightening and whoever knew Kisenyi and Acholi quarters as research field areas hesitated to have a handshake as per the protective measures of the terrible Ebola disease. WHO (2006) report noted that outbreak of severe acute diarrhea was registered in most of war zones. The Pader district registered three cases in Acholi bur camp and WHO stationed one cholera kit in Pader.

Members of the host community feel that, IDPs sabotage their own integration and put the blame on the host community. It was reported that IDPs create their own regions within Kampala, like Acholi quarters and it becomes very difficult to integrate as they speak their languages, behave like back at home and talk or associate with only fellow IDPs. The non IDPs responds by excluding themselves from the IDPs. However, the host

community is concerned due to development of slum areas in name of IDPs' regions like Acholi quarters and Mukirugwara (people who are Lugbar) and such areas are taken to be dangerous, inaccessible and neglected as far as basic human needs and service installation is concerned.

> **Nyabo:** *They believe that women who have never produced do not go to toilets; we see them going up there in the bush (*Facial expression*) no wonder that when cholera comes this area is risky. The government should help us and sensitise them about toilet use, as it affects us all. If it was not, I would not mind because it is their culture.*
>
> **(Ssebo: 43 year)** *In Northern Uganda region, the Acholi in their culture treat them selves like the Baganda here, very royal, they have their prestige and that why its hard to have fruitful peace talks and real peace on the ground in Northern Uganda because they do not bend low or settle for less.(kwegayirira)" Urban IDPs have their strong culture, they are backward but their own way of living in a homestead like the Acholi quarters, Kisenyi in one hall makes them well off. Culture is destroyed by development, as it will be good to assist them but not by separating them from each other.*

7.2.1 The plight of Displaced Women and Children versus IDP-Host dichotomy

Some members of the host community are very sympathetic to IDPs' dilemmas especially children (see chapter 5 and 6). However, some members of the host community are not sympathetic to the plight of displaced women and children. They insist that some children and women are very rude while laying their survival strategies. Especially those begging, IDPs are said to use abusive words when people do not throw coins to them, yet some non IDPs feel that they are also in the same situations of poverty and lack of basic human needs and services. Some members insisted that they merely fear to beg, but in real life they are also beggars. Some members do not want anything to do with IDPs on assumption that they are dangerous. It was reported that that children steal, pick pocket and can do anything for their survival even if it means surrendering ones' life. They reason that these children have seen and experienced death, so it does not scare them to kill, given the fact that some of the children are former soldiers and have killed in the war. Young (2001) interviewed people in Kampala who said that these children behave like `wild animals`.

In the informal sector, the IDPs are perceived as competitors. Some hawk on host communities' verandas, yet selling the same products. IDPs participate for survival; they are not bureaucratic like shopping malls, supermarkets among others, thus out competing

members of the host community. This has created strikes, conflicts, and hostility between the immediate neighbours and the IDPs. Lund et al. (2003, 14) supplements that "*competition for resources, employment and other opportunities creates tensions between the two groups, which in turn tend to reinforce the IDPs-Host' dichotomy*"

It is important to observe that, some members of the host community have gained skills and accessed services due to presence of IDPs. It was reported that non IDP neighbours have gained skills including paper necklace and crafting. IDPs are the password to external services like water, education and market for their products from NGOs and CBOs to the entire community. Some IDPs have acquired employment opportunities, funding from MIP and CBOs. However, some members of the host community urged that the IDPs are discriminatory, they do not want to interact with neighbours when they are given some assistance from organisation and information about market availability. IDPs consider the host members as outsiders and competitors, all opportunities are secretly availed to only fellow IDPs.

> **Ssebo** *Most of them are rude, when they beg and you do not give them they can spit and abuse you. Even though we do not hear their language we understand psychologically and now I have been here for more than 10 years and I hear a few of their words. Hope you have observed or even yourself you ever did it as people lock the car mirrors when they come and know that they are not going to give them money.*
> **Kam**a: (46) *Children look to be sickly like having kwashiorkor. You may think that they do not think, understand or are abnormal. As if, they are lacking something in all ways, mentally, physically and psychologically. I guess this is because they do not eat enough, emotionally they do not have hope.*

7.2.2 Peace Restoration and Reconciliation Processes

Many members of the host community hope for peace restoration in northern Uganda. Some influential people, CBOs and NGOs[22] from the host community have worked towards peace reconciliation between the UPDF (government army) and the LRA (Rebel's Army). However, there have not been any permanent peace results. Members assume that the only solution to IDPs' problems is peace restoration in Northern Uganda.

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[22] *The new vision (2008): Reported that the SOS president, Helmut Kutin, has launched the construction of a $1.5m (sh2.58b) children's village and kindergarten in Gulu district. The launch of the new children's centre at Pece Division in the municipality took place last week amidst ululation from the SOS mothers (caretakers).*

They expressed the need to cease gun firing then undertake reconciliation, reconstruction and recovery process. Some advised that the rebels should be put to justice due to the crimes committed against the people of northern Uganda and the country at large. Others recommended that, there should not be punishments to the rebels since it will delay peace processes and besides the rebels are relatives, sons and husbands of people in Northern Uganda. Nevertheless, as long as the war is still going on, more IDPs are to crowd Kampala with all the repercussions to the city. Many non IDPs wish for peace because the war has affected every one directly or indirectly and the entire country including human life loss among other effects of the war.

The daily monitor newspaper (2008) reported that diplomatic sources said Joseph Kony (rebel leader) was accompanied by bodyguards, Garamba possibly to meet the April 5 deadline when the final peace agreement to end the 21-year war in northern Uganda is expected to be signed. *"We were worried but now that he is coming, it is very positive and we hope he signs," said a Western observer closely involved in the peace process"* The New vision also reported the chief saying that he will sign as the figure illustrates.

Figure ix: I will sign peace deal, says LRA Chief (Newspaper)
Source: New vision 2008

This agreement was postponed and since then many meetings have been arranged but as of this study, no agreement has been accomplished regarding peace restoration.

7.2.3 Displaced Women and Children as Victims versus History Replication

To some members of the host community children and women are displaced victims and innocent people suffering due to power struggles. The war in Northern Uganda has taken over 25 years (detailed in chapter one) and most of these women and children are orphans who are less than 25 years of age. They are born into war and all their childhood, youth and motherhood experiences are war and crimes committed against them and their families and beloved ones. Some members of the host community feel that the government, NGOs and the international community ought to rescue fellow Ugandans who are suffering. Some members have started CBOs for children and women advocacy, some individuals have exercised social responsibility like collecting children from the streets and nurtured them as their own.

Some members of the host community who are ex-IDPs (the Luweero war), recommended peace restoration and reconstruction in Northern Uganda by means of building   houses, schools, hospital and setting up roads and industries to offer IDPs jobs if peace, reconstruction, development, recovery and returning of urban IDPs to their homeland is to be realized[23].Some members predict that if the problem is not solved, these children will revenge some years to come and history will repeat itself.

On the other hand, some members of the host community are bothered that history is repeating its self. They urge that the situation of these women and children can be interpreted as repetition and revenge for what happened to Ugandans during 1986 Luweero war (refer to political history in chapter 2)

Ssebo:As a parent when I look at these children I feel bad as they sleep on verandas or in a big hall in kisenyi with no care (sad facial expressions).These are Ugandan, even though my child goes to school and has good care and support from me but who knows whether my child will marry or get married to urban IDPs, or they will attack them and these may be the leaders of our country in future as here leaders come through violence\war and what good thing do you expect from such leaders when they grab power.
Petero30 years of age: God gave me a 6-year-old boy who was playing his Gulu traditional drum or guitar like instrument on Kampala road. He lives with my daughter and he goes to school, his my son now not a refugee.
Nuwagaba 36 years of age: *Those women and children roaming on streets I feel sorry for them but me I come from Goma in Luweero, we lost everything and my father died in that war. After the war I came with my mother to Kampala, we were treated like animals, chased and beaten. Urban IDPs should be treated in the same way they treated us when their parents were liveing in Kampala's rich areas of Ntinda, Kololo. I cannot throw a coin because I will be celebrating the death of my Father. May be those working in the government should help them because they are responsible and their turn will come. People will always come live in Kampala and they will always leave it.*
Nyabo: *Urban IDPs should blame Kony for cutting off their legs, arms and   this government for not helping them not us because our people in Luweero died and we blamed Obotes' government for not helping us and the rebels and that is why we are demanding NRM to pay and develop Luweero and for 25 years Luweero looks like war still.*

7.2.4 Security and the Image of Kampala

As earlier mentioned, Uganda is known to be the pearl of Africa, but such political situations have discredited its image. Kampala is a capital city and heart of Uganda with

many international activities and hosts visitors like the recent Common Wealth meeting haired by the queen of England. The host community reported that the IDPs tarnish the image of the city and make it dangerous. Kampala is said to be insecure at night and that displaced children can do anything, since their experiences of killing and death are very alive. This is due to allegations that some children take drugs at night in order to cope with cold as they sleep on streets. The Local Council cannot allow the city to be dirty, unsafe and a shame. Accordingly, the government enforces authorities like police, KCC to chase IDPs (Idlers) out of the streets. It was reported that KCC took some children to Kampirigisa, which is a correction child institution. Others ran into slums only to beg at night.

Photo XIV: Image of Kampala downtown.

Ssebo: *They are threat to security, they are growing on the street, in funny places with no future, of what benefit they are to the country, they can do anything and we are sitting on seeds of criminal or insecurity They give bad picture to visitors or call them tourists as they take photos of such people instead of other good things in the country and at the end, this is what they show on BBC other than good things about Uganda.*

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[23] However this may be a problem to the current government since veterans of Luweero war of 1986 are still demanding their war development packages.

7.2.5 Solid Waste Accumulation and Management

Kampala like many other major cities in the developing countries is associated with survival strategies, which excessively strains the existing socioeconomic facilities. Members of the host community and KCC reported that one of the environmental consequences of IDPs is the amount of solid waste that is generated and disposed from the garbage cans. Children while looking for food and where to sleep, dispose garbage all over the city. Other source of wastes includes domestic, commercial activities, industrial activities, hospital and offices among others, even though, they are known to manage their own wastes. Nyakaana et al (2007, 20) notes that "*the biggest challenge to the urban poor is solid waste management and poor sanitation as their residential areas are not served with garbage collection facilities by KCC*".

KCC (1995) and NEMA (1996) reports that, Kampala generates 30,000 tons of waste per month. Solid waste management is one of the serious problems in Kampala that has undermined KCC's capacity for proper management and efficient disposal (KCC 1998). KCC embarked on a policy reform to revise the solid waste management ordinances.
 In 2004 this ushered in private involvement in collection and transportation of wastes to the landfill. KCC is only remaining with disposal while collection and transportation is fully privatized and households are charged ranging from 10,000 to 20,000 UGX monthly which urban IDPs cannot afford.

7.3 SUMMARY

The perception of the urban IDPs and host community towards each other is empowering at the same time disempowering and impactive on the society and country at large. It was characterized by social, economic and spatial exclusion and inclusion, marginalization and resistance, sharing and conflicting, settlement and return, cultural crush and degeneration, sympathy, victimization and positive relationships.

CHAPTER EIGHT

DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATION

8.0 INTRODUCTION

This chapter presents the researcher's discussion which summarises and focuses on the key findings of a given objective of the study. Conclusions are drawn, recommendations cited and the implications of the study for future research are suggested.

8.1 RESEARCHERS' DISCUSSION (KEY FINDINGS) AND CONCLUSIONS

8.1.0 Basic Human Needs of urban IDPs

Women and children have general and special needs, both prioritize needs differently depending on the age and responsibilities among other factors. Moreover, within each category, each individual has different needs. However, the state of their basic human needs is alarming and calls for total humanitarian rescue. Their rights to be protected by the National IDP policy, the constitution of Uganda stipulated in UNHRC, CRC, and CEDAW are neglected. IDPs cannot afford to access the minimum basic human needs, accessibility to food, shelter and water is a daily struggle, which puts them at frequent risks.

8.1.1 Urban IDPs' Participation and Survival Strategies

Urban IDPs' participation can be traced by looking at how they survive. They participate socially and economically. Urban IDPs' creativity and participation in paper necklace production, has changed their traditional gender roles and lifestyles to productivity. There are some indicators of empowerment which has encouraged men to also participate. It was identified that the attitude of the host community is supreme in influencing the way women and children urban IDPs participate and survive both in Banda (Acholi quarters). Stone quarrying is another activity done by women and children in Acholi quarters in order to survive. This job is done basically to survive as no indicators of empowerment and choice of participation were reported and observed. Stone quarrying is labour

intensive, polluting and exploitative in terms of payment and has adverse effects on the health of both women and children.

Urban IDPs in Kisenyi slum do not participate economically rather socially. They survive by mainly streetism and no external assistance was reported. For children a street is a place where they are free to play, rest and view the beauty of Kampala city. However, the street has negative effects on women and children's lives (see chapter 6).

The way the survival strategies of urban IDPs in Banda and Kisenyi differs, shows how the two categories are different because of the place and space they occupy. Women and children participate in almost similar survival strategies but factors like age, gender and responsibilities of the two categories create a difference. Most of the survival strategies places urban IDPs at risks of exploitation, sexual abuse, competition from host community and other health dilemmas.

8.1.2 Empowerment or disempowerment? Reflecting on the Perceptions of urban IDPs and Host community

The self perceptions of the urban IDPs were indications of victimisation, vulnerability and disempowerment. Urban IDPs wondered why the government and humanitarian organisations avail no assistance to them to obtain the basic human needs. Urban IDPs have diverse perceptions towards the host community. Some felt that without the host community's hospitality, they would not survive a single day in Kampala (especially IDPs in Banda (Acholi quarters) where the King gave them land to settle temporarily for free). However, urban IDPs in Kisenyi slum and those on streets expressed that members of the host community who are their neighbours and other street users disempower them. They are marginalised, discriminated and chased from the streets. They are neglected when it comes to public goods and services, like the primary health care, water and education. However, it is imperative to discern that Kampala is a capital city of Uganda and accommodates people from all the regions. Some of the impacts inflicted on the urban IDPs, are government's policies (KCC and Police) and IDPs' neighbours or other

street users (non IDPs) not necessarily people from Buganda (central region) or the government.

The host community also has diverse perceptions toward the urban IDPs. Some expressed overt sympathy, need to empower, advocate and rescue the rights and lives of fellow Ugandans by establishing CBOs and NGOs. Some have tried to integrate, mobilize, sensitize IDPs, share information and public basic services. Some members expressed urgent need for peace and reconciliation. Others are worried that Uganda's future population's abilities are not nurtured. The war has destroyed two generations, accordingly, children born in the war are 25 years and all they know and have experienced is war.

Unfortunately, it was observed that adults among the host community were more concerned about children's future not their present thus children as human becomings rather than human beings. Many were heard saying ***"we are worried about the future of those children and the future of Uganda".*** Is this empowering or disempowering children? However, some members expressed fears due to the implication of urban IDPs from north to Kampala. Many feared epidemic outbreaks due to IDPs' personal hygiene, which emanates from their cultural beliefs and norms. Places where urban IDPs reside are feared and branded very dangerous. Political history of conflicts repeating its self is another fear for some members.

8.1.3 Are urban IDPs in position to claim their rights?

Urban IDPs' rights are well stipulated in the CRC, CEDAW, the 1995 constitution of Uganda and in the guiding principles for the IDPs. However, in this study women and children's state of basic human needs, the scanty indicators of empowerment and lack of sounding political, social and economic participation concludes that urban IDPs are not in position to claim their rights.

8.2 RECOMMENDATIONS (WAY FORWARD)

8.2.0 Provision of urban IDPs' basic human needs, enhance participation and empowerment to claim human rights.

There is the need to ensure that urban IDPs attain basic needs and services, which are appropriate to them. Reflecting on Acholi quarters, urban IDPs should be provided with shelter considering IDPs' opinions. IDPs may abandon such settlements if their views on location, survival, social networks and accessibility are neglected. Children should also be put in small created families with mother figures. These assist them in recovery process and help them to grow up in a normal family life.

Education should be programmed to benefit IDPs, for instance women and young mothers who have never been to school and want to meet practical and strategic needs. Vocational education which includes improving and attainment of skills, for instance tailoring, paper necklace production, catering and entrepreneurship among others that can be depicted from urban IDPs' survival strategies should be provided. Such skills will empower and improve IDPs' abilities to participate and claim their rights. Other than the colonial system of education which may not provide immediate needs. Ansell (2002) argues that the secondary education in rural Zimbabwe and Lesotho is of little practical relevance for the students. In this study, many children feared to attend available schools due to humiliation they face at school as a new environment with rejection due to their age and appearance. For children, separate special schools should be setup to orient them to the system of education.

In addition, the education system of Uganda should from early age, establish a peace and conflict resolution course, so that we who are Ugandans develop into responsible citizens to protect and defend our country diplomatically other than resorting to war repeatedly. Accordingly, UNESCO and UNHR (2006) encourages global human rights education which aims at building a universal culture of human rights which provides knowledge about human rights and the mechanisms, skills that protect, defend, promote and apply human rights in daily life.

Women who sighted income generating activities as a special need, assistance should be channelled to the already existing survival activities. The paper necklace production (more capital, market and small scale machines), stone quarrying (machines to smash stones, head and body protective gears, right to proper payment) to improve their living. Other than imparting alien projects where materials and human capital is obtained exclusive of the urban IDPs. By doing so, IDPs will get empowered, acquire knowledge, skills, exercise their participation rights and make decisions that can sustain the project as they feel it is their own project.

Other suggestions in brief, that will enhance participation and empowerment of women and children urban IDPs include; access to psycho-social support, counseling and guidance services since urban IDPs arrive in Kampala with bad and traumatic experiences of loosing their beloved ones. They are stressed and worried about the past and the new urban lifestyles. Also there is the need to consider urban IDPs' participation in peace and conflict resolutions processes, embrace and encourage the new gender roles and lifestyles acquired. All in all there is a need to locate and register war urban IDPs to facilitate provision of basic human needs, participation and empowerment in order for urban IDPs to be in position to claim their rights.

8.3 IMPLICATIONS FOR FURTHER RESEARCH

Urban IDPs is a new field and a lot is needed in the research industry for academic purposes as well. The following are the ideas for future research.

It will be of great value, if we look thoroughly at why IDPs are migrating to urban areas and examine the trends of their migration. To investigate and assess the role played by NGOs or CBOs (humanitarian agencies) to assist urban IDPs. Why urban IDPs are not assisted nationally and internationally. How humanitarian agencies can effectively assist urban IDPs. It is relevant to as well understand the integration of urban IDPs, how it is done, the programs in place and challenges faced in the integration process.

Research on past experiences, present experience and future prospects of urban IDPs as this can show whether they are recovering from effects of war in their new areas of displacement or not. Research on how victims of war can participate in peace building and conflict resolution is very limited and findings can be relevant to academicians, NGOs, Governments and individuals who engage in peace and conflict resolution.

In a nut shell, researchers ought to focus on urban IDPs, women or children as these categories have a lot to offer in the field that researchers have not unearthed. However, to understand and ease research about urban IDPs and may be research in general. There is the need to focus either on women or children as separate special categories. Each has a lot to offer to the research industry if thoroughly studied.

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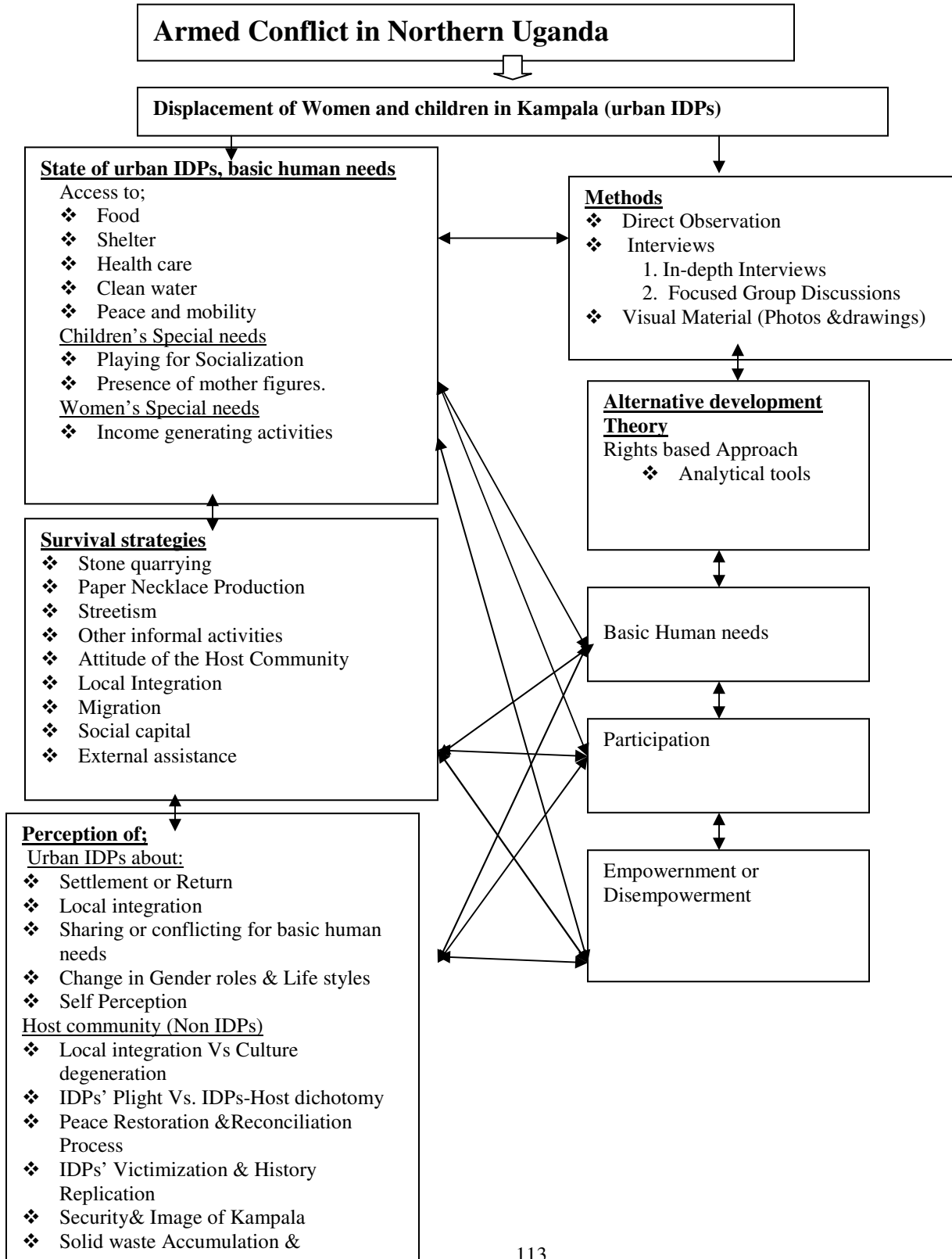ext.worldbank.org/ext/GMIS/gdmis.do?siteld=2goalld=7&menuld=LNAV01GOAL3   Retrieved on 30th. 12. 2007

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APPENDIX 1: SUMMARY OF THE FINDINGS

Armed Conflict in Northern Uganda

Displacement of Women and children in Kampala (urban IDPs)

State of urban IDPs, basic human needs
Access to;
- ❖ Food
- ❖ Shelter
- ❖ Health care
- ❖ Clean water
- ❖ Peace and mobility

Children's Special needs
- ❖ Playing for Socialization
- ❖ Presence of mother figures.

Women's Special needs
- ❖ Income generating activities

Methods
- ❖ Direct Observation
- ❖ Interviews
  1. In-depth Interviews
  2. Focused Group Discussions
- ❖ Visual Material (Photos &drawings)

Alternative development Theory
Rights based Approach
- ❖ Analytical tools

Survival strategies
- ❖ Stone quarrying
- ❖ Paper Necklace Production
- ❖ Streetism
- ❖ Other informal activities
- ❖ Attitude of the Host Community
- ❖ Local Integration
- ❖ Migration
- ❖ Social capital
- ❖ External assistance

Basic Human needs

Participation

Empowerment or Disempowerment

Perception of;
Urban IDPs about:
- ❖ Settlement or Return
- ❖ Local integration
- ❖ Sharing or conflicting for basic human needs
- ❖ Change in Gender roles & Life styles
- ❖ Self Perception

Host community (Non IDPs)
- ❖ Local integration Vs Culture degeneration
- ❖ IDPs' Plight Vs. IDPs-Host dichotomy
- ❖ Peace Restoration &Reconciliation Process
- ❖ IDPs' Victimization & History Replication
- ❖ Security& Image of Kampala
- ❖ Solid waste Accumulation &

APPENDIX 2: INTERVIEW GUIDE AND FOCUSED GROUP DISCUSSION \CHECKLIST

Self (Researchers') introduction (Name, occupation, Topic, why this research? their rights and freedoms   among other crucial aspects in the research process)

RESEARH QUESTIONS

1. What are basic needs?

(a)What are women and children urban IDPs' basic human needs in Kampala?

(b)Identifying and describing the state of women and children's basic human needs (met or unmet)

2. How do women and children survive in the new environment?

(a)How do women and children access basic needs in Kampala?

3 .How do children and women urban IDPs perceive\view the host community?

(a)How does the host community, perceive\view women and children urban IDPs in Kampala?

(b)Describe the relationship between the urban IDPs and the host community (non IDPs)

Section (A): FOR CHILDREN AND WOMEN (URBAN IDPS)

Bio data: Age, sex, Tribe\ethnicity, Area of origin, Present location (period of stay)

Educational background.

Occupation, Status, Number of children (For women only)

Are you from war zones?

Whom do you live with? (For children only)

Relationship with the household head

How and why you came to Kampala?

Migration pattern

What do you understand by the term basic human need?

What are your basic needs\what do you have and lack?

How do you access basic needs? (Individually or as a group

What are your daily activities?

Has migration you in anyway?

How do you survive?

How do you perceive, view relate and share with the host community (non IDPs)?

Suggestions\recommendations to solve the dilemmas you face?

Do you have any question\ something you want to inform me?

SECTION B: FOR THE HOST COMMUNITY (NON IDPS)

Bio data: Age, sex, Tribe\ethnicity, Area of origin, Present location (period of stay)

 Educational background Occupation, Status, Number of children

Do IDPs from war affected northern Uganda exist in Kampala?

Where do they stay?

Why and how do they come to Kampala?
 How do they access basic needs?
How do they survive?
How do you perceive, view, relate, and share with Urban IDPs?
How do you impact each other?
Suggestions\recommendations on how to improve their situation?
Do you have reports, statistics, documents, articles about people affected by the war living in Kampala?

 SECTION C: LOCAL AUTHORITY
Respondent's position, roles and responsibilities
Similar questions like section b
Additional: Are IDPs registered in Kampala? How does the council assist urban IDPs to access their basic needs and survive in Kampala?
What plans future prospects are in place for urban IDPs? In your own view what can be done to solve the dilemmas urban IDPs are facing? Any questions?
How can I get reports, statistics, documents, articles about people affected by the war living in Kampala? Do you have any?

Thank you very much for your cooperation and time.

APPENDIX 3: OBSERVATION CHECKLIST

Availability of basic human needs?
What is the state of basic human needs of urban IDPs?
Do they access such needs?
How do women and children survive?
What are their daily activities?
The state of their activities?
What do women and children engage in, who does what? How do women and children relate?
How do urban IDPs and non IDPs relate, behave, what do they share?

APPENDIX 4: PAGE FROM TRANSCRIBED DATA

Day 1: it was orienting the researcher to the stone quarrying place, observations
Day 3: Focused group discussion(STONE QUARRYING)

Maama aged 39 years from Kitgum to Jinja then to Kampala(Acholi Quarters) stays with arelative,Naki aged 20, 3 children, Abong aged 19 with 2 children. And Allen
All these women had their young children while quarrying stones. They were many women and children but only 3 were active and participating as others could pass few comments, and quarry the stones with babies on their backs,laps. Maama was more active and she was so negative about their means of survival and others kept on laughing sometimes at her responses.
How do you survive?
Maama
> Learning Luganda language, *Here? Its important to learn luganda ,am from Kitgum and I have leaved here for ayear but now I speak Luganda and now you understand what am saying.I have to ask for help and here people speak Luganda and to get this quarrying job I had to learn luganda to ask for it".Me too(Naki)*

> Quarry stones but *You think all these quarried stones are ours?*(facial expression*) they belong to business men, big as you see this jerry can they pay us 200 UGX which does not buy 1\2 kg of posho*" (1NOK)

Allen; we get wounds, dust on our bodies, I donot hear well because of the noise of these stones.I donot survive, I just crush because I want to help my maama**.**

Any question\suggestions

Naki: If there are people who can help *us especially with our children, they should come to our resue.*

Maama: we need food, look at our houses, clothes, no water, no money we need things which other people also have to live well

Maama: How can you as an individual help me? May be you can take my photo and say this woman needs help then you bring it to me

Response of all others: big laughter!!!

Bambi aged 26 years making beads(beads for life)(an IDP)

Meeting\Day 1*: informal conversation\semi interviews\observation*(SOCIAL CAPITAL)

From Gulu1 stayed with asister\friend in this area, she taught me and now i make my own beads and sell them to beads for life. I have stayed here for 4 years and now I speak Luganda . so you can ask me in English or Luganda.Besides here if you know luganda things become much easier as Baganda are hospitable people if you open up to them .Here we are it is kabaka's (King) *land.(IDPS'S PERCEPTION ABT THE HOST SOCIETY*

Water as abasic need and means to survive

(Host community)Nyabo aged 40 year.I live here with my Son ,let him come he is aged *24 years and he didn't go to school and he doesn't have ajob, he only goes to village in Mukono to do handhoe farming. I have stayed here for 20years, every Thursday everywomen get food,ARVs(women who are sick they can go to other centers like Naguru center*EXTERNAL ASSISTANCEFROM GOVT,NGOS,CBOS

*Its called Acholi quarters coz the Acholi are the majority and are refugees(.*INTRODUCTION)

*They have market for their crafts but they don't allow us to sell our crafts even though they are not beads,see this matbag, bazungu(whites) like them too but what they do is to show them only beads and not our crafts yet they buy them expensively in big artcraft shops in national theathre.So I nolonger see anyreason to attend the meeting for women see they are discriminative, they only cater for fellowpeople yet we are also poor look at me and my house,is there adifference between me and them may be the culture where mine is different and better than theirs. They believe that women who have never produced donot go to toilets, we see them going up there in the bush(Facial expression) now onder that when cholera comes this area is risky.(*HOST'SPERCEPTION)

INTERGRATION

HOST'S MERCY AND HOSPITALITY*This* *is Kabaka's land, kabaka(King) due to his mercy saw these people suffering on Kampala streets when the war had just started and he gave them this land to settle on it freely.So Acholi stay and as they get better and are leaving they sell the houses to others.This land infuture will cause problems cause its on ahill like near the town and the Acholi's who buy think they buy the land as well yet when Land in Buganda belongs to the king, you just use but it belongs to him.It will be like todays' situation as you see in news papers where the government has failed to give Kabaka back his 9000 milos of land .However the Kabaka cannot chase them because he is rich,has a lot of land and he is very mercfull to the poor nomatter what you tribe is.Its just unfair that when these people reach here they treat us like nothing but we are hospitable people because if we were the ones in war, I doubt whether I would host us freely like the Kabaka of Buganda does.*

*However some are good ,others are bad.(*INTRODUCTION)

I see many women with children with no parents but stay together and these women play the guardian role.(SOCIAL CAPITAL,MOTHERFIGURE HELP CHILDREN TO SURVIVE+COPE)

Any suggestion

Sensitise them a lot about toilet use, as it affects us all.If it wasn't, I wouldn't mind because its their culture.

APPENDIX 5: NEWS' PAPER ARTICLE: RIGHTISTS CALL FOR KONY ARREST.

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Rightists call for Kony arrest

Sunday, 13th April, 2008   ✉ E-mail article 🖨 Print article

By Henry Mukasa

Amnesty International, a human rights group, has called for the prosecution of LRA leader Joseph Kony.

In a letter to the president of the UN Security Council, Amnesty was concerned about reports that some members were planning to ask the International Criminal Court (ICC) to defer the trial of the LRA commanders.

"Our organisation is convinced that the ICC is best placed to ensure justice for the victims of the conflict," Yvonne Terlingen, the head of Amnesty International office at the UN, said.

Early this year, the Government and the LRA signed an agreement on how to deal with crimes committed during the rebellion without referring persons guilty of serious crimes to the ICC.

While in London recently, President Museveni said the Government could save Kony from the ICC if he signed a peace agreement and submitted to national jurisdiction.

The ICC indicted Kony, Okot Odhiambo and Dominic Ongwen, who is suspected to have been killed over the weekend, for crimes against humanity.

Amnesty said it was opposed to the deferral of prosecutions, saying it would interfere with the independence of the ICC prosecutor.

The group suggested that the Security Council should call on Uganda, the Central African Republic, Congo and Sudan to fulfil their obligation of arresting and surrendering indicted individuals to the ICC.

CURRENT NATIONAL STORIES
▸ Rail link to Mombasa cut
▸ FDC summons Vice Chairman Onzima
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APPENDIX 6: SELECTED RIGHTS

(A)THE CONSTITUTION OF THE REPUBLIC OF UGANDA, 1995.

National Objectives and Directive Principles of State Policy.
Arrangement of Objectives.

Objective
General.
I. Implementation of objectives.
Political objectives.
II. Democratic principles.
III. National unity and stability.
Protection and promotion of fundamental and other human rights and
freedoms.
V. Fundamental and other human rights and freedoms.
VI. Gender balance and fair representation of marginalized groups.
VII. Protection of the aged.
IX. The right to development.
X. Role of the people in development.
XI. Role of the State in development.
XII. Balanced and equitable development.
Social and economic objectives.
XIV. General social and economic objectives.
XV. Recognition of the role of women in society.
XVI. Recognition of the dignity of persons with disabilities.
XVIII. Educational objectives.
XIX. Protection of the family.
XX. Medical services.
XXI. Clean and safe water.
XXII. Food security and nutrition.
XXIII. Natural disasters.

II. Democratic principles.
(i) The State shall be based on democratic principles which empower and encourage the active participation of all citizens at all levels in their own governance.

III. National unity and stability.
(i) All organs of State and people of Uganda shall work towards the promotion of national unity, peace and stability.
(ii) Every effort shall be made to integrate all the peoples of Uganda while at the same time recognising the existence of their ethnic, religious, ideological, political and cultural diversity.

IX. The right to development.
In order to facilitate rapid and equitable development, the State shall encourage private initiative and self-reliance.
X. Role of the people in development.
The State shall take all necessary steps to involve the people in the formulation and implementation of development plans and programmes which affect them.
XI. Role of the State in development.
(i) The State shall give the highest priority to the enactment of legislation establishing measures that protect and enhance the right of the people to equal opportunities in development.
(ii) The State shall stimulate agricultural, industrial, technological and scientific development by adopting appropriate policies and the enactment of enabling legislation.
XV. Recognition of the role of women in society.

The State shall recognise the significant role that women play in society.
XVI. Recognition of the dignity of persons with disabilities.
Society and the State shall recognise the right of persons with disabilities to respect and human dignity.
The State shall promote recreation and sports for the citizens of Uganda.
XVIII. Educational objectives.
(i) The State shall promote free and compulsory basic education.
(ii) The State shall take appropriate measures to afford every citizen equal opportunity to attain the highest educational standard possible.
(iii) Individuals, religious bodies and other nongovernmental organisations shall be free to found and operate educational institutions if they comply with the general educational policy of the country and maintain national standards.
XX. Medical services.
The State shall take all practical measures to ensure the provision of basic medical services to the population.
XXI. Clean and safe water.
The State shall take all practical measures to promote a good water management system at all levels.
XXII. Food security and nutrition.
The State shall—
(a) take appropriate steps to encourage people to grow and store adequate food;
(b) establish national food reserves; and
(c) encourage and promote proper nutrition through mass education and other appropriate means in order to build a healthy State.
XXIII. Natural disasters.
The State shall institute an effective machinery for dealing with any hazard or disaster arising out of natural calamities or any situation resulting in general displacement of people or serious disruption of their normal life.

(B) THE UN CONVENTION ON THE RIGHTS OF THE CHILD IN 1989

The provisional rights (The life, Survival and development principle (Article 6 of the UNCRC)
Subsection;
 1."States Parties recognize that every child has the inherent right to life."
 2. "States Parties shall ensure to the maximum extent possible the survival and   development of the child. "(Ibid 2008))
Non discrimination principle (see also Article 2 of the African Charter on Human and Peoples Rights 1986, Article 2 of the UNHR)
Article 2 of the UNCRC;
Subsection;
1. "States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status. "
2."States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

(C) THE CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW) 1981

Article 3 of the CEDAW is about development and advancement of women
"States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men."
Article 10 of the CEDAW looks at education

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:
(a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training
(d) The same opportunities to benefit from scholarships and other study grants;
(e) The same opportunities for access to programs of continuing education, including adult and functional literacy programs, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
(f) The reduction of female student drop-out rates and the organization of programs for girls and women who have left school prematurely;
 (h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.
Article 12 of the CEDAW looks at health care (see also Article 25 of the UNHR)
"1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health-care services, including those related to family planning.
2. States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation." CEDAW