

**MANAGING ETHNIC CONFLICT IN RESOURCE USE: THE CASE OF THE JONAM
AND ACHOLI PEOPLE IN NORTHERN UGANDA**

BY

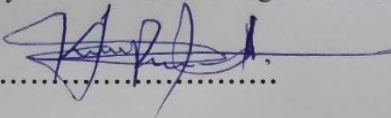
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**A RESEARCH DISSERTATION SUBMITTED TO THE DEPARTMENT OF
RELIGION AND PEACE STUDIES FOR A MASTER OF ARTS DEGREE IN PEACE
AND CONFLICT STUDIES OF MAKERERE UNIVERSITY**

FEBRUARY 2022

Declaration

I, **Okwera Richard**, hereby declare that this is my original work and has not been presented to any University or Institution of higher learning for any Academic Award.

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Date:.....24/02/2022.....

Approval

This dissertation has been written under my supervision and has been submitted for the award of the degree of Master of Arts in Peace and Conflict Studies of Makerere University.

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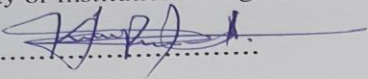
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Date:.....

Name: Dr. Paddy Musana

Supervisor

Dedication

I lovingly dedicate this dissertation to my Wife and Children (Glenda, Emma, Ethan, Prim, Elisha and Jemma), for their love and patience exhibited during the development of this dissertation.

Acknowledgement

I first of all thank the almighty God for giving me strength and courage this far. Without Him, this dissertation may not have been completed.

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List of Acronyms

ARLPI	Acholi Religious Leaders Peace Initiative
DCDO	District Community Development Officer
DRC	Democratic Republic of Congo
EEZ	Exclusive Economic Zones
LRA	Lord's Resistance Army
RDC	Resident District Commissioner
SPSS	Statistical Package for Social Sciences
SSA	Sub-Saharan Africa
UBOS	Uganda Bureau of Statistics
UN	United Nations
USIP	United States Institute of Peace
WWC	World Water Council
IDPs	Internally Displaced Persons

Abstract

The study was to examine the management of ethnic conflicts in resource use between the Jonam and Acholi people in Northern Uganda. The study was guided by three specific objectives: to examine the causes of ethnic conflicts in resource use between the Jonam and Acholi people in Northern Uganda, to document hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda, and to recommend relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda. The study used a case study research design and predominantly employed a quantitative approach but also used a qualitative approach. Survey and interview methods were applied, and questionnaire and interview guide used as the main instrument respectively. The study population constituted of 310 participants. These were selected using purposive and simple random sampling. Quantitative data analysis mainly consisted of descriptive statistics (Frequencies and Percentages) generated using Statistical Package for Social Scientists (SPSS). Themes and sub-themes were used to analyze qualitative data. From the study, the causes of ethnic conflicts were found out to be natural resources, the history of separation between Labongo and Gipirr, political instability and inability of government to provide good governance. Regarding hindrances to resolving ethnic conflicts the study found ethnic diversity within the community, political interests, cultural attachments, poor transport, and communication infrastructure. Verifying and harmonising land titles, mainstreaming the land tenure system, co-management, reduction in socio-economic inequalities and poverty alleviation were cited as conflict resolution mechanisms. From the study, it was observed that land as a resource is a source of most ethnic conflicts between the Jonarm and the Acholi. It was observed that most of the conflicts originate on the ownership and use of land including agriculture. Attention ought to be considered in the resolution of such conflicts. It was recommended that the government through the Ministry of Lands, Housing and Urban Development should pronounce itself on whether the land is customary or public because a good fraction of Jonam and Acholi still believe that it is their customary land and are not willing to accept governments position on the nature of land ownership in the contested area. According to government land policy, the area is public land. Some respondents insist that since it is the Ministry of Lands, Housing, and urban development that degazetted the land as a resource in this area, it should give a clear interpretation to people and issue guidelines on how to own land.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter addresses the background to the study, statement of the problem, objectives of the study, research questions, significance of the study, justification of the study, theoretical framework, and definition of key terms and scope of the study.

1.2 Background

The term 'ethnicity' has become established in recent times as one of the most important concepts in the Social Sciences. The theoretical development corresponds to the realization that ethnic phenomena considerably permeate and influence the main social events of our times (Howrowitz, 1985:3). The term ethnicity as used today arose in the beginning of 20th century, replacing the terminology of races or nations used in the 19th century. According to The Centre for Systemic Peace (30 October 2006), regular warfare was formerly conceived as conflicts between nations. It is with the rise of multi-ethnic societies and the shift to asymmetric warfare that the concept of ethnic conflict arose, separate from generic war. This has been the case especially since the collapse of the multi-ethnic Soviet Union and of the relatively more homogeneous Yugoslavia in the 1990s, both of which were followed by ethnic conflicts that escalated to violence and civil war (Smith, 2001, Wallenstein, 2005).

Esman (2004) opines that ethnicity results from interethnic relations, whenever two different groups or societies come into contact and establish various modes of spatial, political-economic,

cultural and social relations. Mohammad Zadeh (2010) contends that throughout history, ethnic conflicts have long been a component of international politics. Even today, ethnic wars continue to be the most common form of armed conflicts around the world. In the recent past, for example, there have been numerous instances of ethnic conflict including the inter-ethnic war in Somalia, the Kurdish struggle for autonomy in Iraq and Turkey, guerrilla wars in El Salvador and Nicaragua, insurrection in Chechnya, and the conflict between the Hutu and Tutsi in Rwanda, to name but a few (Duffy, 2004, Schlichting, 1997, Fearon, 2003).

There is a general perception that Africa is trapped in a never-ending cycle of ethnic conflict.

The Rwandan genocide, Darfur, northern Nigeria, Cote d'Ivoire, and the violent aftermath of the controversial Kenyan elections, among other cases, seemingly substantiate this perception. As grievances accumulate and are defined at the group rather than individual level, the motivation for reprisals is never ending (Sambanis, 2000). The centuries-old inertia behind these animosities, moreover, defies resolution. The seeming implication is that Africa's complicated ethnic diversity leaves the continent perpetually vulnerable to devastating internecine conflict. This, in turn, cripples prospects for sustained economic progress and democratization.

Africa has experienced intrastate and interstate wars, which have hindered development in the region. According to Deng (2005), 20 % of the sub-Saharan population lives in countries at war within themselves. In addition, over the last 40 years, nearly 20 African countries [or 40 % of Sub-Saharan Africa (SSA)] have experienced at least one period of civil war (Elbadawi & Sambanis, 2000). The situation in Africa is devastating, as it threatens not only the regional development but also the lives of people in the continent. Hawkins (2010) indicates that 88 % of

conflict- related death tolls from 1990-2007 occurred on the African continent, which clearly explains the seriousness of the conflicts in Africa.

The Acholi people of northern Uganda are part of cattle-keeping Luo-speakers who migrated from their homeland along the Nile River in Southern Sudan in the sixteenth century and settled in different parts of East Africa (Atkinson 1994, 78.). The Acholi migrated south to northern Uganda from the area now known as Bahr el Ghazal in South Sudan by about 1,000 CE. Starting in the late seventeenth century, a new socio-political order developed among the Luo of northern Uganda, mainly characterized by the formation of chiefdoms headed by Rwodi (Rwot, 'ruler').

It is a Luo Nilotic ethnic group from the eastern part of South Sudan (Magwi County) and Northern Uganda (an area commonly referred to as Acoliland), including the districts of Agago, Amuru, Gulu, Kitgum, Lamwo, Nwoya, Omoro and Pader. According to the 1991 Uganda census, the population of the Acholi Sub-region was 746,796 (UBOS, 2007). By 2012, the population had increased to 1,124,983 and projections based on the 2002 census put the figure at 1,572,900 in 2011, representing a 110% increase in population in 20 years (UBOS), 2002). Approximately 1.18 million Acholi were counted in the Uganda census of 2014 (UBOS, 2014).

The Acholi or Acoli are part of Luo-speaking Nilotic people of East Africa who lives predominantly in Northern Uganda (an area commonly referred to as Acholiland), including the districts of Agago, Amuru, Gulu, Kitgum, Nwoya, Lamwo, and Pader; and Magwi County in South Sudan. Prior to colonialism, the people known today as the Acholi referred to themselves as An-loco-li, which means “I am a human being”, or “black” (Doom 1999, 10). The label An-loco-li did not have any ethnic delineations or geographical boundaries initially, although the Acholi people had a collective identity encapsulated in cultures and customs that governed their

existence for thousands of years. As a result of the Acholi people's self-understanding as human beings, they embraced peaceful coexistence among themselves and their immediate neighbors (Doom 1999, 11). However, since the colonial period, the Acholi people developed a distinct ethnic identity that characterizes them as "northerners" or dark people, something that sets them apart from the people in the "South" commonly referred to as southerners. Another theory also posits that during the second half of the nineteenth century Arabic-speaking traders from the north started to call them Shooli, a term which transformed into 'Acholi'.

The Acholi were considered a martial people by the British, and many joined the military. Kasozi (1994) said there has been a developed myth that the Acholi are martial race and a warlike-people because former Ugandan president Milton Obote used their strength in the army to consolidate his government. However, one would realize that speaking Lwo is one of the gateways into the world of Luo, one of the major cultures of Africa spanning across southern Sudan and north-western Kenya. Their complex customs and social organization, their traditions of conflict resolution, their variety of specialized dances, and their rich material culture are some of the attractions to studying the culture and arts of the Acholi people.

The Alur are a tribe and kingdom mainly inhabiting the West Nile region of north western Uganda and some neighbouring towns and villages in the Democratic Republic of Congo. They belong to the Luo a Western Nilotic tribal group one of three Nilotic people sub-groups besides the Eastern and Southern Nilotic peoples. By the 12th century, the Luo occupied the area around Bar-El- ghazel and the River Nile (Kasozi, 1994). About the 14th century, a major Luo migration started, dispersing to the north, west and south along the Nile valley. The Luo consist of a dozen languages across eastern Africa from South Sudan to Tanzania and the Democratic Republic of Congo across Uganda to Kenya.

Alur (Jonam) are an ethnic group who live in north western Uganda and north eastern Democratic Republic of Congo (DRC). They are part of the larger Luo group. In Uganda, they live mainly in Nebbi, Pakwach, Zombo, and Arua districts. The Jonam like other inhabitants of the Acholi/Acoli region are traditionally agro-pastoralists and depend on land for subsistence farming. Like the Acholi/Acoli, the Jonam of the northern Uganda practiced pastoralism and agriculture as their main economic activities. This meant that land was the major factor of production for their livelihoods.

Over the following 300 years the Nilotic peoples spread far and wide with the Luo leaving present day Rumbek in South Sudan and following the Nile banks southbound to Pubungu near Pakwach where another major dispersal occurred in the south towards present day Bunyoro, east into northern/eastern Uganda and Western Kenya (Suruku and Robert, 2013). The Alur moved west into the West Nile region and parts of Congo. The Kingdom occupies large swaths of land from low lying plains to highlands thus providing a wide range of economic prospects. Historically the Alur were Agriculturalists growing a variety of grains and beans and keeping cattle, goats and sheep besides fishing in the River Nile using canoes curved out of timber. Most of this production was on a subsistence basis and anything extra was preserved and stored in granaries or battered along with perishables (Ginyera-Pincywa, 1992). With the introduction of cash crops, the Alur economy was greatly diversified with smallholder farmers producing coffee, cotton and tobacco under the umbrella of cooperative unions which guide and help the local farmers from planting to marketing.

Historically, both the Jonam and the Acholi tribes settled on and cultivated the eastern bank of the Nile, which lies in what is Nwoya District today. Due to a tsetse-fly infestation at the beginning of the 20th century, the British Colonial Government relocated the Acholi community

further east. The Jonam, who settled on the eastern bank, were moved across the river to the western shores of the Nile, in Nebbi District, where the majority of Jonam presently reside. After the relocation, the British established wildlife reserves in the uninhabited areas. Following the LRA war and subsequent resettlement, there have been ethnic conflicts between the two peoples arising out of resource usage. According to IOM et al (2010) report, the continued need for land by the Acholi/Acoli and Alur in northern Uganda fuelled their historical conflicts, at times bringing them into confrontational scuffles. The continuous land wrangles between the people of Jonam and the Acholi who are in Nwoya district over the land that is across the eastern side of Albert Nile has led to the displacement of over six hundred people who are currently taking refuge at Pakwach District Head Quarter (Nabudare, 2003). The affected people believed to be Jonam speaking people.

According to Rugadya et al (2008) the communities in Acholi and Nebbi sub regions are seeking to resolve their misunderstandings following the severed relations caused by the LRA war and a series of land conflicts. The cultural leaders of the Alur and Acholi tribes say they want to renew the mutual relationship that existed across their borders before the two-decade insurgency and the resultant land conflicts. Even after the war ended, there emerged several land disputes at the Acholi and West Nile border especially at Got Apwoyo resulting in several skirmishes (International Alert, 2009). Land wrangles still exist and the Acholi and Jonam people still conflict. According to Safer World Report of 2014, Purongo sub-county in Nwoya District is an example of a land conflict hotspot, where two peoples, the Jonam and the Acholi, are parties in a protracted land conflict (Safer World, 2014). The report notes that the disputed land is in Latoro parish at Got Afoyo, close to the eastern bank of the River Nile. Like other neighbouring communities, the people of Nebbi have always blamed the Acholi for the loss of lives and

destruction of their property during the LRA war. While this has seen some efforts seeking to solve the problem, little progress has been made. There have been various attempts to build peace between Jonam and Acholi, but these have not yielded much. It is against the backdrop of the complexity of historical and current ethnic conflicts in resource/land use between the Jonam and Acholi groups that the study sought to examine the management of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda, using Nwoya and the surrounding districts as examples.

1.3 Statement of the Problem

Ethnic conflicts in northern Uganda between the Jonam and Acholi date back to the colonial times. The nature of settlement of these two communities brought them together and intensified conflicts. Conflicts over land, water and other resources that necessitated human survival have often brought the two groups into conflicts. At times, the conflicts have ended in violence that affects both the Acholi/Acoli and Jonam people. Efforts to resolve the conflicts between the two groups have not produced results as both central and local governments seem to have underlying interests. The proposed technical Land Verification Committee by the Local Government set up to establish a reliable land ownership system in the disputed area, and to set up a community police post in the most disputed locations to improve community security has not halted the conflicts over resources. Other initiatives by politicians to resolve the conflicts have often failed. Therefore, the study sought to examine the causes of ethnic conflicts in resources use, document hindrances to resolving ethnic conflicts over resources, and recommend relevant conflict resolution mechanisms that can be used to resolve/manage the conflicts between the Acholi/Acoli and Jonam of Northern Uganda.

1.4 Objectives of the study

1.4.1 General objective

The main objective of the study is to examine the management of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda and propose possible resolution mechanisms.

1.4.2 Specific objectives

1. To examine the causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda
2. To document hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi in Northern Uganda.
3. To recommend relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda.

1.5 Research questions

1. What are the causes of conflicts between the Jonam and Acholi in Northern Uganda?
2. What are the hindrances to resolving conflicts between the Jonam and Acholi in Northern Uganda?
3. What appropriate conflict resolution mechanisms can be applied to resolve the conflict between the Jonam and Acholi of Northern Uganda?

1.6 Significance of the study

The study provides data and information to the conflict resolution bodies and agencies including government bodies that attempt to provide possible lasting solutions to the rivaling ethnic

groups. It will highlight the causes and the possible strategies of resolving the conflict between Jonam and Acholi.

The study is significant to the community in northern Uganda especially the Jonam and the Acholi. It will provide interventions that are aimed at peaceful co-existence between the two groups.

The study is useful to the security agencies like the Ministry of Internal Affairs, especially Uganda Police Force in establishing peace and security in the region.

To the international organizations and other NGOs involved in peace and conflict resolution related activities, the study serves to provide them with data and information on root causes of ethnic conflicts and how these can be managed and avoided.

1.7 Justification of the study

It is a historical fact and current reality that most regions in Uganda are haunted by actual or potential ethnic conflicts over resources. This is partly because different communities continue to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear and prejudice. The Jonam and Acholi since time immemorial co-existed; they have had cross-cultural relations such as hunting, farming, and trade on the eastern side of the Nile. The proliferation of ethnic conflicts in this part of northern Uganda among the Jonam and Acholi is so more of an institutional rather than traditional. This came about with the modern nation-state concept and is widespread within the community that there is hardly any part where the problem has not reared its ugly head. The necessity for an examination on the management of ethnic conflicts over resources between the Jonam and Acholi/Acoli in northern Uganda is therefore timely.

1.8 Theoretical Framework

Theory of Cooperation and Competition was initially developed by Morton Deutsch (1949a) and much elaborated by David W. Johnson (Johnson & Johnson, 1989).

Morton Deutsch was one of the first to develop insight into the beneficial consequences of cooperation as an academic enquiry. In his view, a number of factors like the nature of the dispute and the goals each party aims at, are pivotal in determining the kind of orientation a party would bring to the negotiating table in its attempt to solve the conflict. He identified two basic orientations that is; competitive and cooperative. Deutsch further predicts the type of interactions which would occur between negotiating parties as a result of their disputing style. Cooperative disposition of the party would evoke an atmosphere of trust and eventually lead to mutually beneficial options for settlement. On the other hand, competitive approach leads to win-lose outcomes. This approach is inclined to intensifying animosity and distrust between parties and is generally considered destructive. Thus, the theory predicts that if you are in a positively interdependent relationship with someone who bungles, his bungling is not a substitute for effective actions you intended; thus, the bungling is viewed negatively.

Some critics of this approach argue that both cooperation and competition are essential to some extent to effectuate a resolution of conflict since negotiating a desirable agreement always includes common and diverse goals. Thus, finding a balance between these two approaches is the key to successful negotiation. The study therefore sought to find out and document if the Jonam and Acholi resolution mechanisms put into consideration a number of factors like the nature of the dispute and the goals each party aims at, are important in determining the kind of orientation a party would bring to the negotiating table.

1.9 Scope of the study

1.9.1 Content scope

The study analysed the management of ethnic conflicts in resource/land use and ownership between the Jonam and Acholi people in northern Uganda. The study examined the causes of ethnic conflicts in resource/land use and ownership between the Jonam and Acholi people in Northern Uganda, sought to establish interventions in place to resolve ethnic conflicts over resource/land between the Jonam and Acholi people in Northern Uganda, document hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda, and recommend possible mechanisms that can be applied to resolve/manage the conflicts.

1.9.2 Geographical scope

The study was conducted in Northern Uganda in Nwoya and surrounding districts. Nwoya District is bordered by Amuru District to the north, Gulu District to the north-east, Oyam District to the east, Kiryandongo District to the south-east, Masindi District to the south, and Buliisa District to the south-west. The area is preferred for the study because the Jonam and Acholi have for a long time had ethnic conflict over resources forcing others to flee the area to surrounding districts.

1.9.3 Time scope

Time scope considered the period 2007-2017. The period is deemed fit for the study because a lot of developments such as IDPs home return, oil exploration, and formation of Latoro subcounty occurred during the period. There are various conflicts that occurred during the period related to resources especially land and ethnic consciousness intensified during the period.

1.10 Definition of Key Terms

Ethnicity

An Ethnicity also known as ethnic group is a category of people who identify with each other based on similarities such as common ancestry, language, society, culture or nation. Ethnicity is often an inherited status based on the society in which one lives. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin, myth, history, homeland, language or dialect, symbolic systems such as religion, mythology and ritual, and physical appearance.

Ethnic conflict

An ethnic conflict is a conflict between two or more contending ethnic groups.

Conflict

This refers to some form of friction, or discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group.

Resource conflict

This refers to struggle over natural resources such as land, water, oil or diamonds, and other resources. It can lead to, intensify, or sustain violence.

Resource

This refers to a service or other asset used to produce goods and services that meet human needs and wants.

Resource use

This refers to how a service or other asset, goods and services that meet human needs are used by the different people that are meant to benefit from them.

Culture

This is defined as the social behaviour and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews related literature in relation to ethnic conflicts and resource use. It is systematically arranged basing on the study objective.

2.1 Causes of Ethnic conflicts

Huntington (1993) posits that ethnic conflict is a result of globalization bringing multiple cultures in contact with each other and ultimately causing a clash of civilizations. It is thought that the increased ease of global communication will lead to more interactions between people of different cultures, thus intensifying civilization consciousness. Fox (2002) argues that differences in culture seem to be a reasonable cause of ethnic conflict. However, authors do not provide concrete examples with special reference to developing countries like Uganda. The idea that ethnic conflicts may be less harmful is also misleading since most times, ethnic conflicts escalate into violence.

Humphreys (2005) argues that there is a link between the availability of natural resources and ethnic conflict. He explains that when a nation-state is dependent on primary commodities including both agricultural produce and natural resources, it is much more prone to internal violence. Conflict is explained by greed or grievances where there are feelings of ethnic or political marginalization as one group is disadvantaged by another group in terms of access to natural resources. Humphrey asserts that resources cause conflict because most people depend on them. This is true given the fact that conflicts stem from the presence of inequality within

communities caused by unfair distribution of resources. The study established that marginalisation of community members between the Acholi and Jonam community fuels the conflicts between them. The need to have control over resources like river banks, land especially on the banks of the Nile that is rich in oil and gas, farmland has continued to lead to conflicts.

Davies (2010) argues that political stability and instability are ultimately dependent on the perception people have in society. When there is an intolerable gap between what people feel they deserve and what they get in terms of goods or economic power, dissatisfied people will join together and revolt. It is argued that this economic inequality will eventually lead to violence. However, a study by Marie Besançon (2005) showed that economic equality and not inequality precedes the escalation of ethnic violence. This suggests that it is not necessarily resources or economic inequality that causes ethnic conflict. The idea that political instability leads to ethnic conflicts is valid. In most developing economies including Uganda, political differences normally lead to political instability that at times take ethnic direction, causing ethnic tensions. It was established from the study that the civil war in northern Uganda between rebels of Joseph Kony against government rotated on different circumstances that created instability in the region. Not clear Study findings revealed that after the war, with return of people to their homelands, conflicts between the Jonam and the Acholi intensified.

Another argument concerning ethnic conflict focuses on the role of religion. Arjomand (1993) findings suggest that religion is a core element of modern social and political phenomena, and that religion is an essential foundation of civilization in all ethnic societies. Fox (2004b) argues that religion has a significant influence on ethnic conflicts. Fox found out that religion is an important factor in fuelling conflict. He observed that increasingly, it has consequential impact on ethnic violence.

He adds that since the early 1980's, religious based conflict tends to be more violent than other conflicts. Other studies by Fox (2004a) show that religious grievances, religious institutions, religious legitimacy, and religious discrimination, among other factors contribute a great influence in ethnic conflict. According to Fox, religion has an influence on ethnic conflict and a way of identifying as part of an ethnic group. However, this research established that religion was not a major factor in ethnic conflicts between the Jonam and Acholi in northern Uganda.

Saideman and Ayres (2000) argue that spatial dependence has a significant impact on ethnic conflict. Previous studies by Hill and Rothchild (1986) and Gurr (1993) have found that contagion and diffusion influence political conflicts. This idea is based on the assumption that behaviour in geographic units is somehow related to and affected by behaviour in neighbouring areas (Sadowski 1998). In a world that is becoming increasingly interdependent, social phenomena occurring within a given society is not isolated, but rather affected by the domestic events of other societies (Klingman 2011). This idea can be applied to ethnic conflicts in that adverse consequences from one nearby ethnic group can spread to other nation-states causing intrastate conflict to occur. As a result, groups residing in highly conflicting regions are more likely to experience violence including intra-state ethnic conflict.

From the foregoing reviewed literature, it is evident that most conflicts based on ethnicity are mostly taking place in basic societies-communities that have not been affected by rapid cultural changes. However, racism, a form of 'ethnicity' at the global level is more of a consciousness arising from fear, bias and prejudice based on skin-colour. The Acoli-Jonam is as a basic society whose economy and understanding are still based on clan-tribal system of exclusion for the

‘other’, where relations are defined in terms of kinship ties. This was cross-checked during the study.

2.2 Hindrances to resolving ethnic conflicts over resources

The former Secretary-General of the United Nations, Kofi Annan (1998), argues that the source of conflict in Africa reflect diversity and complexity. African ethnic diversity has been blamed for the major source of conflicts and civil wars that are still prevailing in the region. One characteristic of ethnic conflicts in Africa is that the states are originally heterogeneously created by communal contenders, and this genuine circumstance led to a fact that different groups fighting to seek power and control over the other (Cocodia, 2008). From the political view, Bailey (1994) illustrates that when he posits that the political map of Africa is a western colonial creation, drawn by western powers with little regard to the boundaries of historic ethnic homelands or the ethnic compositions of the subject population, and today these artificial or multi-ethnic nations lack the internal political cohesion necessary for survival as nations.

Study findings indicated that due to ethnic diversity and lack of emotional ties within and among communities caused by artificial separation, communities continue to engage in scuffles over land and other resources.

According to Bar-Tal (2007b), one of the fundamental questions that preoccupy students of conflict resolution as well as the international community is how to overcome the psychological barriers that are a major obstacle to peace making and building in societies involved in serious and violent conflicts. These conflicts are over real goods such as territories, natural resources, self-determination, and/or basic values and the real issues of goals contradictions have to be addressed in conflict resolution. Indeed, one of the basic challenges for societies involved in

intractable ethnic conflicts is overcoming the barriers and begins to construct new ways for peace building.

Kunda (1990) observed that if the needed change was simple, many of the conflicts could have been resolved and the involved societies could establish new amiable and peaceful relations. However, the contents do not easily change when alternative arguments are provided. The reality is very complicated and painful because it is extremely difficult to change the repertoire that is central, held with great confidence, fulfils many functions for the individual and the collective during the conflict and has been continuously supported by the channels of communication and the institutions (Bar-Tal, 2007b). Indigenous communities often place non-economic values on natural resources that are tied to traditional belief systems involving religious rituals, sacred sites, and historic hunting and gathering areas. In a country like Uganda, ignoring or undervaluing the importance of culture in environmental negotiations can lead to policies and projects that are much more difficult to implement.

2.3 Relevant conflict resolution mechanisms that can be used

Growing demand for natural resources and the increasing complexity of conflicts make conflict management and resolution more difficult. However, in a world of globalization, there is also more incentive for states and communities to work together to establish peace (United States Institute of Peace, 2007). Since natural resources are necessary for life and growth, it is not surprising that resource scarcity, environmental degradation, and unsustainable consumption sometimes contribute to or cause violent conflict. Ethnic conflicts over resources are not only managed, but there are often attempts to resolve them peacefully, a difficult, complex, and challenging mission. However, the mere attempts to resolve the conflict peacefully require major changes in the provisions within the individual ethnic groups. But this idea cannot and does not

change overnight and involves various interventions. The study findings endeavoured to ascertain the fact that Jonam and Acholi people have for a long period of time conflicted over resources in the community.

United States Institute of Peace, (2007) stresses that natural resources themselves can play a positive role in conflict resolution. In the same book, it is reported that such cooperative actions by parties in conflict can be stepping-stones to continued diplomatic engagement that is necessary to alleviate conflict and build peace. Indicators of successful management of natural resources that have contributed to peace usually involve establishment of standards and agreements and efforts at cooperation, co-management, and conservation.

The study established that one of the causes of conflicts between the Jonam and the Acholi is lack of clear procedures guidelines on land issues within the region. The Jonam and Acholi are always in conflicts over land boundaries, and this has persisted for many years.

Kahl (2006) observed that outside actors have used many techniques in conflict and post-conflict situations to shape natural resource management. International demand drives the value of many natural resources, and thus outsiders participate in the natural resource market. International organizations, foreign investors, and trade-partner countries that are part of this market can influence the local market and governance. In conflict situations, Alley (1999) believes that cooperation from these key actors is necessary for the alleviation of improper natural resource use that can escalate and sustain conflict. For example, outside parties have helped with negotiations and agreements, suggested solutions such as eco-parks or sustainable development and conservation mechanisms, pushed for adherence to international standards, and provided the necessary aid and economic incentives to make changes a possibility and help resolve conflicts.

The author highlights the plight of agreements and negotiations in attainable sustainable land management and resource use between different community groups. This for the case of Jonam and Acholi the problem was found to lie in the willingness of the communities to adhere to the internal laws in resolving such conflicts.

Environmental organizations at all levels attempt to coordinate international laws and regulations on Exclusive Economic Zones (EEZ), boundaries in international waters, fisheries management, and conservation and sustainability efforts, among other issues (World Water Council, 2007). The report acknowledges that such efforts attempt to establish agreement over use of oceans to prevent conflict, environmental degradation, and other unsustainable outcomes. Many experts including Gleick (2006) believe that if the natural resources of water could be managed in a comprehensive, cooperative nature it would significantly aid the process of finding a sustainable peaceful solution to the conflict as a whole. However, the political conflict and other obstacles of historical and cultural context tend to impede negotiations for comprehensive agreements.

Sundberg (1998) points out that some ethnic communities have tried to depoliticize natural resources through a co-management approach that involves the local community, the government, and other stakeholders in the management of the resource in question. Sundberg, (1998) pointed out the example of Guatemala which had a long history of political conflict over the issue of land ownership. Near the Guatemalan border with Mexico, approximately 50 percent of the forest cover had been lost over the past thirty years; commercial logging, cattle ranching, oil exploration, illegal drug plantings, roads, and agriculture have brought substantial deforestation. According to Sundberg (1998), Guatemala chose the biosphere-reserve model to address the environmental conflict that was exacerbated by the years of political conflict the country had experienced. This can only yield results when the government is willing to engage

the communities in conflict resolution. Sometimes, the communities may fail government attempts in solving such issues if they do not cooperate.

Kruglanski (2004) contends that lasting solutions to the ethno-political conflict will bear no durable results if they do not include programs of fast socio-economic development. It is with social development and economic growth that society will determine common national goals, and offer guaranties to every single individual against violence rooted in poverty and fear of a hungry neighbour. The state of law for the elites cannot co-exist with the state of misery for the rest of the population. Kruglanski and Webster (1996) underscore the fact that a continued economic insecurity will continue to lead to physical insecurity, particularly if affected groups see ethnicities, as determinants of an unjust order.

Although research concerning the causes of ethnic conflict seems extensive, there still exist many ambiguities that remain unexplored. Specifically, what aspects of ethnic diversity play an integral part in explaining the likelihood of ethnic conflict? The study sought to look at such diversity issues to explain the causes and effects of ethnic conflict. Furthermore, the study will empirically analyse how context matters contribute to ethnic conflict. In exploring these concepts, the study hopes to develop a better understanding of how ethnic conflicts and resource use are related in general.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The research methodology is important because it shows a reader how the study was approached. Herein inclusive is the research design, study population and the sample size determination, methods of data collection and instruments and data analysis techniques.

3.2 Research Design

A case study descriptive design was used and it was both qualitative and quantitative in approach. A case study design was adopted because it enables the researcher to carryout in-depth investigation into the concepts under study (Salkind, 1997). With quantitative approach, the researcher involved it in analyzing primary data from the field using specific statistics while the qualitative approach was applied in discussion of quantitative findings in relation to interviews results and literature of different authors to conclude about the theme of discussion. The triangulation of the two approaches is justified by the fact that one normally complements the other for effective results and conclusions (Peers, 2006). This helped in reducing bias during the study since the approaches supplemented one another.

3.3 Study Population

The study considered different categories of respondents. The Jonam and Acholi community members in Nwoya district were the first target group. These were preferred for the study because they have for long been victims of ethnic conflicts. Opinion leaders in the locality were considered in this study. These included the religious leaders, cultural leaders, and local council leaders. These provided expert opinion on the magnitude of the ethnic conflict in the study area.

3.4 Sample size determination

The sample size was determined using the table of Morgan and Krejcie (1970, as cited in Amin, 2005). This is fully illustrated in Table 3.1 below.

Table 3.1: Summary table showing categorical sample size

Category	Population	Sample size	Selection method
Jonam and Acholi community members	1200	291	Simple random sampling
Opinion leaders	20	19	Purposive sampling
Total	1220	310	

Source: Census Report (2014) and modified by the researcher in accordance with Krejcie and Morgan (1970) cited in Amin (2005).

Table 3.1 illustrates that the study constituted of two categories of respondents: Jonam and Acholi community members and Opinion leaders in Nwoya and surrounding districts. Purposive sampling was applied in the selection of opinion leaders, while simple random sampling was applied to select Jonam and Acholi community members.

3.5 Sampling techniques

3.5.1 Simple random sampling

The study used simple random sampling technique. This was applied to select Jonam and Acholi community members from different selected villages in sub-counties in Nwoya and surrounding districts of Amuru District to the north, Gulu District to the north-east, Pakwach to the north-west, Oyam District to the east, Kiryandongo District to the south-east, Masindi District to the south, and Buliisa District to the south-west. This technique was chosen because the category of

community members has a large population size and as such warrants simple random sampling to minimize sampling bias (Mugenda & Mugenda, 2003).

3.5.2 Purposive sampling

Purposive sampling was employed to select 19 key informants (opinion leaders) who included cultural leaders, religious leaders, local council leaders and elders. These were considered due to their perceived knowledge arising out of known experience that they have on ethnic conflicts in Northern Uganda. The selected elders and religious leaders provided data and information on the cause of ethnic conflict between the Jonam and Acholi people. The local council leaders were instrumental in providing data on the origins of the conflict, challenges they have faced in resolving the conflicts and the possible measures that are often put in place to resolve the conflicts. Given the nature of the data that was required from these groups, it was prudent to employ purposive sampling since there was need to target specific people for specific information.

3.6 Data collection methods

Both quantitative and qualitative methods were used in this study. These were adopted simply because of the need to supplement one another. Survey method was used as quantitative method to supplement face to face interviews with key informants.

3.6.1 Survey method

This method involved use of a questionnaire containing structured questions. The method targeted Jonam and Acholi community members of Nwoya and surrounding districts. During the study, 291 questionnaires were distributed to local community members who included both men

and women. These provided data on the ethnic conflicts in resource use between the Jonam and Acholi, the hindrances faced in resolving the conflicts and relevant conflict resolution mechanisms in resolving the conflicts. This method used a questionnaire as the main instrument. A questionnaire, containing Likert scale structured questions in close ended form ranging from number 1-5 with 1 for strongly disagree, 2 for disagree, 3 for not sure, 4 for agree and 5 for strongly agree, was used to collect data from 291 Jonam and Acholi community members who responded to the questionnaire. Questionnaires drafted in English language but during the study, an interpreter was used to explain to the respondents for easy understanding of the questionnaires. This eased data collection and provided the response rate of 100%. During the study the researcher ensured that all the questionnaires distributed were returned. This was done through time management and appealing to the respondents for understanding since the data was for academic purposes. The instrument was preferred because it reduces the time of data collection since the respondents were given a choice from which to select without taking too much time to think. Questionnaires enabled the researcher to reach a large number of respondents in a relatively short time.

3.6.2 Interview Method

An interview is where the researcher uses a face-to-face interaction to exchange views (Amin, 2005). By the use of an interview guide, data was collected from the opinion leaders who included local council leaders, religious leaders, cultural leaders and elders (opinion leaders). An interview guide was used as the main instrument. Nineteen (19) interviews were conducted with local council leaders, religious leaders, cultural leaders and elders in the locality, further providing reliable response rate of 100%. The interviews targeted the causes of ethnic conflicts in resource use between the Jonam and Acholi, hindrances to resolving ethnic conflicts over

resources between the Jonam and Acholi, and relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam. The interviews were conducted in Gulu, Nwoya, and Pakwach districts. Most of the respondents (Jonam) targeted for the study live and work on both banks of the Nile that fall in districts of Nwoya and Pakwach. Gulu district had some key informants like Hon. Mapenduzi Ojara LCV Gulu, The Prime Minister Ker Kwaro Acoli Oola Ambrose, The Archbishop John Baptist Odama, Kadhi Musa Vice Chairperson (ARLPI) who were interviewed and explains why it was considered a neighbouring district. The interviews provided the researcher with the chance to probe the respondents in cases of ambiguous responses and enabled the researcher to carry out in-depth investigation for detailed probing about the research variables.

3.6.3 Documentary review Method

The study involved the review of documents from Nwoya and surrounding districts so as to obtain data and information relating to ethnic conflict and resource use in the districts. The documents were studied and reviewed in relation to the set objectives of the study and the documents included textbooks, journals, and articles. These formed the basis for reviewed literature in chapter two and background to the study. It is from these textbooks, articles and journals that information and data was gathered to come up with the research problem.

3.7 Quality control

3.7.1 Validity

Validity of data collection instrument refers to the appropriateness of the instrument to measure a variable or construct and come up with the intended results (Amin, 2005). Instruments' validity was ascertained to assess what concepts are being measured and determine whether the set of items accurately represent the concepts under the study. This was done through consultation with

the supervisor. The questionnaires were first scrutinised and guidance obtained from the supervisor. Questions that proved vague were removed before the real study commenced. This meant that only questions that were considered important and answering the research questions and objectives were considered in the study. There is need for reconciling this with data collection tools.

3.7.2 Reliability

Reliability measures the degree to which an instrument would produce consistent results if used under the same conditions. Important steps were considered during the study to engage with reliable and informed persons during the study. Using a guide, those that were deemed to provide key information and data were interviewed. Before drafting the instruments, further reading to different textbooks, articles and journals on ethnic conflicts, causes, challenges and possible recommendations was made. All this helped to come up with reliable questions that formed the research instruments. Further consideration was made by consulting with the supervisor to give an expert opinion. Questions that proved vague were eliminated and substituted before data collection.

3.8 Data collection procedure

A letter of introduction was obtained from the relevant office at Makerere University i.e. the Department of Religion and Peace Studies introducing the researcher to the area of study (Nwoya and surrounding districts). Audience was further sought with the authorities in the area who helped to identify the interpreter who helped in guiding the researcher. Appointments were first made with key informants who included local council leaders, religious leaders, and elders. These included like Hon. Mapenduzi Ojara LCV Gulu, The Archbishop John Baptist Odama and

Kadhi Musa of Acholi Sub region, the Prime Minister of Ker Kwaro Acoli, among others. These were followed and interviewed on specific dates and time. With guidance of the interpreter and local council leaders, questionnaires were distributed to the respondents to be followed at their free time and later picked

3.9 Data processing and analysis

3.9.1 Quantitative Data analysis

Quantitative data was analysed using Special Package for Social Scientists (SPSS). This involved four processes, namely; editing, coding and entry into SPSS editor for analysis in order to come up with relevant statistics. Editing ensured the collected data is cleaned before it is coded. Coding eased data entry and codes ranging from number 1-5 with 1 for strongly disagree (SD), 2 for Disagree (D), 3 for not sure (NS), 4 for agree (A) and 5 for strongly agree (SA) were used in the questionnaire. Analysis involved issuing relevant commands so that the desirable descriptive statistics such as frequencies, percentages that were the basis for discussions and conclusions are generated.

3.9.2 Qualitative data analysis

To analyse qualitative data, themes and sub-themes were developed for something is missing in the study. See Chapter Two and Chapter Four. Important thematic areas such as direct quotations were extracted and reported in line with objectives of the study (See Chapter Four).

3.10 Ethical considerations

Research ethics involves the application of fundamental ethical principles in conducting research. During the study, key ethical considerations were put into perspective including:

During the study, the issues of confidentiality were considered. Given the sensitivity of the matter, the study put into consideration that ethnic conflict is a complex matter. During the study, people's names were not disclosed. Only those that were conformable with their names being disclosed, had their names reported in the study. Those that were not willing to participate in the study were also not forced in the study.

The study further considered ethical issue of inclusiveness during the study. Both men and women were considered during the study. This was to ensure that the study caters for the interest of all.

To ensure objectivity, the study welcomes free opinions from the respondents. During the study, no respondent was forced to respond to the questions. This ensured honesty and openness during the study.

3.11 Limitations of the study and solutions

Much as secondary data might be easy to obtain from journals, texts and reports, ascertaining its reliability is always difficult. However, critical analysis of the information from various sources was conducted by the researcher to solicit more reliable data.

Primary data requires a lot of time to look for, process and analyse and later on discuss the study findings to come to the conclusion. The researcher however, adhered to the activity schedule to accomplish the study in time.

Given the sensitivity of the topic, some respondents were not comfortable providing data on ethnic conflicts. The researcher however, appealed to respondents and explained to them that the research is strictly for academic purposes and that their names are not necessary.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.0 Introduction

The chapter involves presentation and analysis of the study results according to the research objectives. It is presented in the form of tables showing frequencies and percentages. These objectives included: examining the causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda, documenting hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi in Northern Uganda, and recommending relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda. Biographic data of respondents is also captured in this chapter to establish its relationship to the variables under study. It is important to state from the start that quantitative data constituted only 291 respondents as reflected in this chapter and the rest 19 respondents were interviewed and their responses quoted verbatim. (See Interview Findings in 4.2).

4.1 Biographic data of the respondents

The study examined the biographic data of the respondents including gender, age, marital status, education level, and religion. The findings are presented in Table 4.1, 4.2, 4.3, 4.4, and 4.5 below.

4.1.1 Gender of the Respondents

The gender of respondents was established during the study. This aimed at knowing how males and females as community members actively engage in managing ethnic conflicts in resource use

between the Jonam and Acholi in Northern Uganda. The study targeted both male and female which gave a variety of findings that were not biased making it gender sensitive.

Table 4.1: Gender composition of the respondents

	Gender	Frequency	Percent
Valid	Male	166	57.0
	Female	125	43.0
	Total	291	100.0

Source: Primary Data, 2018

According to the study findings as in Table 4.1 above, most of the respondents were males as compared to the females. The number of males who participated in the study was represented by 57.0% as compared to 43.0% of the female respondents. Further findings by the study revealed that the difference in percentage arose as a matter of fact that most men compared to women are always engaged in conflicts regarding resource use. This explains why their views were more sought compared to women.

4.1.2 Age composition of respondents

The age composition of the study respondents was also an important factor in the process of managing ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda. This was so because different age groups were assumed to understand matters of ethnic conflict and resource use. The findings are shown in Table 4.2 below.

Table 4.2: Age composition of the respondents

	Age bracket	Frequency	Percent
Valid	20-30	103	35.4
	31-40	95	32.6
	41-50	51	17.5
	51 and above	42	14.4
	Total	291	100.0

Source: Primary Data, 2018

The Table 4.2 above shows that most of the respondents were between the ages of 20 – 30 accounting for 35.4%. The other significant category of the respondents was the age range of 31-40 as represented by 32.6% of the study respondents. More, 17.5% of the study respondents were in the age category of 41 – 50.

4.1.3. Level of Education of respondents

To get information that was not socially and intellectually biased, all categories of people were approached during the study process. This established the levels of education of the respondents as indicated in table 4.3 below.

Table 4.3: Level of education of the respondents

Education level		Frequency	Percent
Valid	No Formal	9	3.1
	Primary	63	21.6
	Secondary	57	19.6
	Diploma	76	26.1
	Degree	48	16.5
	Postgraduate Diploma	11	3.8
	Masters	5	1.7
	Certificate	7	2.4
	Grade III	14	4.8
	Others	1	.3
	Total	291	100.0

Source: Primary Data, 2018

From the table above, it is indicated that there are varying education levels, implying different understanding in the management of ethnic conflicts in resource use between the Jonam and Acholi. Individuals with no formal education seemed not to be conversant with most laws regarding land and ethnic conflicts. This was contrary to those who had finished primary and secondary education levels who seemed to understand some of the basics and dangers of ethnic rivalry. From the study, it was noted that those that had attained certificates, diploma, degree and other higher levels had higher level of comprehension of ethnic conflicts caused by resources use like land. This group was also found to be more interested in peaceful means of resolving conflicts compared to those with no formal education. On the other hand, it was established that those that had no formal education were prone to violent ethnic means of resolving their differences.

This was confirmed by one respondent Pikica David LC1 of Kazana Landing site in Obiira Lower, he noted that,

I am a proud Jonam and if I were to tell you what we have gone through for the last 15 years, you would feel my pain. Our land is being claimed by some Acholi children just because they are educated. So, for me who did not go to school, I find my power in me. I will always use every means possible to remain on this land. If it means death, I will die here other than leave my ancestral land.

On the contrary, Hon. Okecha Frederick Secretary for Community Services Nwoya District observed that,

One of the challenges we face in resolving ethnic conflicts in our area is high illiteracy levels and ignorance of the law. Most people want to take law in their hands because they do not understand the importance of courts of law. Some that have attempted to go to courts have been frustrated by corruption in courts. They therefore resort to violence as the last resort. There was an incident at Obiira village in Latoro sub-county where a caretaker of one landlord in the area was arrested and burnt to death by angry villagers.

4.1.4 Marital status

The study established marital statuses of the respondents because different social backgrounds make people perceive problems especially ethnic issues differently. The results are presented in Table 4.4 below.

Table 4.4: Marital status of respondents

	Status	Frequency	Percent
Valid	Single	87	29.9
	Married	182	62.5
	Divorced	5	1.7
	Separated	17	5.8
	Total	291	100.0

Source: Primary data 2018

From the Table 4.4 above, most of the respondents were married contributing 62.5%. These were followed by single respondents whose representation in the study stood at 29.9%. Another 5.8% were separated while 1.7% respondents were divorced. Still repeating, we Human beings are social animals and tend to live in families which determine the economic wellbeing and resource use of the area. It was established from the study, there are some intermarriages between the Jonam and the Acholi/Acoli and this has lessened on the ethnic conflicts. It emerged from the study that due to intermarriages some conflicts are at times dealt with at family and community levels. This was confirmed by one Rwot Okoro of Yago-Pino Village Purongo Sub- County, she noted that:

There is increasing intermarriages between the Jonam and the Acholi people. This has helped in addressing the ethnic rivalry between the two groups. Initially, it was worse, but with time, there is hope that the intermarriages will work as a bridge between the two ethnic groups and make peaceful co-existence.

4.1.5 Religion of the respondents

Respondents were asked about their religions. The results are presented in the Table 4.5 below.

Table 4.5: Religion of the respondents

	Religion	Frequency	Percent
Valid	Catholic	136	46.7
	Protestant	87	29.9
	Muslim	51	17.5
	Others	17	5.8
	Total	291	100.0

Source: Primary Data 2018

From the Table 4.5 above, the majority of the respondents were Catholics and scored 46.7%, followed by Protestants who fetched 29.9%, Muslims constituted 17.5%. The rest 5.8% belonged to other faiths. The difference is explained by the fact that Catholicism is the dominant religion

amongst the Jonam and Acholi of Northern Uganda. The table above also meant that the study was religiously inclusive since most of the major religious denominations were covered.

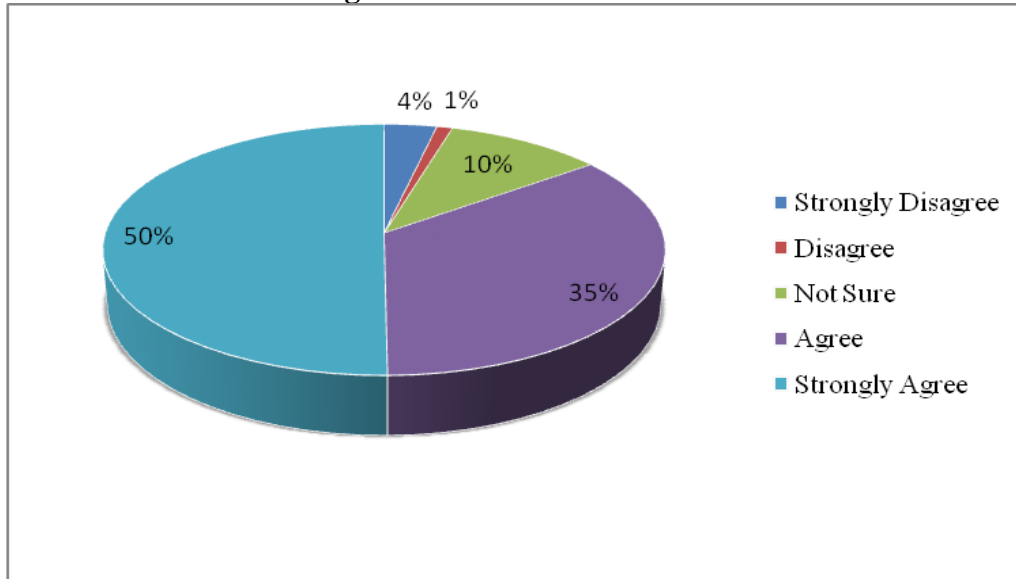
4.2 Findings on study objectives

In this section, the research findings are presented as per the objectives adopted for the study. These findings were thus obtained on examining the causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda, documenting hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi in Northern Uganda, and recommending relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda.

4.2.1 Causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda

The first objective was to examine the causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda. To get the overall picture of the causes of ethnic conflicts between the Jonam and Acholi in Northern Uganda, respondents were asked whether there are various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda. Their responses were computed by making an aggregate of responses given by respondents and were presented in the figure below.

Fig 4.2: Whether there are various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda.



Source: Primary Data 2018

Most respondents (50%) strongly agreed, followed by 35% agreeing that there were various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda. It is only 4% that strongly disagreed to the claim. This implied that there were various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda.

To further understand the various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda, respondents were introduced to different pre-conceived statements under this objective and the researcher computed their views and below are the findings on each claim. Their responses were computed by making an aggregate of responses given by respondents to the 6-items and 5-point Likert scale (SD= Strongly Disagree, D=Disagree, NS=Not sure, A=Agree and SA=Strongly agree), The findings were presented according to their frequencies, percentages, means and standard deviation as follows.

Table 4.6: Descriptive statistics on various causes of ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda

Causes	SD		D		NS		A		SA		M	SD	F	%
	F	%	F	%	F	%	F	%	F	%				
Natural resources	10	3.4	10	3.4	22	7.6	90	30.9	158	54.3	4.29	1.000	291	100
Political instability	22	7.6	33	11.3	59	20.3	84	28.9	93	32	3.66	1.244	291	100
Role of religion	122	41.9	56	19.2	59	20.3	34	11.7	20	6.9	2.22	1.29	291	100
Land tenure system	24	8.2	54	18.6	72	24.7	97	33.3	44	15.1	3.29	1.173	291	100
Inability of government to provide basic good governance	19	6.5	28	9.6	35	12	75	25.8	134	46	3.95	1.248	291	100

Source: Primary Data 2018

4.2.1.2 Natural resources

Regarding natural resources as a cause of ethnic conflicts between the Jonam and Acholi in northern Uganda, these figures (54.3% (158) strongly agreed, 30.9% (90)) meant the majority respondents agreed that the natural resources caused ethnic conflicts between the Jonam and Acholi in northern Uganda. This was confirmed in the interview with Geoffrey Akena the DCDO of Nwoya District Local Government, who stressed,

The population is growing and resources [especially land] is static. The struggle of who owns the important source of livelihood is the cause of continuous conflict between the Jonam and Acholi. This was worsened by the discovery of oil and gas on this part of the Nile (East bank). Speculation of oil being in these areas made many people to use dubious means of getting land on the Nwoya side of the Nile, such that if oil is discovered in the area, they become the immediate beneficiaries in terms of compensation.

It was discovered during the study that natural resources cause ethnic conflicts in resource use between the Jonam and Acholi in Northern Uganda. It was pointed out that the population is growing and resources especially land has remained the same. The struggle of who owns the important source of livelihood is the cause of continuous conflict between the Jonam and the Acholi. This was worsened by the discovery of oil and gas on this part of the Nile (East bank). It was observed that fight over resources continues to create conflicts among the Jonam and Acholi, and measures to alleviate ought to be put in place to avoid future escalation of conflicts along ethnic line.

The above findings corroborate to Humphreys (2005) who argues that there is a link between the availability of natural resources and ethnic conflict. He explains that when a nation-state is dependent on primary commodities including both agricultural produce and natural resources, it is much more prone to internal violence.

4.2.1.3 Political instability

The study respondents reported that political instability was another cause of ethnic conflicts in the Jonam and Acholi people in northern Uganda. This was confirmed by the majority respondents 28.9% (84) and 32.0% (93) who agreed and strongly respectively. The implication of these statistics is that political instability was another cause of ethnic conflicts in the Jonam and Acholi in northern Uganda. This was confirmed in most of the interviews with key informants for instance, during an interview with Mrs Korine Obwona of Got Apwoyo Parish Nwoya District, she noted:

The long period of insurgency especially in Acholi sub-region caused these conflicts. The Jonam who were genuinely doing farming on this side (East bank of the Nile River) had limited access to this land, and the Acholi who had the

opportunity to do farming in the area had limited access because it was an area heavily occupied by the rebels. When rebel activities ended, people started struggling to go back to those areas. One interesting thing is that people perceived it as a virgin area, especially from the Acholi side they perceived it as clan land that any clan member had right over, and they went and occupied it for the first time. For the Jonam, they were claiming that it was where they used to do farming before, so they were also claiming right of ownership over the same areas. This therefore caused a lot of conflict.

It was established during study that political instability in the area also fuelled ethnic conflicts. The long period of insurgency especially in Acholi sub-region by the LRA intensified ethnic rivalries. It was noted that the Jonam who were doing farming on East Bank of the Nile had limited access to land, and so were the Acholi who had the opportunity to do farming in the area, but with limited access due to rebel activities. When rebel activities ended, people started struggling to go back to those areas.

The findings are collaborated to by Davies (2010) who observed that political stability and instability are ultimately dependent on a state of mind, a mood in society. When there is an intolerable gap between what people feel they deserve and what they get in terms of goods or economic power, dissatisfied people will join together and revolt.

4.2.1.4 Role of religion

Regarding religion being to blame for ethnic conflicts between the Jonam and Acholi, field findings established that 41.9% (122) strongly disagreed, 19.2% (56) disagreed. Since the majority of the respondents disagreed as confirmed by a response mean of 2.22, it implied that the role of religion was not to blame for ethnic conflicts between the Jonam and Acholi. The face-to-

face interviews supported these statistics. For instance, during an interview with The Vice Chairperson (ARLPI) Khadi Musa Kelil noted:

It is on the contrary, religion is preaching the love for the neighbour. There is a lot of initiatives that have either been started or supported by various churches to promote peace. There is an Acholi saying that 'Religious leaders don't bend; they are always straight'. This tells you of the impartiality and integrity of the religious leaders in this region. The efforts of religion under their umbrella 'the Acholi Religious Leaders Peace Initiative, have been very instrumental in ending rather than causing these conflicts.

It was noted during the study that religion does not cause ethnic conflicts between the Jonam and Acholi of northern Uganda. Since most of the respondents disagreed as confirmed by the responses, it implied that the role of religion was not to blame for ethnic conflicts between the Jonam and Acholi in northern Uganda.

The formation of Acholi Religious Leaders Peace Initiative (ARLPI) an umbrella organisation that brings together religious leaders in Acholi to work for Peace. This organisation has been very instrumental in managing the conflict between Jonam and Acholi. For instance, with the help of religious leaders, the boundary issue that was violently contested in 2008 was peacefully settled. It was agreed that the Nile River is the administrative boundary and an exercise of planting a sign post at Pakwach Bridge was witnessed by leaders of Jonam and Acholi in the presence of Archbishop John Baptist Odama among others. However, Jonam and their leaders argue that it was administrative boundary that was settled and not resource boundary and ownership.

The above findings are supported by Arjomand (1993) who observed that religion is a core element of modern social and political phenomena, and that religion is an essential foundation of civilization in all ethnic societies.

4.2.1.5 Land tenure system

The respondents were asked whether the land tenure system was the cause of ethnic conflicts between the Jonam and Acholi. The majority 48.4% (141) agreed compared to the 26.6% (78) who generally disagreed. These responses had a mean of 3.29 and standard deviation of 1.159 which continued to confirm land tenure as the cause. This was supported by the views generated during interviews. For instance, in an interview with Oola Ambrose the Prime of Kwer Kwaro Acoli, observed that:

On the issue of land ownership, these two groups of people were confused by the customary and communal land tenure systems that existed in the area. In 1975, there was an instrument issued by government to de-gazette that area being claimed by Jonam and effectively became a public land with a clear mandate how it should be used. The document stated that the area was to be used for ranching. As the population grew especially on the other side (western side) of the Nile, we witnessed influx of people on the eastern side of the Nile. When insurgency subsided and people started to move back to their homes, we also witnessed people settling beyond where their original settlements before rebel activities moved them to camps. Eventually in the process of such confusion people started different economic activities and many other things, and yet this land in question effectively became under the ownership of district land board and people did not understand this kind of arrangement. The district land board was saying they are in charge, and

they can give out the land while other people were objecting to that position by the district land board. That explained why some people came from elsewhere and claimed ownership of land in the area because the person could have followed the legal procedures of acquiring the land, yet the occupants on the land were thinking that the land was theirs.

On land ownership, Limango Kenneth noted:

Unequitable distribution of land is the cause of conflicts. There are disproportionate land sizes. A few individuals own thousands of hectares of land in the area. Honestly, this is unfair to the majority poor and illiterate residents in the area.

It was noted that on the issue of land ownership, the Jonarm and Acholi groups were confused by the customary and communal land tenure systems that existed in the area. It was noted that in 1975, there was an instrument issued by government to de gazette that area being claimed by Jonam and effectively became public a land with a clear mandate how it should be used. The document stated that the area was to be used for ranching. As the population grew especially on the other side (western side) of the Nile, there was influx of people on the eastern side of the Nile. When insurgency subsided and people started to move back to their homes, people settled beyond where their original settlements were before rebel activities. Eventually in the process of such confusion people started different economic activities and many other things, and yet this land in question effectively became under the ownership of district land board and people did not understand this kind of arrangement. This explains why there are conflicts in the area related to land.

Also add something on how land tenure system has contributed to this

4.2.1.7 Inability of government to provide basic good governance

The respondents reported that the inability of government to provide basic good governance and protection causes ethnic conflicts between the Jonam and Acholi. This was raised by the majority 25.8% (75) who agreed and 46.0% (134) who strongly agreed compared to the 9.6% (28) and 6.5% (19) who disagreed and strongly disagreed. This was supported by the interviews where it was reported that there was limited political will to solve the conflicts between two groups of people. In an interview with Brig. Piwang Kwaya a Jonam stressed that:

There is inability of government to speak the truth and resolve the conflict. The government of Uganda has not shown much interest in resolving this conflict, instead it went ahead to create boundaries without consulting with the Jonam people. For instance, in the creation of Nwoya district, the government insisted on the border to be the Nile Bridge without any consideration to the cultural and traditional way of life. It curved out very important Jonam cultural sites and gave them to the Acholi and the Jonam cannot accept this. More so, the vagueness and ambiguity of some responses to the conflict by government have been a hindrance in settling this conflict. For instance, some letters written by government were more of a reflection of political pressure on government than seeking solution to the conflict, and because the truth will always remain the truth, the letters could not move far in redefining the geographical boundaries.

Another community leader, Geoffrey Akena (DCDO) Nwoya district on this issue noted:

Look at the example where politicians and public servants have been seen in a number of incidences dragging people in this conflict. We have had cases where politicians have influenced people to come and settle here, and communities have

come based on political interest, that is from Jonam side. But from Acholi side, Nwoya has for some time been a less populated district. 'So, if you want to curve out a political majority, you have to bring in more people to help you'. So, we had issues of politicians supporting the movement of people from Jonam to Nwoya side to gain political capital.

Hon. Omito Steve, LCV Pakwach District, noted that:

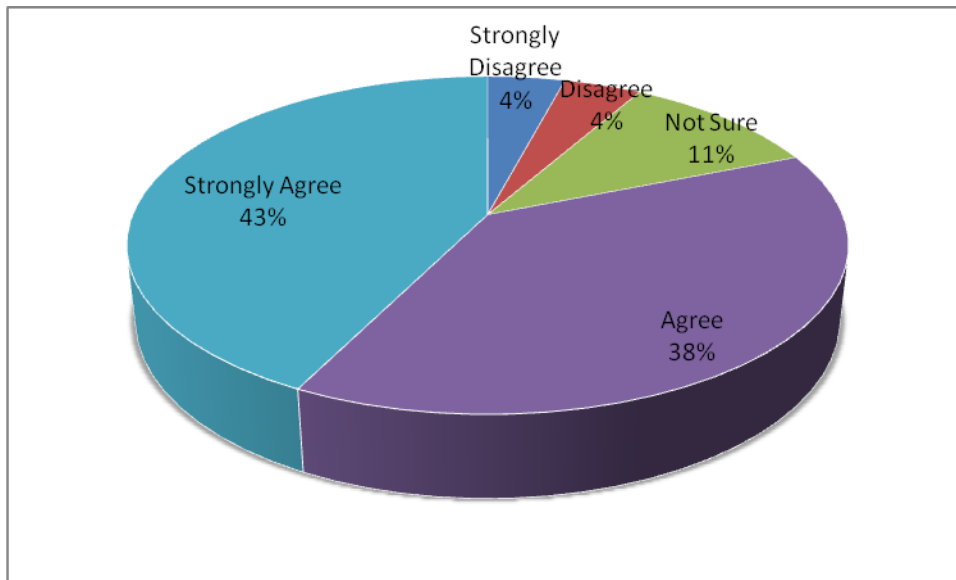
As Jonam leadership, we have not refused to be under the administrative boundary of Nwoya district, but we would like to have ownership of Jonam area in Nwoya district.

It was revealed that there is inability of government to speak the truth and resolve the conflict. The government of Uganda has not shown much interest in resolving this conflict, instead it went ahead to create boundaries without consulting with the Jonam people. The failure of government to resolve such issues has remained a challenge to resolving ethnic tensions within the region. The respondents reported that the inability of government to provide basic good governance and protection causes ethnic conflicts between the Jonam and Acholi people. During interviews where it was highlighted that there was limited political will to solve the conflicts between these two groups of people. It was noted that there are cases where politicians and public servants have been seen in several incidences dragging people in this conflict. Local people influence politicians to come and settle their issues, further complicating the situation.

4.2.2 Hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda

For the second objective which was to document hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda, respondents were asked whether there were various hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. Their responses were computed by making an aggregate of responses given by respondents and were presented in the pie chart below;

Figure 4.3: Whether there were various hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi in northern Uganda



Source: Primary Data, 2018

As shown in the figure above, the field study established that there were various hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. This was revealed by the majority 38% and 43% who agreed and strongly agreed compared to the 11% who were not sure, 4% who disagreed and another 4% who strongly disagreed.

To gain further understanding of the various hindrances to resolving ethnic conflict over resources between the Jonam and Acholi in northern Uganda, respondents were introduced to varying measurements on this objective and the researcher computed their views and below are the findings on each dimension. Their responses were computed by making an aggregate of responses given by respondents to the 4-items and 5 point Likert scale (SD= Strongly Disagree, D=Disagree, NS=Not sure, A=Agree and SA=Strongly agree). Responses were categorized according to their frequencies, percentages, means and standard deviation as follows.

Table 4.7: Hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda

Hindrances	SD		D		NS		A		SA		M	SD	F	%
	F	%	F	%	F	%	F	%	F	%				
Ethnic Diversity within the community	25	8.6	46	15.8	45	15.5	113	38.8	62	21.3	3.48	1.23	291	100
Political interests	17	5.8	47	16.2	60	20.6	104	35.7	63	21.6	3.51	1.167	291	100
Cultural attachments	24	8.2	44	15.1	45	15.5	82	28.2	96	33	3.63	1.303	291	100
Poor transport and communication infrastructure	25	8.6	46	15.8	45	15.5	113	38.8	62	21.3	3.48	1.23	291	100

Source: Primary Data, 2018

4.2.2.1 Ethnic diversity within the community

From the table above, respondents noted that ethnic diversity within the community hindered ethnic conflict resolution over resources between the Jonam and Acholi people in northern Uganda. This was cited by the majority 38.8% (113) and 21.3% (62) respondents who agreed and strongly agreed respectively. 15.5% (45) of the respondents were not sure while 15.8% (46) disagreed and 8.6% (25) strongly disagreed. These responses had a mean of 3.48 and since it was above 3.00, it implied that the ethnic diversity within the community hindered ethnic conflict

resolution over resources between the Jonam and Acholi people in northern Uganda. This was supported by various respondents in the interviews. Odora Rodento opinion leader in Latoro, an Acholi noted:

Under these two tribes, the clans are fighting themselves. This makes it even more difficult to have a solution. For instance, the Payira clan people claiming ownership of the area. They claim that they were the first settlers in the area and that they have right of ownership of the land which Bwobo clan also has the same claim. This has made people with political interests take advantage of the divisions of people to spread wrong messages to them and in the end any attempt to end conflict is seen as diversionary.

It was noted that due to different ethnic groups, there are often clashes between the groups. There is Payira and Bwobo clans in the area, all claiming ownership of some of the areas. The clans themselves are always fighting, making it even more difficult to have a solution. The Payira clan people have consistently claimed ownership of the area. They claim that they were the first settlers in the area and that they have right of ownership of the land which Bwobo clan also has the same claim. This has made people with political interests take advantage of the divisions of people to spread wrong messages to them and in the end any attempt to end conflict is seen as diversionary. This was cited by the majority 38.8% (113) and 21.3% (62) respondents who agreed and strongly agreed respectively. The above findings are also illustrated by Bailey (1994) who noted that the political map of Africa is a western colonial creation, drawn by western powers with little regard to the boundaries of historic ethnic homelands or the ethnic compositions of the subject population, and today these artificial or multi-ethnic nations lack the internal political cohesion necessary for survival as nations.

4.2.2.2 Political interests

About political interests hindering ethnic conflict resolution over resources between the Jonam and Acholi people in northern Uganda, 21.6% (63) strongly agreed, 35.7% (104) agreed, 20.6% (60) were not sure, 16.2% (47) disagreed and 5.8% (17) strongly disagreed. Since the majority respondents agreed, as confirmed by a response mean of 3.51 and a standard deviation of 1.167, it was established that the political interests indeed hindered ethnic conflict resolution over resources between the Jonam and Acholi people in northern Uganda. This was confirmed in the interview with Hon. Omito Steve, LCV Pakwach District who stressed,

Politics has been and is still the biggest hindrance in resolving this conflict. In most cases people who have political interests want to push their agenda through a conflict line to get support. In most cases such people would want to go through their tribes or clan members. For instance, after the curving of Nwoya district, known political heads encouraged the Jonam to migrate into the area for the support. This only added to the conflict.

It was observed that politics has been and is still the biggest hindrance in resolving ethnic conflicts. People who have political interests want to push their agenda through conflict lines in order to get support. They want to go through their tribes or clan members to advance their agenda. For instance, after the curving of Nwoya district, known political heads encouraged the Jonam to migrate into the area for their support. This only added to the conflict. This implied that political interest is hindering ethnic conflict resolution over resources between the Jonam and Acholi people in northern Uganda.

4.2.2.3 Cultural attachments

The study respondents reported that cultural attachments constrain resolving of ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. This was confirmed by the majority respondents 28.2% (82) and 33.0% (96) who agreed and strongly respectively compared to 15.1% (44) and 8.2% (24) who disagreed and strongly disagreed respectively. This is further confirmed by the response mean of 3.63 and a standard deviation of 1.303. The implication of these statistics is that cultural attachments constrained resolving of ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. This was confirmed in most of the interviews with key informants for instance, during an interview with Odong Padit Mandir III Rwot of Puvungu noted:

There are two cultural institutions in the area recognised by government that is the Alur of which Jonam is a sub-clan, and the Acholi which the government has failed. In a number of attempts to manage/resolve the conflict, the Alur and Acholi cultural institutions did not participate. Instead, people were represented by clans which have seen all efforts fail because people believe in these cultural institutions more than clans.

It was noted that there are two cultural institutions in the area recognised by government that is the Alur of which Jonam is a sub-clan, and the Acholi. It was revealed that on numerous attempts to resolve the conflict, the Alur and Acholi cultural institutions did not participate. Instead people were represented by clans which have seen all efforts fail because people believe in these cultural institutions more than clans. This kind of lukewarm attitude has only worked to escalate the conflicts in the area. This was confirmed by the majority respondents 28.2% (82) and 33.0% (96)

who agreed and strongly respectively compared to 15.1% (44) and 8.2% (24) who disagreed and strongly disagreed respectively.

The findings are further supported by Bar-Tal (2007b) who noted that indigenous communities often place non-economic values on natural resources that are tied to traditional belief systems involving religious rituals, sacred sites, and historic hunting and gathering areas. In a country like Uganda, ignoring or undervaluing the importance of culture in environmental negotiations can lead to policies and projects that are much more difficult to implement.

4.2.2.4 Poor transport and communication infrastructure

The study further established that poor transport and communication infrastructure hindered ethnic conflict resolution over resources between the Jonam and Acholi people. The majority respondents 38.8% (113) and 21.3% (62) agreed and strongly agreed respectively to this claim compared to the 15.5% (45) who were not sure, 15.8% (46) who disagreed and the 8.6% (25) strongly disagreed. Further, the response mean of 3.48 which is above the 3.00 meant that poor transport and communication infrastructure hindered ethnic conflict resolution over resources between the Jonam and Acholi people. This was confirmed in an interview with one Parish Chief, she noted:

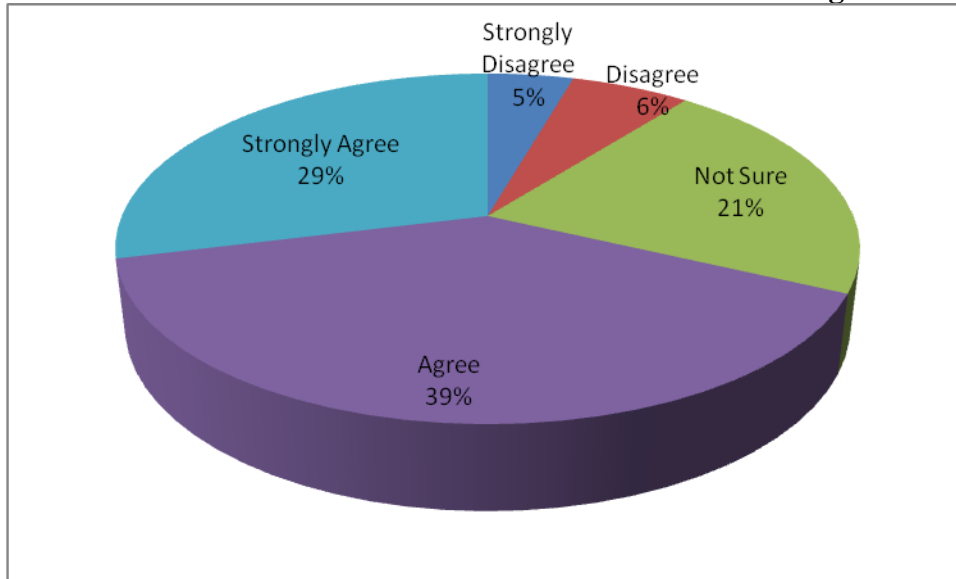
Poor infrastructure development in the area is yet another hindrance. The poor road network in the area makes most places in the area difficult to access by the government and other stakeholders in the fight against this conflict. This has hindered and limited possible interventions aimed at resolving the conflict. Even the would-be near areas of Jonam have to use boats for easy access to both the eastern and western bank of the Nile by River.

It was reported from the study that poor infrastructure development in the area is yet another hindrance to ethnic conflict resolution. The poor road network in the area makes most places in the area difficult to access by the government and other stakeholders in the fight against this conflict. This has hindered and limited possible interventions aimed at resolving the conflict. Even the nearby Jonam areas have to use boats for easiest access to both the eastern and western bank of the Nile through the Nile River. The study further established that poor transport and communication infrastructure hindered ethnic conflict resolution over resources between the Jonam and Acholi people.

4.2.3 Relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda.

The third objective was to recommend relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda and a general question of whether there are interventions that can be put in place geared towards resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda was presented to the respondents. Their responses in form of strongly disagree, disagree, not sure, agree and strongly agree were aggregated and represented in the pie chart below.

Figure 4.4: Response on interventions in place geared towards resolving ethnic conflicts over resources between the Jonam and Acholi in northern Uganda



Source: Primary Data 2018

On whether there are interventions in place geared towards resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda, 39% agreed, 29% strongly agreed, 21% not sure, 6% disagreed while 5% strongly agreed. This meant that indeed there are interventions put in place geared towards resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda.

Respondents were examined on the relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda. The researcher computed their views and below are the findings that were found on each statement. Their responses were aggregated from 6-items and 5-point Likert scale (SD= Strongly Disagree, D=Disagree, NS=Not sure, A=Agree and SA= strongly agree). Responses were presented in form of frequencies and percentages as follows.

Table 4.8: Relevant conflict resolution mechanisms that can be used to resolve/manage the conflict between the Acholi and Jonam of Northern Uganda

Conflict resolution mechanisms	SD		D		NS		A		SA		M	SD	F	%
	F	%	F	%	F	%	F	%	F	%				
Verifying and harmonising land titles	32	11.0	44	15.1	49	16.8	88	30.2	78	26.8	3.47	1.324	291	100
Mainstreaming the land tenure system	28	9.6	70	24.1	65	22.3	74	25.4	54	18.6	3.19	1.261	291	100
Co-management	18	6.2	33	11.3	47	16.2	120	41.2	73	25.1	3.68	1.150	291	100
Reduction in socio-economic inequalities and	17	5.8	22	7.6	38	13.1	105	36.1	109	37.5	3.92	1.154	291	100
Mediation and effective dialogues	33	11.3	37	12.7	67	23.0	86	29.6	68	23.4	3.41	1.284	291	100
Empowering the cultural institutions	41	14.1	37	12.7	34	11.7	92	31.6	87	29.9	3.51	1.398	291	100

Source: Primary Data

4.2.3.1 Verifying and harmonizing land title certificates

The findings as indicated in the table above revealed that verifying and harmonising land title certificates is one way of resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. This was cited by the majority 26.8% (78) and 30.2% (88) respondents who strongly agreed and agreed respectively. These responses had a mean of 3.47 with a standard deviation of 1.324. This meant that verifying and harmonising land titles is one way of resolving ethnic conflicts over resources between the Jonam and Acholi in northern Uganda as was supported by respondents in interviews conducted with the key informants. Abuke Zerubbabel, the District Land Board chairperson Nwoya District had this to say,

The government through the line ministry (Ministry of lands) should constitute a land verification committee to harmonise land title certificates in conflict areas.

Amuru land board issued many titles to people in those areas without following

due process of title acquisition. For example, some people have titles without knowing where the land is located. There are cases where more than one titles were issued for a piece of land. Therefore, there is urgent need to conduct an audit into the procedure Amuru took to issue land titles.

It was noted that the government through the line ministry (Ministry of lands) should constitute a land verification committee to harmonise land title certificates in conflicted areas. Amuru land board issued many titles to people in those areas without following due process of title acquisition. It was found out that some people have titles without knowing where the land is located. There are cases where more than one titles were issued for a piece of land. Therefore, there is urgent need to conduct an audit into the procedure Amuru District Local Government took to issue out land titles. There should be a deliberate attempt to verify the titles to ascertain the real owners as this will provide room for conflict resolution.

4.2.3.2 Land tenure system

Regarding mainstreaming the land tenure system serving to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda, 18.6% (54) strongly agreed, 25.4% (74) agreed, 22.3% (65) were not sure, 24.1% (70) disagreed and 9.6% (28) strongly disagreed. These responses had a mean of 3.19 and a standard deviation of 1.261 which meant that mainstreaming the land tenure system can serve to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. This was confirmed in most interviews where respondents argued that conflict was borne out of the fact that ownership of the land is rugged with different systems in place. For instance, in an interview with Oola Ambrose the Prime Minister Ker Kwaro Acholi, he stressed,

The government and line ministry (Ministry of lands in particular) should pronounce itself on whether the land is customary or public because a good fraction of Jonam and Acholi people still believe that it is their customary land. Since it is the Ministry of Lands that had de-gazetted the land in this area, it should give a clear interpretation to people and issue guidelines on how to own land.

Limango Kenneth, area land committee chairman, Got-Apwoyo stressed,

On private lands where there are squatters, there should be some consideration for sitting tenants. There are a number of sitting tenants without land titles, yet they are being treated as illegal tenants by those who have acquired titles for the same pieces of land. Authorities should call for meetings where all these categories of people collectively arrive at a solution that is accepted by all.

It was found out that the government and line ministry (Ministry of lands in particular) should pronounce itself on whether the land is customary or public land because a good fraction of Jonam and Acholi still believe that it is their customary land. Since it is the ministry of lands that degazetted the land in this area, it should give a clear interpretation to people and issue guidelines on how to own land. This was noted by 18.6% (54) who strongly agreed, 25.4% (74) agreed, 22.3% (65) were not sure, 24.1% (70) disagreed and 9.6% (28) strongly disagreed. This was further confirmed in most interviews where respondents argued that conflict was borne out of the fact that ownership of the land is rugged with different systems in place.

The findings are further supported by expert's opinions Gleick (2006) who believed that if the natural resources of land and could be managed in a comprehensive, cooperative nature it would significantly aid the process of finding a sustainable peaceful solution to the conflict.

4.2.3.3 Co-management of the resources

The study respondents reported that co-management of the resources can help to resolve ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. This was confirmed by the majority respondents 41.2% (120) and 25.1% (73) who agreed and strongly agreed respectively with the response mean of 3.68 and a standard deviation of 1.15, the implication of this is that co-management of the resources can help to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda. This was confirmed in most of the interviews where key informants stressed that these communities have lived together for a long time and have mingled. Isolating them would be very difficult which calls for measures to promote equal utilization of resources to foster harmonious living. Archbishop John Baptist Odama in an interview stressed:

Acholi and Jonam leaders should engage in meaningful dialogue so that they can come up with a lasting solution to this conflict. Interventions in the form of projects that are aimed at improving the lives of both Jonam and Acholi should be implemented by the government and affected communities. Such interventions should engage non-politicians like the cultural institutions from both sides, religious leaders from both sides, Peace building and Rights based NGOs among others. More so, Jonam should accept that the resources in the East bank of the river are in Acholi area, and they should drop their claim of the area from the Nile up to Yagopino. However, the Acholi should allow the Jonam who lived this side to continue without being segregated against basing on ethnicity. This co-existence and co-management of resources can make a great deal in solving these conflicts.

It was reported that Acholi and Jonam leaders should engage in meaningful dialogue so that they can come up with a lasting solution to this conflict. Interventions in the form of projects that are aimed at improving the lives of both Jonam and Acholi people should be implemented by the government and affected communities. Such interventions should engage non politicians like the cultural institutions from both sides, religious leaders from both sides, Peace building and Rights based NGOs among others. Jonam should accept that the resources in the East bank of the river are in Acholi area, and they should drop their claim of the area from the Nile up to Yago-pino. However, the Acholi should allow the Jonam who lived this side to continue without being segregated against basing on ethnicity.

The findings also concur with Sundberg (1998) who points out that some ethnic communities have tried to depoliticize natural resources through a co-management approach that involves the local community, the government, and other stakeholders in the management of the resource in question.

4.2.3.4 Reduction in socio-economic inequalities and poverty alleviation

Regarding the reduction in socio-economic inequalities and poverty alleviation as a way of resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda, field findings established that 37.5% (109) strongly agreed, 36.1% (105) agreed respectively. Since most of the respondents agreed as confirmed by a response mean of 3.91 with a standard deviation of 1.154, it implied that reduction in socio-economic inequalities and poverty alleviation could resolve ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. During an interview with Abuke Zerubbabel, it was noted that:

This conflict has not ended because of poverty. Rationalisation of resources in the area under contestation to encourage proper use that can raise the people out of poverty can help end the conflict. The government together with development partners should therefore start up projects that should aim at bridging the inequality gap. There should not be favouritism between the Jonam and the Acholi and the idea of them developing together should be promoted.

Abuke Zerubbabel, Chairman District Land board Nwoya District added:

In short, the government should draft a way of rationalisation so that more people can benefit from the resources in the contested areas rather than having a few rich people own an entire area at the expense of the majority poor. This can reduce the gap between the disgruntled poor who are usually the participants in the conflicts. Helping the poor to have meaningful economic lives could resolve the ethnic conflict over the resources in the area.

It was noted that the conflict between the Jonam and Acholi has not ended because of poverty. Rationalisation of resources in the area under contestation to encourage proper use that can raise the people out of poverty can help end the conflict. The government together with development partners should therefore start up projects that should aim at bridging the inequality gap. There should not be favouritism between the Jonam and the Acholi and the idea of them developing together should be promoted. This was established by 37.5% (109) strongly agreed and 36.1% (105) agreed. This implied that reduction in socio-economic inequalities and poverty alleviation could resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda.

The study findings are in line with Kruglanski (2004) who observed that lasting solutions to the ethno-political conflict will bear no durable results if they do not include programs of fast socio-economic development. He explains that it is with social development and economic growth that society will determine common national goals and offer guaranties to every single individual against violence rooted in poverty and fear of a hungry neighbour.

4.2.3.5 Mediation and effective dialogues

The field findings further established that mediation and effective dialogues help to resolve ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. This was revealed by the majority 29.6% (86) and 23.4% (68) who agreed and strongly agreed respectively. These responses with a mean of 3.41 and a standard deviation of 1.284 confirmed that mediation and effective dialogues help to resolve ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. The interviews revealed that so many efforts have been made before and have failed due to limited interest caused by the fact that people felt the dialogues were not well intentioned. Hon. Mapenduzi Ojara raised a quote.

Effective dialogue can help resolve the conflict. Much as it has been tried before and it only reduced on the magnitude of the conflict, well organised dialogue with the right respectable trusted leaders from these two ethnic groups should yield positive results. For example, there was a dialogue meeting at Got-Okwara between the Jonam and Acholi after a violent encounter. The same dialogue was attended by members from Jonam who would cross the Nile and attack members from Acholi. Hon. Jachan from Jonam and Todwong from Acholi participated in the dialogue. These efforts have shown a reduction in the conflict. Therefore,

Acholi and Jonam leaders should engage in meaningful dialogue so that they can come up with a lasting solution to this conflict.

Brig. Piwang Kwaya Minister of Defence Jonam Cultural Institution stressed.

“This conflict would be resolved better without involving politics. Leaders on the Jonam side and ones in Acholi should sit and dialogue. In did we had a sit down in Masindi under the care and auspices of Bunyoro King. Resolutions were made, that the two parties were to continue meeting, but it never took place up to today. There are individuals who wanted to take advantage from the Jonam side, there were also some individuals from the Acholi side who took advantage of the situation and grabbed land for themselves”. He added that; “The Jonam people should be allowed to come back and settle on their areas that are in Amuru and Nwoya districts. Jonam people have no problem being under the administration of Acholi districts. “So long as the will to agree to live together is not there, I don’t see much success. And the government of today does not want to burn its finger in Acholi again. I know it” he says. Negotiations would be the best, no force no nothing. The chairman of Jonam development foundation in a meeting asked me for an entry point through which they can start the claim all over again. I advised him to go through the Prime minister of Kwer kawro Acholi”.

It was found out from the study that effective dialogue can help resolve the conflict. It observed that much as it has been tried before and it only reduced on the magnitude of the conflict, well organised dialogue with the right respectable trusted leaders from these two ethnic groups should yield positive results. For example, there was a dialogue meeting at Got-Okwara between the Jonam and Acholi after a violent encounter. The same dialogue was attended by members from Jonam who would cross the Nile and attack Members from Acholi. Hon. Jachan from Jonam and

Todwong from Acholi participated in the dialogue. These efforts show a reduction in the conflict. Therefore, Acholi and Jonam leaders should engage in meaningful dialogue so that they can come up with a lasting solution to this conflict.

4.2.3.6 Empowering the cultural institutions

The respondents were asked whether empowering the cultural institutions can resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda, the majority 29.9% (87) and 31.6% (92) strongly agreed and agreed respectively while the least 14.4% (41) strongly disagreed. These responses had a mean of 3.51 and standard deviation of 1.198 which confirmed that empowering the cultural institutions can resolve ethnic conflicts over resources between the Jonam and Acholi in northern Uganda. The issues of cultural leaders were constantly echoed in the face-to-face interviews insisting on the importance of these institutions and how they should be brought on board if any meaningful results are to be realized. For instance, in an interview with one *Rwot Odong Pdit Mandir III* of Puvungu, he narrated:

To find a solution to this conflict, an NGO known as Safer World facilitated a dialogue process by bringing us leaders of Jonam and from Acholi to dialogue. We discovered that government leadership right from village, sub-county, District, up to Parliament level were the ones fuelling the conflict because of their selfish interests. Therefore, we requested that the cultural leadership of Jonam and Acholi be given a chance to settle this conflict without government interference. Once given a chance, the cultural leaders would ensure that land matters and the management of areas on the east bank of the Nile be handed back to the cultural institutions as it was before the colonial powers divided the people and boundaries along ethnic lines.

The Rwot of Puvungu a cultural leader of one Jonam clan added that the Paramount Chief of Acholi Cultural Institution Rwot Onen Acana accepts that Jonam have resources specifically land on the east bank of the Nile.

As Jonam leadership, we have not refused to be under the administrative boundary of Nwoya district, but we would like to have ownership of Jonam area in Nwoya district. Emphasised Rwot of Puvungu, Odong Pdit Mandir III. Our request to government of Uganda therefore is that our ancestral land be given back to us as it has been done to other people in other parts of Uganda. For example, we have seen Buganda land being given back to the kingdom. But government is sitting on our case and calling it a public land! Since when does customary land become a public land?

In another interview, the RDC of Nwoya District noted that:

The major mechanism is to have the two cultural leaders of Jonam and Acholi sit and agree to talk positively to their people because both the Jonam and Acholi still have respect for their cultural leaders and they will hear them out thus resolving the conflict. Am from Teso, but the unique thing has found here is that the Acholi people still observe cultural leadership, which is not there in our people (Iteso). People pay a lot of allegiance to cultural leaders. In a situation where people are paying a lot of allegiance to cultural leaders, it means they can come up with lasting solution to this conflict.

To find a solution to this conflict, an NGO known as safer world facilitated a dialogue process by bringing cultural leaders of Jonam and from Acholi to dialogue. They discovered that government leadership right from village, sub-county, District, up to Parliament level were the ones fuelling

the conflict because of their selfish interests. Therefore, they requested that the cultural leadership of Jonam and Acholi be given a chance to settle this conflict without government interference. Once given a chance, the cultural leaders would ensure that land matters and the management of areas on the east bank of the Nile be handed back to the cultural institutions as it was before the colonial powers divided the people and boundaries along ethnic lines. The issues of cultural leaders were constantly echoed in the face-to-face interviews insisting on the importance of these institutions and how they should be brought on board if any meaningful results are to be realized.

The Archbishop of Gulu archdiocese, His grace John Baptist Odama further echoed that:

The cultural leaders from both Jonam and Acholi should take central role in the resolution or management of this conflict. According to the Archbishop, this conflict can better be resolved by addressing the primary cause of the conflict which is rooted in the mythical story about the separation of Labongo and Gipiir over a bid and the spear which gave rise to Acholi and Jonam respectively. He argued that unless Acholi and Jonam descendants of Labongo and Gipiir believed to be brothers are reconciled through the cultural institutions of Ker Kwaro Acholi' and Ter Kwaro Jonam/Alur, the conflict may see no end. What we see manifesting between the two ethnicities are a continuation of a conflict that was started and unresolved by Labongo and Gipiir.

The Rwot of Puvungu (Jonam), Odong Pdit Mandir III in support noted that:

Cultural institutions of both Jonam and Acholi have alternative justice system of determining who of these two ethnic groups the area belongs to. For example, in Jonam tradition, conflict over land is easy to settle because there is a cultural way of settling it. When individuals, families, or clans, conflict over land boundaries, traditional leaders

mediate and settle the matter. If the parties are not satisfied with the outcome, a ritual is performed. This ritual is performed on the very land that is being contested, then people depart. Something will happen to reveal the true owner, people converge again to conclude the ritual and the matter is settled for good. We as Jonam cultural institution challenged Acholi cultural institution to come up with traditional way of determining whether truly the area belongs to them, and they refused.

Therefore, the cultural institutions of both Jonam and Acholi should build trust and honesty to one another if they are to resolve/manage this conflict by use of traditional means.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter addresses the conclusions and recommendations as they accrued from the entire study.

5.1 Conclusions

From the study, it was observed that land as a resource is a source of most ethnic conflicts between the Jonam and the Acholi, and most of the conflicts originate over land use. The study revealed that some people own land titles without even knowing the location of the land, and there are incidences whereby more than a title were issued for the same piece of land.

It was also noted that, there is need for the Central Government through the Land Ministry, to constitute a land verification committee to harmonise land title certificates in conflict areas because Amuru land board issued many titles to people in those areas without following due process of title acquisition.

It was further observed that politics in Acholi and Jonam sub-regions play an important role in fuelling ethnic conflicts.

5.2 Recommendations

It was recommended by local council members that the government through the Ministry of Lands, Housing and Urban Development should pronounce itself on whether the land is customary or public land because a good fraction of Jonam and Acholi still believe that it is their

customary land. Since it is the Ministry of Lands that de-gazetted the land in this area, it should give a clear interpretation to people and issue guidelines on how to own land.

It was further recommended that Acholi and Jonam leaders should engage in meaningful dialogue so that they can come up with a lasting solution to this conflict. Interventions in the form of projects that are aimed at improving the lives of both Jonam and Acholi should be implemented by the government and affected communities. Such interventions should engage non-politicians like the cultural institutions from both sides, religious leaders from both sides, Peace building and Rights based NGOs among others.

Cultural leadership of Jonam and Acholi should be given a chance to settle the conflicts between the Acholi/Acoli and Jonam with minimum government interference.

Alternative Justice Systems should be encouraged in resolving/settling ethnic conflicts over resources.

Reconciliation of labongo and Gipiir/Nyipiir. The fundamental point to start with is, you have come from the same womb why did you separate? This is the very first and most important step towards resolving and restoration of relations between the descendants of these two parties. This can be done through cultural institutions of Jonam and Acholi by using Alternative Justice System that exist in both traditions such as (mato oput) in Acholi. The effort to reconcile is to bring the lost relationship back or restore the relationship between the people who have cut an axe as a symbol of separation.

5.3 Areas proposed for further research

There is need to conduct research on traditional means of resolving/managing ethnic conflicts over resource use.

An investigative study on the history of migration and settlements of the Acholi/Acoli and Jonam in precolonial era.

A scientific investigation on the mythical separation story of Labongo and Gipiir, ancestors of Acholi/Acoli and Alur/Jonam people respectively.

Research to establish the root cause of the long conflict between the Acholi/Acoli and Jonam of northern Uganda.

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Appendices

Appendix I: Questionnaire for Jonam and Acholi community members

Dear respondent,

I am a student of Makerere University pursuing a master’s degree in Peace and Conflict Studies. As part of the requirements for the ward of this degree, I am undertaking a research study on **“Managing ethnic conflicts in resource use: A case of Jonam and Acholi people in Northern Uganda”**. You have been selected to participate in this study to enable the researcher solicit for reliable data regarding the topic. Feel free to give information to the best of your knowledge, and the information given is only for study purposes and will be treated with utmost confidentiality.

Tick in the box to give your response. E.g.

Section A: Background information of respondents (Please tick in the appropriate Box)

1. Gender of respondent: Male Female
2. Age 20 – 30 30 – 40 40 – 50 50 and above
3. Education Level of respondents
 No formal education Primary Secondary Diploma Degree
 Postgraduate Other (Specify).....
1. Marital status
 Single Married Divorced Separated

What is your religious affiliation?.....

SECTION B: CAUSES OF ETHNIC CONFLICTS

In sections B, C, and D please tick in the box that corresponds to your opinion or view about the statement according to a scale of Strongly Agree (SA) =5, Agree (A)=4, Not sure (NS)=3, Disagree (D)=2, Strongly Disagree (SD)=1

No	ITEM	5	4	3	2	1
A1	Effect of globalization is one of the causes of ethnic conflicts in resource use between the Jonam and Acholi people in northern Uganda					
A2	Natural resources cause ethnic conflicts between the Jonam and Acholi people in northern Uganda					
A3	Political instability is another cause of ethnic conflicts in the Jonam and Acholi people in northern Uganda					
A4	Role of religion is to blame for ethnic conflicts between the Jonam and Acholi people					
A5	Spatial dependence cause ethnic conflicts between the Jonam and Acholi people					

A6	Land tenure system is the cause of ethnic conflicts between the Jonam and Acholi					
A7	Inability of gov't to provide basic good governance and protection causes ethnic conflicts between the Jonam and Acholi people					
A8	Effect of globalization is one of the causes of ethnic conflicts in resource use between the Jonam and Acholi people in northern Uganda					

SECTION D: HINDRANCES TO RESOLVING ETHNIC CONFLICTS

No	ITEM	5	4	3	2	1
A9	There are various hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A10	Ethnic Diversity within the community hinders ethnic conflict resolution over resources between the Jonam and Acholi people					
A11	Political interests hinder ethnic conflict resolution over resources between the Jonam and Acholi people in northern Uganda					
A12	Cultural attachments constrain resolving of ethnic conflicts over resources between the Jonam and Acholi people					
A13	Poor transport and communication infrastructure hinders ethnic conflict resolution over resources between the Jonam and Acholi people					

SECTION D: RELEVANT CONFLICT RESOLUTION MECHANISMS THAT CAN BE USED TO RESOLVE/MANAGE THE CONFLICT

No	ITEM	5	4	3	2	1
A14	There are interventions in place geared towards resolving ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A15	Verifying and harmonising land titles is one way of resolving ethnic conflicts over resources between the Jonam and Acholi people in Uganda					
A16	Mainstreaming the land tenure system serves to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A17	Co-management can help to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A18	Reduction in socio-economic inequalities and poverty alleviation could resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A19	Mediation and effective dialogues help to resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					
A20	Empowering the cultural institutions can resolve ethnic conflicts over resources between the Jonam and Acholi people in northern Uganda					

Thank you for your cooperation

Appendix II: Interview guide for Opinion leaders

Dear respondent,

I am a student of Makerere University pursuing a Master of Arts Degree in Peace and Conflict Studies. As part of the requirements for the ward of this degree, I am undertaking a research study on *“Managing ethnic conflicts in resource use: A case of Jonam and Acholi people in Northern Uganda”*. You have been selected to participate in this study to enable the researcher solicit for reliable data regarding the topic. Feel free to give information to the best of your knowledge, and the information given is only for study purposes and will be treated with utmost confidentiality.

Questions

1. What are the causes of ethnic conflicts in resource use between the Jonam and Acholi people in Northern Uganda?
2. What are the hindrances to resolving ethnic conflicts over resources between the Jonam and Acholi people in Northern Uganda?
3. What appropriate conflict resolution mechanisms can be applied to resolve the conflict between the Jonam and Acholi of Northern Uganda?

Thank you for your cooperation

Appendix III: Table for determining sample size from a given population

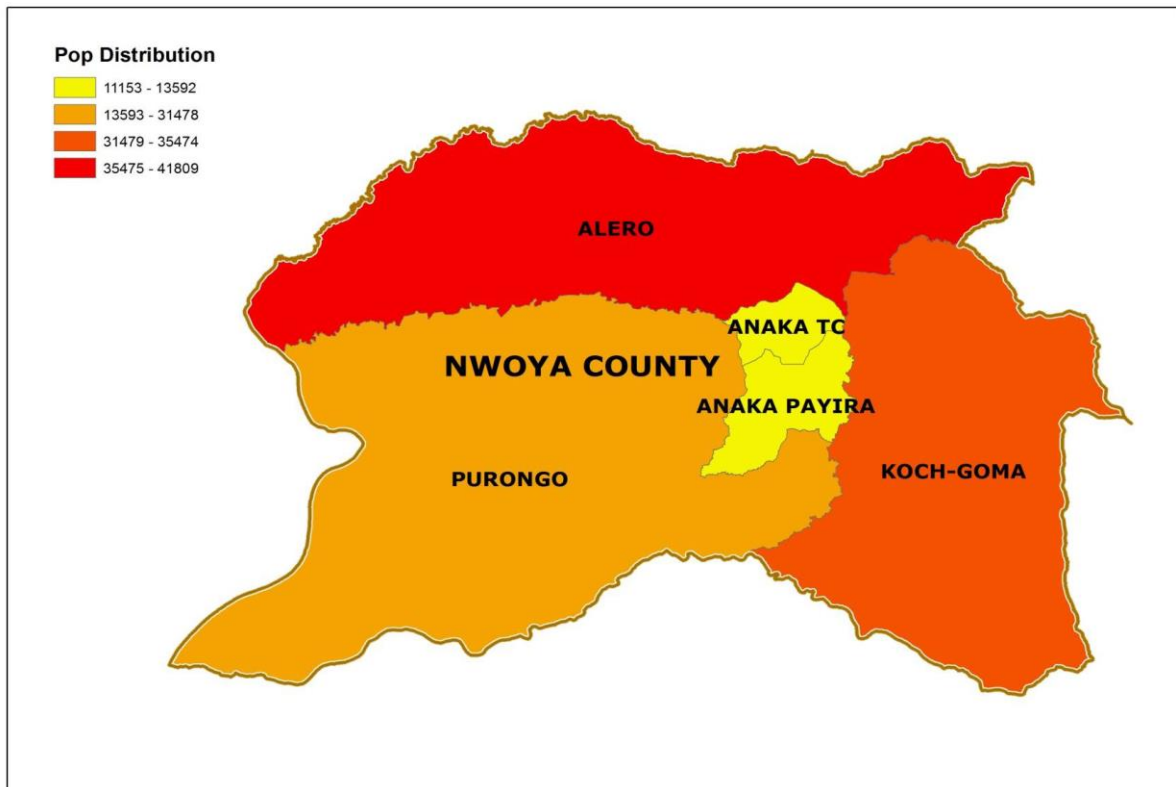
<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Source: Krejcie & Morgan (1970, as cited by Amin, 2005) Note. N

is population size.

S is sample size.

Map 1: Distribution of Population by Sub- County; Nwoya District, 2014

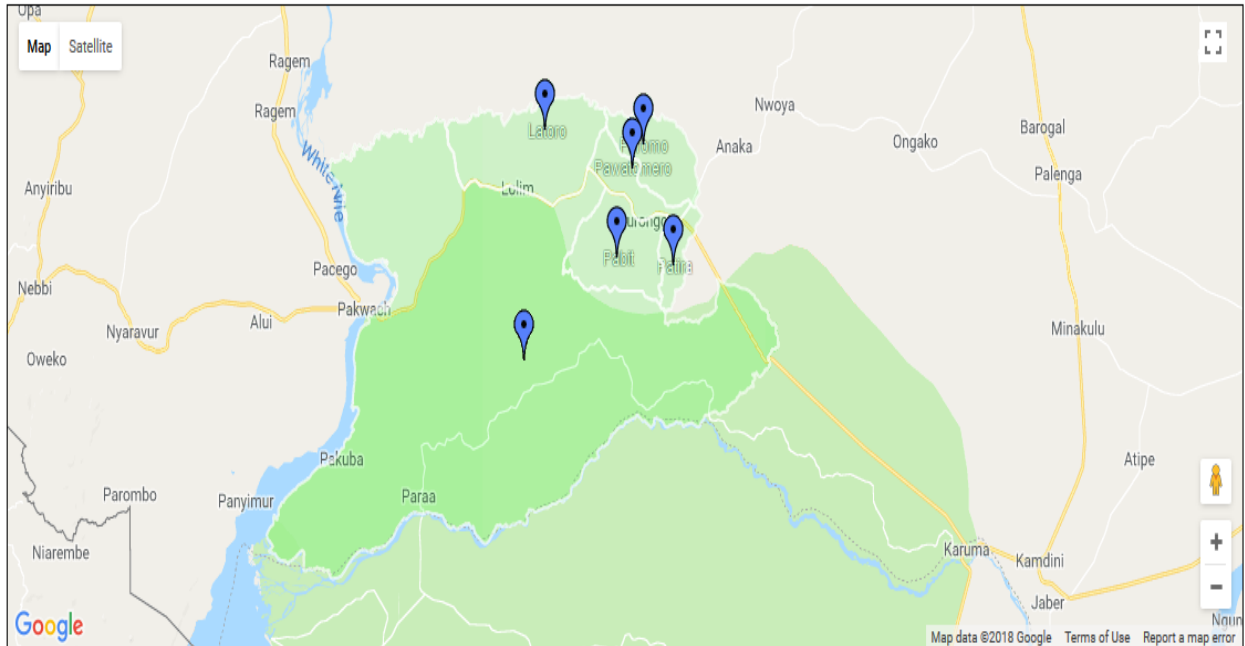


Source: National Population and Housing Census 2014 This map should be shifted to the Area of Study in the main body of the text, showing who live where.

Map: 2 Purongo Sub-county and the Parishes.

<ul style="list-style-type: none"> Serere Sironko Soroti Ssembabule Tororo Wakiso 	<p>Parishes in Purongo Subcounty</p> <p>Latoro Murchison Falls Np Pabit</p> <p>Paromo Patira Pawatomero</p> <p>Add land boundaries within this subcounty</p>
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Do you own or operate a business in Uganda? Sign up on [East Africa Tenders](#) to make sure you don't miss out on projects in your area. Or check for [current tenders in Uganda](#) → [Nwoya District](#)



Appendix IV: List of Key Informants

S/N	NAME	TITLE
1	Akena Geoffrey	District Community Development Officer (DCDO), Nwoya district.
2	Pikica David	Local Council I (LC. I), Kajana Village, Obiira Parish, Latoro Subcounty.
3	Okecha Fredrick	Secretary for Community Services, Nwoya District.
4	Rwot Okoro	Woman Leader of Yago pino village, Purongo Subcounty
5	Korine Obwona	Opinion leader
6	Kahdi Musa Kelil	Vice Chairperson, ARLPI
7	Oola Ambrose	Prime Minister, Ker kwaro Acholi
8	Limango Kenneth	Chairman Area Land Committee, Got Apwoyo Parish
9	Piwan Kwaya	Defense minister, Jonam Cultural Institution
10	Odora Rodento	Opinion leader, Latoro Central
11	Omit Steve	Local Council V (LC. V), Pakwach district.
12	Odong Pdit Mandir III	Rwot of Puvungu, (Jonam)
13	Abuke Jerubbabel	Chairman District Land Board, Nwoya district.
14	John Baptist Odama	Archbishop of Gulu archdiocese.
15		Resident District Commissioner (RDC), Nwoya district.
16	Monica Obol	Teacher
17	Ojara Mapenduzi	Local Council V (LC. V), Gulu district.

Appendix V: University letter of introduction

MAKERERE

P.O. Box 7062 Kampala Uganda
Cables: MAKUNIKA



UNIVERSITY

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COLLEGE OF HUMANITIES AND SOCIAL SCIENCES
SCHOOL OF LIBERAL AND PERFORMING ARTS
DEPARTMENT OF RELIGION AND PEACE STUDIES

23rd October 2017

Dear Sir/ Madam,

TO WHOM IT MAY CONCERN

The bearer of this letter **OKWERA RICHARD, 2016/HD03/1816U** is a Master student on the Religion programme in the Department of Religion and Peace Studies, Makerere University. He is to carry out research on: **“Managing Ethnic Conflicts in Resource Use: A Case Study of Jonam and Acholi Peoples in Northern Uganda.”**

He is kindly requesting you to avail him with relevant data for his dissertation. The purpose of this letter, therefore, is to introduce him to you and to thank you in advance for the assistance you will render him during this period.

Yours sincerely,

Lubowa Tugume Hassan (Ph.D)
Head, Department of Religion and Peace Studies