



# AMURIA DISTRICT DEVELOPMENT AGENCY (ADDA)



## DOCUMENTATION OF A SELECTION OF SUCCESSFUL INTERVENTION STRATEGIES, AND SOME SELECTED SUCCESS STORIES FROM THE ENHANCING CITIZENS POWER AND CIVIC COMPETENCE PROJECT AS OF AUGUST, 2020

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## Table of Contents

<b>OVERVIEW .....</b>	<b>3</b>
<b>Some Abbreviations .....</b>	<b>4</b>
<b>A. SOME OF THE SELECTED SUCCESSFUL INTERVENTION STRATEGIES/MODELS.....</b>	<b>5</b>
<b>1. WORKING WITH, AND THROUGH CULTURAL LEADERS.....</b>	<b>5</b>
<b>2. WORK WITH, AND THROUGH FAITH LEADERS-TRAINERS OF TRAINERS (TOTS).....</b>	<b>8</b>
<b>3. WORKING WITH, AND THROUGH CIVIC EDUCATORS (CEs):.....</b>	<b>11</b>
<b>4. WORKING THROUGH COMMUNITY POLICING STRATEGY.....</b>	<b>13</b>
<b>5. WORKING WITH, AND THROUGH RADIO PROGRAMS .....</b>	<b>16</b>
<b>6. WORKING THROUGH ENGAGEMENT WITH KEY STAKEHOLDERS .....</b>	<b>23</b>
<b>7. WORKING IN COLLABORATION AND NETWORKING WITH OTHER ACTORS .....</b>	<b>25</b>
<b>B. SOME OF THE KEY LESSONS LEARNT OR BEST PRACTICES .....</b>	<b>27</b>
<b>C. PRESENTATION OF FIELD FINDINGS – A SAMPLE OF SUCCESS STORIES.....</b>	<b>31</b>
<b>D. SOME OF THE CHALLENGES .....</b>	<b>47</b>
<b>E. IDENTIFIED EXPLOITABLE OPPORTUNITIES .....</b>	<b>48</b>
<b>F. OUR CONCLUSION .....</b>	<b>49</b>
<b>OUR INTERVENTION AREAS .....</b>	<b>50</b>

## OVERVIEW

This is an assortment of successful intervention strategies, key lessons learnt or best practices, and a collection of success stories. The documentation is informed by the experiences of Amuria District Development Agency (ADDA) in the implementation of the Enhancing the citizens' power and civic competence project. This was a three-year project implemented by Amuria District Development Agency in partnership with the respective local governments of the six intervention Districts; three in Teso and three others from Karamoja sub region – Amuria (including Kapelebyong), Katakwi and Bukedea, including Abim, Kotido and Napak Districts respectively. The three (2018/21) year intervention is funded by the Democratic Governance Facility - DGF

The project aimed at increasing Human Rights awareness and civic responsibility among target communities (women, men and youth) in Teso and Karamoja, enhance their abilities to participate in service delivery process and to hold duty bearers accountable. This was informed by three interrelated project outcomes; increased citizens' activism and participation in decision making process, and Citizens effectively voice out Human Rights concerns with relevant duty bearers, including Responsiveness of duty bearers (LGs) on accountability and service delivery issues.

This documentation is purposed to enhance on possibilities for, not just adaption, but also for scale – out of the successful models or strategies, and replication of part, or all the intervention with efficacy. The lessons learnt will also be used to inform the design of future similar, or related interventions. On the other hand, success stories help to tell a story or an account on the achievements registered through the intervention. Success stories also act as proof or evidence of positive work done during, or through the project implementation. Success stories signify or exemplify impact attained by project over period of implementation, and towards desired outcome.

The document is logically presented under three main sub sections chronologically organized. It begins with presentation of selected successful intervention strategies or models as the first section. It's followed by exhibition of some key lessons learnt or best practices noted from the project. The third section is a presentation of a brief description of some carefully selected success stories as narrated by various stakeholders, especially the beneficiaries and implementing partners. Notably, the success models, lessons learnt, including the success stories are drawn from across the two sub regions of Teso and Karamoja for balanced, and representative representation. It surfaces to note, these findings are from our staff during their regular field monitoring and project support visits, especially by Project officers and the Monitoring, Evaluation, Research and Learning team.

## Some Abbreviations

<b>ACORD:</b>	.....Agency for cooperation and Research in Development
<b>ADDA:</b>	..... Amuria District Development Agency
<b>CAO:</b>	..... Chief Administrative Officer
<b>CBR:</b>	.....Community Based Research
<b>CBS:</b>	..... Community Based Structures
<b>CE:</b>	..... Civic Educator
<b>COVID-19:</b>	..... Corona Virus Disease discovered in 2019
<b>CSBAG:</b>	..... Civil Society Budget Advocacy Group
<b>CSOs:</b>	..... Civil Society Organization
<b>DGF:</b>	..... Democratic Governance Facility
<b>DPC:</b>	..... District Police Commander
<b>CFPU:</b>	..... Child and Family Protection Unit
<b>GBV:</b>	..... Gender Based Violence
<b>HoD:</b>	..... Head of Departments
<b>LC:</b>	..... Local Councilor
<b>NAADS:</b>	.....National Agricultural Advisory Services
<b>NGO:</b>	..... Non-Government Organization
<b>OC:</b>	..... Officer in Charge of police Station
<b>OWC:</b>	.....Operation Wealth Creation
<b>SACCOs:</b>	.....Savings and Credit Cooperative Societies
<b>SOPs:</b>	.....Standard Operation Procedures
<b>TAC:</b>	..... Teso Anti-corruption Coalition
<b>ToT:</b>	..... Trainer of Trainee
<b>UPiMAC:</b>	.....Uganda Project Implementation and Management Centre
<b>VHT:</b>	..... Village Health Teams

## A. SOME OF THE SELECTED SUCCESSFUL INTERVENTION STRATEGIES/MODELS

Though during design, and implementation of Enhancing the Citizens' Power and Civic Competence project, many more intervention strategies were adopted and employed to yield results. For purposes of sharing, only five of the several strategies/models adopted by the project implementation are documented below. These include: working with, and through; Cultural Leaders (CLs), Civic Educators, and the Faith/religious leaders as Trainers of Trainees (ToTs), Community policing including working with Media Houses (Radios) and Organizing Joint key stakeholder Engagements.

The document herein gives an outline on contextual description of each strategy, the procedures adopted for its use during project implementation, and the renowned significance success associated with the strategy, including some challenges and opportunities attributed to the use of such strategy. These details are essential, and are meant to further facilitate easy adoption and scale-up of the strategy during subsequent interventions, and or use by other likeminded partners.

### 1. WORKING WITH, AND THROUGH CULTURAL LEADERS

#### *a) Introduction:*

In Teso and Karamoja, Cultural leaders are highly regarded as community-based volunteer leaders of social institutions. They lead specific and respective communities/societies. They are elected by their kinsmen, rather members of a particular community/society based on trust bestowed on them, and derived from charisma. Their main task is to preserve and promote the moral values of respective societies. While they lead through charismatic approach, they are however expected to discharge their roles and responsibility in accordance to the law of the land. In spite of their limited varied levels of literacy and legal authority, these leaders are seen as the vanguard of social justice in each community, and thus command high respect and admiration among subjects. They are synonymous to peace makers, arbitrators and providers of hope to hopeless members.

It's for the afore strategic advantages of cultural leaders that ADDA aspired for, and tapped in to involve the social structure to enhance the effective delivery of Enhancing the citizens' power and civic competence project, a project funded by DGF and implemented by Amuria District Development Agency (ADDA) in the selected communities of Teso and neighboring Karamoja sub region. The project focus is on social transformation, hence use of such voluntary social structures significantly increases acceptability and sustainability.

#### *b) Methodology/procedure for application of the strategy:*

The adoption of this strategy entailed identification and capacity building of potentially trainable cultural leaders. The leaders were trained on aspects relevant to their work and the project. These included: Human rights awareness, knowledge and skills for mediation of land and, Domestic and Gender based violence, especially child protection, and to promote universal access to social

justice. Besides, they were also equipped with working knowledge on leadership and leadership skills, including on succession planning.

More specifically, the cultural leaders received a specialized training on the use of 'Family Tree' as a magic tool for arbitration, particularly on land related wrangles. Besides, the process also included/involved conducting regular/periodic reflection meeting to enable the leaders learn from each other's experiences.

***c) How the cultural leaders are involved in the project***

Given their strategic position and status in the respective communities, these leaders have the rare opportunity to disseminate any information relevant to their communities at all times whenever communities gather for any social event. For instance, at marriage (traditional and weddings), burials or even any clan or village meetings, it's a common practice, especially in Teso and Karamoja sub regions for a cultural leader or elder is given opportunity to say something of value to his populace. These are the fora exploited by most cultural leaders. The trained cultural leaders therefore make the best out of such opportunities.

The messages commonly delivered to community are those geared to protect and preserve human dignity by way of promoting community civic competences and Human Rights awareness and adherence. Specifically, the common messages disseminated around issues of succession, land management and mitigation of domestic violence and Gender based violence in communities.

***d) Benefits/merits of the strategy to the intervention:***

Available evidence indicates that by working with and through the cultural leaders, ADDA has reached out with the project to more communities that are targeted. These trained cultural leaders have reportedly served communities beyond the project scope. For instance, the cultural leader Asamuk (Mr. Opejo Robert) transcends his support beyond Asamuk. He has also supported to mediate cases, especially land and domestic related conflicts in Abarilela, Willa and many other Sub Counties, and other locations outside the intervention areas.

The strategies allows for easy mobilization, and sensitization of communities for any social positive change. They can easily disseminate relevant information to all the people, moreover in the most appropriate language, at little or no costs. Also, they remain readily available and accessible for any further consultation by the community members, should such a need arise.

Cultural leaders' involvement in the delivery of the project facilitates easy and cost-effective acquisition of the desired social changes resulting from the intervention, and mitigation of negative social practices or any variables that could likely contravene, or affect desired project changes.

Through cultural leaders' involvement, the project is able to seek for, identify and address local felt community needs. These enable the project to operate within the locally accepted positive social morals and practices, including using appropriate and suitable language, equipment and

facilities. Moreover, cultural leadership is voluntary and community based, founded on the individuals moral disposition in a given society, established and based on trust bestowed to the leader by his or her subjects, hence their involvement in the project doesn't only guarantee acceptability and sustainability, but also enhances scale-ability of the project to other communities.

Generally, cultural leaders are strategically positioned and influential, gained disputable trust and high regard by both communities and other organizations as they are known by, and to all their community members based on their past success and value chain. Moreover, they are knowledgeable of all the social practices in their communities, and are vested with rare opportunities to interface with a grate range of actors: state and non – state actors, and thus have vast range of exposure.

*e) Challenges to, and opportunities of the strategy:*

While working through these social structures is result-productive, it's slightly crippled by bottlenecks. These include: the low literacy levels among the selected cultural leaders creates a challenge in the training process, some could hardly write or read, though they were active in the discussions. This is more pronounced among Karamoja cultural leaders. Majority are kraal leaders, some of whom were worriers, and were selected to such responsibility because of their perceived courage to 'fight for their people' by leading raids.

This therefore has resulted into another challenge of limited record keeping by some cultural leaders. Most of the cultural leaders' report having done a lot of good work in, and for communities, a few of them keep some basic records. Majority have not been in a position to regularly share these reports or records they have produced due to limited transport facilitation until such a time that a support visit or monitoring is conducted. Most of their records are kept and transmitted orally. The syndrome of oral culture still negatively affects the functionality of these leaders. For instance, Mzee Ekoroi of Malera (Bukedea), Mzee Ewagu David of Akeriau (Amuria) and Mr. Opejo Robert of Asamuk (Amuria) keep file of records of cases they have, or is to arbitrate, with dates...., a practice yet to be emulated by other cultural leaders.

Evident also is the challenge of limited level of awareness on, and access to the available legal frameworks relevant to their work. For instance, the land Act...., Domestic relations act, the children's act among others. Even where they accessed, not all cultural leaders can read, or even just comprehend the legal language therein, hence the limited authority to dispense justice.

The cultural leaders also meet challenge of clash of interests because of varied approach to conflict resolution. Their complaints revolve around perceived contradiction, and interference of their work by some civic and political leaders, especially on resolving issues of land and domestic conflicts, including gender-based violence, and child marriages. Yet, in places where the civic, political and cultural leaders, including religious leaders have worked cordially, the issues resolved often create meaningful impact in the lives of the people. There's need to jointly empower these community-

based leaders, and introduce them jointly to common aspects of social development, with emphasis on how they can create synergies and partnerships for meaningful social transformation.

Some cultural leaders however exercise some level of conspiracy of silence in the management of conflicts revolving around child marriages and land grabbing. Some of those conspire with the offenders for material and personal gains. Notably, such cultural leaders might not have benefited from any form of training, especially under this project. This provides the challenge or need for continued capacity building for most of the cultural leaders, especially those not yet reached by the project to enable them deliver their tasks with integrity.

*f) Conclusions:*

Working with, and through cultural leaders is an effective strategy, especially for delivery of social projects. It provides great opportunity for collective responsibility in project delivery, and thus ensures sustainability and scale ability of the project results and practices with minimal costs. It's a self-motivation, and asocial accountability technique for the implementers as it links the project implementation team with the local beneficiary communities. Thus, investing in using or involving cultural structures to deliver a social intervention is not waste of resource. It has far reaching impacts. But calls for continued capacity building of the structures, a task to be undertaken with care and patience.

## **2. WORK WITH, AND THROUGH FAITH LEADERS-TRAINERS OF TRAINERS (TOTS)**

*a) Introduction:*

Faith leaders, also referred to here as Trainers of Trainees are leaders of a religious communion. The main faith groups worked with are 'Imulukai' and, or Parish priests for the Anglican Church, the catechists and priests from the Roman Catholic Church leaders, and pastors of the Pentecostal believers – born again Communities, including imams from the Muslim communities. These are people who, by virtue of their responsibilities in the society have opportunity to meet and talk to, or interact with at least twenty or more people in a week as they discharge their mission call.

Just like, or even more than the cultural leaders, the religious leaders are accorded special respect and attention in the communities as they are seen to represent God, and or holiness. They are also community based, and in all locations; rural or urban. This is the strategic opportunity ADDA exploited to deliver the project earlier mentioned in the previous page.

*b) Methodology/procedure for application of the strategy:*

Working with religious leaders as a strategy for implementation of the project started with identification and training of the selected faith leaders. They were trained on Human Rights, knowledge, and skills for supporting communities to mitigate Domestic and Gender based violence, resolving land related conflicts, including instilling morals to the youth

The faithful equally benefit from regular further capacity enhancement through regular support supervision and mentorship by the respective District Project officers. This is coupled with district based joint reflection meetings involving the ToTs and the CEs with Project officers (PO) has boosted their ability to deliver the relevant human rights and civic education messages and support to their subjects – communities.

***c) How the religious (ToTs) leaders are involved in the project***

The religious leaders -Trainer of Trainees (ToTs) strategically support the delivery of the project in two major ways. These include; either integrating the relevant messages in their theological messages to the congregations. These messages may be delivered to the communities on regular prayer days, depending on the faith group. They can or may deliver such messages during special gathering to which they (ToTs) have been invited to attend or even preside, over or celebrate service at events, and privileged to deliver their messages without any interferences. Those functions include burials, weddings, birthday ceremonies, last funeral or memorial service, graduations among many. The messages disseminated vary from one community to another based on biting issues in a given area. Notably, their common messages are geared to creating human rights awareness and civic responsibility as means to address or mitigate escalating the vice of domestic and gender-based violence, land conflicts, accountability, including child abuses characterized by child marriage, teenage pregnancy.

Other avenues through which the ToTs promote human rights and civic awareness, and responsibility is through family visits as they conduct their pastoral work. Through this mode of operation, the strategy has yielded more immediate results, especially in the area of enhancing child protection, and mitigation of domestic violence through family counselling services delivered at home to home level. The home visits are often based on two phenomenon; some visits are organized and conducted to selected families by the ToT based on the prevailing issues; reported or not. Also, the visits can be in response to invitations by responsible parties, or families or the affected individual family members.

***d) Benefits/merits of the strategy to the intervention:***

Given the community-based presence of the ToTs in communities, and the unquestionable trust they command in the communities, this strategy has enlisted spontaneous support by all stakeholders to the intervention. It has thus enhanced on acceptability of the project

Besides, due to the close relatedness of issues of human rights and civic responsibility to religious matters, the strategy has enabled the ToTs to easily transmit the relevant information to the populace with ease. Moreover, the wide spread and availability of ToTs in communities enables easy accessibility to relevant human rights, good governance and civic awareness. This therefore leads to accelerated increase in level of community awareness of, and adherence to, including promotion of human rights and civic responsibilities with ease.

This strategy is equally cost effective. The gains realized from the use of this approach is far much more than the investment ploughed in it. Because it is socio-centric, the model is most desirable for use in the intervention that promote social transformation of society. It focuses on addressing people's feelings by providing relevant information to bring lasting changes in the given societies.

Finally, through this strategy, some of the project aspects have been indirectly scaled out to neighboring communities with remarkable results, but at no additional costs. For instance, the transfers of the ToTs from the previous location stations in the project areas to non-project catchment areas has indirectly scaled out some of the project aspects. A good example can be drawn from the impact resulting from the work of one ToT, Aporu Lawrence, 'Emuluka' in Alere Church of Uganda, sub parish, Willa Parish in Willa Sub County. He was transferred from Atiriri Asamuk sub parish, Asamuk Sub County to Willa Sub County, a non-intervention area. His teaching on importance of will writing inspired many families in Alere village, Willa sub county Willa Parish – his new work station to write wills as part of their preparing for successful succession.

*e) Challenges to, and opportunities of the strategy:*

While the transfers of the religious workers provides a good opportunity for indirect scale-out of the good project practices, it also comes with a challenge of limited continuity of the good works in the previous work stations of the transferred leader. This is more pronounced, particularly when the ToT is replaced by non ADDA trained substitute. Hence the need to train more religious leaders on similar curriculum of the ToTs for sustainability.

The operational areas of the ToTs are expansive, and turn to be challenging for the ToT to effectively provide regular follow-up support to all community members at about the same time. Hence the need for the religious leaders to also train some of the church/mosque lay –leaders on similar content to create critical mass of resource persons to support the ToT

Some time, the strategy slightly suffers setback from effect of limited opportunity for effective interaction by way of sharing due to time limitation, hence denying lack of feedback on the messages disseminated. This is more pronounced when the messages are disseminated at church or event during, or after the sermon. It's uncommon to provide audience opportunity to ask, and be answered based on issues presented.

Given that the ToTs are controlled by the respective employing authorities, they are liable for transfer from one community to another across particular area; parish or Diocese. Hence the risk of losing out all those trained to deliver in specific tasks of the project in a particular community. While some of them will continue with the new experiences in their new work stations, those replacing them in the project area will require an orientation, specifically on knowledge and skills for promotion of human rights and civic awareness and responsibility to mitigate domestic and gender-based violence in communities.

*f) Conclusions:*

The application of the Trainers of Trainers (ToTs) strategy guarantees sustainability and scale out of the intervention beyond the target areas or communities. Besides, whence more of the religious leaders are trained to involve in promotion of Human Rights and civic awareness campaigns, there are more chances than not that increasingly, issues of human rights and civic responsibility will be institutionalized. This thus will help communities to be more vigilant, and denounce the treacherous traditionally perpetrated rampant heinous inhumane behaviors of domestic and gender-based violence, including child abuses. The ToT model is backed by the neutrality and the non-discriminateness of the religious leaders as they are highly regarded and indisputably respected by their voluntary followers. This confidence results from their easy availability and accessibility.

**3. WORKING WITH, AND THROUGH CIVIC EDUCATORS (CEs):**

*a) Introduction:*

Civic Educators are also community-based volunteers. These were people identified by the Agency from the intervention sub counties. While they are literates, with most of them with either diplomas or degrees in various fields, but without any formal employment. Others are secondary school graduates with relevant literacy levels. Besides, they were also recommended to the project by reputable community members based on the individuals' reputation in the communities, and willingness to take up with the voluntary work.

*b) Methodology/procedure for application of the strategy:*

After the identification, the Civic Educators were subjected to a rigorous training, not only to orient them to the project, but also enhance their capacity to promote human rights and civic awareness among the respective communities. The rigorous training covered topics like; concept of human Rights protection, service delivery, leadership and governance, management of land, domestic and gender-based violence, including child protection. Other topics included constitutionalism, citizenship, Accountability, Democracy, access to justice, among others as in their hand book – Training manual: '*Civic Education for Effective participation of Ugandan citizens*' by UPiMAC. – (see Resource center website.).

The project also conducts regular quarterly reflection meetings with the Civic Educators to share their field experiences and learn from each other while addressing any emerging challenges, and creating synergies among the team members. These reflection meetings are made more fruitful with feedback from the monthly support visits of the respective District Project officers (POs). During the support visits, the POs mentor the CEs on specific areas of interests, make anecdotal on peculiar issues, which are thus addressed during the joint reflection involving all CEs and the project officers and the headquarter staff: MERL and PM. These meetings have furthered both the moral and also augmented the delivery capacity of the Civic Educators to also coordinate the

Human rights and civic education awareness efforts by the sister community volunteers: ToTs and cultural leaders for collective and complementary responsibility and sustainable results.

***c) How the Civic Educators work:***

The work of the CEs involves mobilization and sensitization of communities on pertinent issues affecting the quality of human rights in the respective communities. It entails strengthening capacity of citizens to perform respective roles to ensure access to relevant social service of appropriate quality. The CEs work with, and through established community based local government leadership structures: the sub county and village local councils. The LC 1s play a special role in identification of issues of interests or concern in their respective communities, consulting with the other stakeholders, including the sub county leadership, and mobilizing the responsible community to determine a central village meeting place where the sensitization meeting shall take place. The LCs therefore mobilize the communities for the said sensitization meeting slated for the specific date. The topic for discussion is influenced by the issues at play in a given community, the Civic Educators' manual provides the detailed content, and serves as a reference source. These meetings however are conducted by the respective Community Based Civic Educators –CEs, sometimes in partnership with other community-based state and non-state actors: VHTs etc, each to address issues related to the respective fields, and as may be raised.

With the advent of COVID-19, and the promulgation of the Standard Operation Procedures (SOPs), the operation modalities of the CEs had to be modified so as to comply with the 'new normal' norms. Subsequently, the CEs now take advantage of people gathered in small numbers at centers, family or clan meetings, village groups (SCACOs), including the 'scientific' funeral and marriage and other social gatherings to disseminate relevant information, including SOPs.

Given their credibility, CEs are often invited to support in arbitrating on issues of land, domestic and gender-based violence in the respective communities. Spontaneously, they work along with other community volunteers; the ToTs and Cultural leaders, complementing each other's role. By default, the CEs play a coordination role for the rest of the project volunteers: cultural leaders and the Trainer of Trainers (ToTs) as co-actors.

***d) Benefits/merits of the strategy to the intervention:***

The CE model has equally proved an effective way for delivery of Human Rights and Civic Education awareness information to communities. Through the engagement of youth selected from within the local communities, the model has enlisted local acceptance of, and support to the project. It has also helped the local authorities to effectively involve the CEs in relevant activities, while providing them with appropriate information and support necessary for effective project deliver. CE system helps to provide buck-up and backstop support to the ToTs and the Cultural leaders, while serving as a link between them and the Project officers, and other stakeholders, including the local government structures at village and sub county levels. Besides, the readily availability

of CEs in communities enhances on popularizing the project in the intervention areas, at local and at sub county level.

Under the project, the CEs play a significant role in creating and increasing community's human rights awareness and civic competence. Through this, the communities are strengthened to play their obligations in demand for services from the duty bearers as a means to realize their rights. They also perform an arbitration role, especially for the special interest groups: widows, orphans and children/youth to access relevant services to meet their basic rights.

***e) Challenges to, and opportunities of the strategy:***

While this strategy is effective in gunning such tremendous support to the project, it also suffers some setbacks. These include the community negative attitude towards participating in meetings without allowances or refreshment. It's more pronounced in Karamoja sub region: '*..ojony pier*' or '*abutia*' are the common community passwords used to refer to allowance and or refreshment after meetings.

The success of this strategy depends on the level of commitment by the respective Civic Educator to his or her responsibilities with due diligence. This is partly attributable to quality of technical support and mentorship they receive, their diverse education levels, community trust and individual personalities. Hence the dissimilarity of project impacts caused by each of the CEs as evidenced from the field monitoring findings.

***f) Conclusions***

Concussively, the CE strategy is useful in ensuring meaningful human rights and civic awareness campaigns in communities. The CE structure delivers effective coordination of the efforts of various project volunteers and partners. It also ensures effective representation of the project and organization at local and sub county level. However, the best results from CEs engagement call for adequate initial training to orient them on the relevant modules, provision of quality regular follow-up support for mentorship, and to give appropriate and timely feedback. The support services be provided by the respective supervisors, and partners.

#### **4. WORKING THROUGH COMMUNITY POLICING STRATEGY**

***a) Introduction:***

Community policing is a joint effort between the citizen and the police force in addressing problems of rampant crime in the respective communities by each mutually committing to play respective roles in fighting the wrongdoing in society. It's a new phenomenon, and an accomplished contemporary approach involving police and communities working as partners in fighting crime. In this model of policing, the police force has to view, and treat local community members (ordinary people) as equal partners, but powerful colleagues with a specific role to play in complementing the force in successful fight against crime in the society. Under this model, the

communities and police mutually define each other's roles and responsibilities as provided for in the constitution. They each diligently commit to perform respective with respect of each other, but operate collaboratively with trust and admiration.

***b) Methodology/procedure for application of the strategy:***

The use of Community policing as a strategy or model for promoting human rights, especially the aspect of increasing access to justice involves a set of interrelated process summed below. The consideration of which community to host a community policing 'clinic' - as they term it is based on the crimes rate in a given community as may be witnessed or just reported, or according to police records. The reports however are often by either: local leaders. Sometimes, the need for a community policing clinic in a community is derived from issues raised by that community during community human rights sensitization drives by the community-based project volunteers: the Trainers of Trainer (ToTs) - religious leaders, Civic Educators (CEs) or Cultural leaders.

Once the need for community policing in a given community is identified, the project team, especially the Project Officer consults and share a plan for the event with the relevant police authorities. Usually, the District Police Commander is consulted, and with his permission, the Officer in Charge of the station will call and link the Project Officer with the Community Liaison Officer, and the officer in charge Child and Family Protection Unit (CFPU). The trio then will agree on the possible dates/schedule for the activity. The project officer will then consult with the relevant community local leaders: political, cultural and civic leaders, confirm the date (using seasonal calendar of the said community), agree on the venue, and then confirm to the police. Once the police approve their availability for the event, all community members, and all other local leaders, especially the LC3 and the sub county, and the parish chiefs, including all the LC1 & 2 councilors, cultural and religious leaders, including opinion leaders are invited for the community dialogue at a preferred central location.

The methodology also includes organizing regular reflection meetings with the police authorities involved in such reflection meetings include: District Police Commanders (DPCs), Officer in charge of Station (OCs), District Intelligence Security Officers (DISOs), Community Liaison Officers (CLOs), and in charge Child and Family Protection Unit (CFPUs). Ideally, these reflection meetings help the officers not only share and learn from their experiences in the use of the model to curb crime rate in communities, but also facilitates harmonization of the model, and inspiration of the officers and institution across project area to deliver quality service, and fight crime success.

**New model informed by Coronavirus pandemic;**

However, in the advent of COVID-19, the agency innovatively redesigned the model to involve use of mobile community policing. This entails the use of mega-phones by Police Officers to address crowds in informed gatherings such as funerals, market centers, etc. this however, is a temporal measure.

***c) How the Community Policing is supportive to the delivery of the project***

During community policing, all community members gather to one location and are treated equally, and with due respect. The role of the project officer is to coordinate the activity. It's the responsibility of the host parish chief, and or the LC1&2 to welcome the community and to flinging issues of concern as s/he welcomes the guest speaker to address the gathering. Usually if the sub county leadership is present, the authority's given slot to speak as they welcome the police officer present. But, if the sub county authorities are not represented, the LC1/2 do the needful. The guest speakers are often the police officer present at the meeting. In their (police officers') communication, they literally help the community understand the role of the police and that of the 'wana inchi' then open the floor for free discussions.

This session is characterized by question and answer – either party may ask. However, care is taken to ensure that questions, especially by the public are guided, focused and relevant to the purpose. On the other hand, the police officers also maintain their 'cool' and respond to the concerns of the locals with respect and humility. This free atmosphere generates issues for discussion. So far since the inception of the project, the common issues dialogued with the police across the region are; human rights abuses, especially child abuse, administration of justice, child neglect, child marriage, and domestic and gender based violence, land grabbing, assault, and child trafficking and murder cases (common in Karamoja sub region where children are trafficked by the rich to other cities to provide child labor)

Notably, at the starting time of these community meetings, the locals are often shy and also fear to ask, or just speak out any concerns. But gradually, usually after the presentation by the police authorities, their phobia is no more, they gain confidence and start to openly ask and comment on issues as may be discussed, or arise without fear. This is often influenced by the fact that, always during community policing, no arrests are done by the police, or any security organ, unless the issue is so sensitive and requires immediate security concern. Besides, the discussions are never personalized, nor are any persons (whistle blowers named) in public for fear of possible reprisal.

***d) Benefits/merits of the strategy to the intervention:***

The Community policing model is highly treasured for effectively demystifying the community misconception of the work, including mistrust, and fear of the police force. Similarly, through community policing, even the errant police officers are gradually adjusting their modes of operations to give due respect to the public. Resulting from the community policing, locals can now freely relate with the police,

Besides, Community Policing thus helps to help both communities and police to better understand each other's limitations in the dispensation of justice, and thus both parties derive Self-satisfaction from working jointly and successfully solving community problems as the police gain better understanding of community attitudes and concerns towards the force. This furthers accountability

of the police for their role and responsibilities, hence promoting the rule of law. Community policing strategy promotes sustained law and order in societies.

*e) Challenges to, and opportunities of the strategy:*

The Community Policing model, much as it has those related benefits, it however still suffers from a hiccup caused by limited commitment by some police officers to embrace the new model, possibly because of the noticeable unnecessary intrusion by some social structures, and institutions, including local political partners. This coupled with the glaring distrust between the police and the communities' rocks the effectiveness of the model. The situation is further aggravated by rampant and widespread stereo-typing, and negative branding of the police force by most communities in the sub region. This negativity of the communities towards the police institution is due to the heinous acts committed by some errant police officers before the public. These to a greater extent have contributed to the limited community support to the police force. Hence, undermining the values, philosophies and benefits sounding community Policing model.

*f) Conclusions*

Community policing concerns with investing in building positive relationships for fruitful partnerships between the police force and community members to enlist trust. That slightly guarantees effective crime mitigation and, or prevention. It entails Community sensitization and empowerment, especially on their role and that of the police force in curbing crime. That enlightenment will enhance community commitment to voluntarily involve in supporting police institutions in sustainable crime prevention.

## **5. WORKING WITH, AND THROUGH RADIO PROGRAMS**

*a) Introduction:*

Radio programs referred to in this context are radio talk shows and Community Based Radio Debates. These were the strategic radio programs identified, and used by the Agency to deliver the project across the two sub regions of Teso and Karamoja. Amuria District Development Agency has used these strategies to deliver this project for almost three years since 2018. While the radio talk shows were used even in the previous project phase, and now scaled out to this phase, the community radio debate is a new innovative addition to complement the talk shows.

These Radio talk shows involve identification of resource persons to deliver a specific content to the public at particular hour of a given day. The presentation by the resource person may, or may not be followed by a short session for listeners to call and either ask questions for clarification, or just to complement the messages. The Community Based Radio Debates on the other hand simply refer to a live transmission of a community based stakeholder's engagement involving an interaction between the duty bearers (political and civic leaders as service providers) and the citizens on various issues as will be identified during the presentations at the dialogue, and are of

concern to quality of human life in the given community....service delivery and security issues dominate.

***b) Methodology/procedure for application of the strategy:***

Successful use of this strategy involves a series of relevant, but related steps and processes. These include consultations with relevant stakeholders on various aspects, including to agree on the day and time for the shows, topic (in the case of talk shows). The details of the issues to agree upon, or resolve depend on the nature of the program: talk show or live community-based radio debate.

- i. *Radio talk shows:* In preparation to use radio talk shows to deliver the relevant messages, the organizers make relevant arrangements which include identification and contracting of a radio station with better listenership and coverage. Also agree with the selected radio on: the date and time (preferably peak hours) for the show. Usually, the time and duration of the shows slightly determines the listenership. Similarly, the listenership of the station too determines the extent to which the targeted communities can benefit from the proposed show. Once that certainty is established, the resource persons be informed to enable them make relevant preparation of their presentations on the selected topic(s). These preparations are necessary to guarantee on the quality of the scheduled show.

Besides, the contracted radio stations are encouraged to run radio notices to inform the public of the impending radio talk show: the date, day and time, including topic for the show as well as the resource person. This is to mobilize listeners in advance for the eminent talk shows.

***c) How the radio talk shows deliver the project***

The radio talk shows support project delivery by disseminating relevant messages to the public. The identified topic for discussion is presented by the resource person, always in the presence of the respective Project Officer to ensure continued focus of the show. Besides, the Project Officer will also play a secretarial role of compiling the questions asked and the subsequent responses. S/he will also compile a report on the activity for wider sharing and record purposes.

At the studios, the responsible Project Officers introduce the speaker or presenters for the day. This includes giving the project over view. It also involves recapping on the key messages from the previous talk shows (if any). This is purposed to draw the attention of the audience listeners to issues of discussion. It also helps the listeners to link the new topic for discussion to the previous talk shows and messages from other intervention strategies: CEs, ToTs and the cultural leaders. During the show, the presenter uses approximately 65% of the time to deliver the message. The rest of the time is for listeners to call and participate in the talk show. The listeners' calls can be to complement the show, or ask for clarifications or question for more specific responses. Others also call to respond to some questions asked by other callers. However, it's uncommon for duty bearers;

civic and political leaders to call to the radio during a talk show to response on specific issues revolving around service delivery as may be asked, or raised by the listeners.

The last five minutes of the talk show are often spent to summarize on the key messages delivered at the show. Those summary points, recorded by the project officer during the talk show are often used as talking points to recap on the previous talk show during subsequent talk show. This helps to psychologically prepare listeners or audiences for the new talk show.

***d) Benefits/merits of the strategy to the intervention:***

Radio talk shows have proven effective in the dissemination of relevant Human Rights and Civic Education messages to the public. Through radio talk shows, a wider audience can be reached with the same message at the same time, moreover using one resource person.

Radio talk shows also allow for wider and in-depth coverage of subject matter in a short time. This is thus cheaper compared to the conventional dialogues or meetings. During the call-in time, both the listeners and presenters receive appropriate feedback from each other on the message presented. This is inspirational to both parties.

Finally, with radio talk shows, the public is free, and can be reached with the message wherever s/he is; be it in office, or at home with domestic work, hence calls for no movement of any kind by listeners to the meeting place, save for those without radio who have to move to neighbors with radios to listeners to the message during the talk time.

***e) Challenges to, and opportunities of the strategy:***

The effectiveness of radio talk shows on dissemination of relevant Human Rights and civic Education information to the public is slightly affected by the fact that the listenership is limited to members of the public who have access to radios, and can switch on and select the channel at the right time of the show. Given the multiplicity of radio stations, coupled with scarcity of radio sets in the target communities in the two sub regions, it is not easy to guarantee that the listeners will tune to the particular contracted radio station, moreover at the time of the talk show, unless notices were adequately made well in advance – at least for four to five days before the day of the show.

Besides, this mode of information delivery doesn't recognize, and or cater for individual listeners differences. All listeners are treated unilaterally, hence the deaf, hard to hear for instance miss out in the show just like those without radio sets do equally miss, no matter how interesting the message be.

Additionally, through radio talk shows, it's hard for the organizers to capture attendance to establish the numbers of participants in the show, or the population reached with message. Difficulty in capturing attendance for accountability hampers the credibility of the strategy. This exacerbates the hassle of attributing it to any project results or impact, especially on people's lives.

Talk shows provide for more of the one-way information delivery by the presenter. Very little opportunity is given to the listeners to share their views on the subject. The limitation is partly due to time constraint, coupled with limited telephone sets and airtime amongst community members, especially in the target areas, these are economically less privileged populations.

Talk shows are often difficult to plan, especially in terms of determining and fixing the right, and most appropriate time for the show. This has to be the time when most community members are near their radio sets – peak hours. These hours are highly competed for by other radio users as well

#### *f) Conclusions*

Radio talk shows are effective in timely delivery of correct information to a wider community in a shortest time possible. However, to guarantee better listenership and results from the talk show, it's important that organizers; secure and informed resource person to deliver, book appropriate time/hour from the show. Also, contract the radio station to run pre-talk show adverts, at least 2 - 3 days to the show. This will allow communities to mobilize each other to tune for the talk show.

- ii. *Community Based Radio Debates*: These serve a dual purpose of delivering relevant information to create Human rights awareness and civic responsibility among the populace. They are also considered the most appropriate means for holding duty bearers accountable, hence often referred to as community accountability forums. When preparing to use these model, the organizers has to identify and contract a reliable, popularly preferred radio station with better, and strong wave and signal coverage to consistently transmit clear messages live across the target community. Target communities are consulted to seek their preferred radio.

Further consultations are made with the local authorities to resolve on; the day and venue for the debate are conducted. This will followed by other logistical arrangement as will be determined by the planning team. Specifically, the planning for the event is done by the Project officer working along with the respective Civic Educators, Trainers of Trainers and the cultural leaders, but in close collaboration with the Local Government structure; civic and political leaders, particularly at host sub county and village level. These act as the mobilisers of the local communities for the event.

The event is hosted at sub county level. However, the attendance will include; the District authorities, specifically office of the Chief Administrative Officer (CAO), the District chairperson (LCV), and other Heads of Departments (HoDs), and the office of the Resident District Commissioner (RDC). A similar representation or replica of including the offices will be drawn from the sub county level (for accountability purposes). Other participants at the event include the members of the civil society operational in that area, religious and cultural leaders, including opinion leaders, and the host community. Attendance is open to any other interested persons, and out of the community as may be identified and invited.

*c) How the Community Radios Debates deliver the project*

To spur the discussions during the event, the speeches are limited to a few offices. For instance, the LC1 welcomes all the participants for the event, and asks the Project officer to clarify on the purpose of the event as s/he introduces the attendants. Any competent authority can be identified by the organizers as chief guest, and will formally launch the event therein. Meanwhile, an independent person will be hired to moderate the dialogue during the debate. The program moderator has a great role to regulate, but also spur the debate, by with neutrality for better results.

In spite of it being a sub county event, the CAO or his/her designate as the Chief accounting officer in the District will present to the community an explanation on the sub county plans for the past and running financial year, indicating levels of implementation to date, including making a highlight on the successes, challenges and opportunities. This presentation is made in the context of the overall District plans. The heads of departments will wait to clarify or respond to issues – department specific issues as may be raised during the plenary session. In the event that the District authorities shun the even for some reason, the replica of the district structures at the sub county level will proceed with the event.

After the presentation, usually made brief, but with all the information necessary for the discussions, the moderator will open the floor for discussions. Usually, opportunity is given to the community; both in physical attendance at the venue, and those listening to the live transmission of the event over the radio station to ask the duty bearers to clarify on some issues which might have appeared confusing or unclear during presentation. On average, 5 questions or concerns are received, recorded by the moderator at a time, they are responded to before the next batch is received. The opportunity to respond to issues is given to the responsible duty bearer. The CAO or his designate will determine at a time which HoD at District or sub county, or even village level provides response on the issue raised. At this time, listeners who participated through the live transmission are also encouraged to call and ask questions relevant to issues under discussion. Callers even outside the project area are encouraged to participate in the discussions. This is when the populace literally interface with the duty bearers as they receive feedback on their concerns, especially in regards to the issues raised during the plenary session, and on specific areas.

The common issues often raised for discussion are on; accountability on service delivery, particularly, the quality of works and services; accessibility and appropriateness of health and education facilities and services, perceived in-equitable distribution of wealth creation opportunities across, lingering insecurity threats and social justice systems in the area, particularly justice against escalating land grabbing, and domestic and gender based violence - vices persistently rocking the rural less privileged communities of Teso and Karamoja sub regions. These are often derived from the presentation of the accounting officer on level of implementation of the District Development plans, and the host sub county will be treated as a case study scenario.

***d) Benefits/merits of the strategy to the intervention:***

Community Based Radio Debates have proven highly influential in dissemination of human rights and civic awareness messages to the public, and for holding duty bearers accountable. Given that these debates are hosted at community level, and transmitted or telecasted live over radio for all communities to receive the messages, and also participate in the dialogue; physically or virtually. As such, the strategy flourishes on the ability to reach a wider audience with the same message at the same time, moreover with information from the right sources; the duty bearers.

Through radio debates, the attendance and participation by the communities is often voluntary. Those near the venue jet to it on hearing the public address system, as others listening over the radio also tune on the channel as soon as the communicated time is on. This allows for spontaneous dialogue between the duty bearers and the communities. Besides, the participation is not limited to the communities in the project area only, attendance and participation is open to whoever is interests in the issues under discussion, and can constructively contribute. This open participation also allows gives room for the communities to benefit from the constructive ideas by the volunteer non-project target community members. This offers opportunity for cross learning.

Talking at a radio debate in itself is an inspiration to many, both the community members and some of the duty bearers as they feel being listened to over the radio. This makes the participants to constructively participate without unnecessary hesitation. Moreover, they do so aware that the wider public is also listening. Hence have to consciously select what to say, and how to respond to the accountability concerns – as may be raised by the public during the plenary.

Community radio debates provide a rare opportunity for the communities to directly interface with their leaders, and receive direct feedback from them on specific issues of concern. Through this encounter, both duty bearers and the citizens appreciate each other's roles and responsibilities, including challenges in the provision of accessible quality services. This thus goes a long way in promoting constructive partnership and collaboration of communities and duty bearers, each performing respective roles to enhance on the quality and accessibility of relevant services by all.

Just like the talk shows, radio debates enable the public to access any information shared at the debate wherever they will be, whether in their gardens or home doing whatever work, but with their radios tuned, they can still participate in the debate.

Radio debates allow for in-depth debate on issues shared, hence provides a balanced position on a given issue. The debate gives opportunity for the two parties; duty bearers and citizens to mutually resolve on issues of disparity, especially in terms of clarifying on some of the misconceived issues. This helps to promote trust, harmony, security and sustained development in the community.

Through radio debates, the public gets inspired to always freely and politely demand for services from their duty bearers. In essence, radio debates help to instill courage, inspiration and confidence

among the ordinary persons to be able to creatively, and humanely approach their duty bearers, and demand for relevant services. This encourages continued accountability among duty bearers.

Besides, the strategy provides duty bearers and the project implementers with a unique opportunity to interactively deliver relevant messages to a wide range of audiences at a short and same time with minimal resource. This renders the strategy more cost effective and self- rewarding.

Finally, with the multi-stakeholder involvement in the event, Community based radio debates offer a better strategic opportunity to promote, not only inter-departmental coordination and inter-agency partnerships for development, it also demonstrates the power of coordinated interventions and synergy creation in promoting sustainable socio-economic transformation in the communities, this is often exemplified from the discussions at the debates as referrals are made there and then.

#### *e) Challenges to, and opportunities of the strategy:*

While this strategy offers all those, and many more advantages, it also suffers some challenges. For instance, in most cases, the time available is limited, and thus, inadequate for exhaustive discussion of issues raised. The experience is that, at the onset, the community is a little reluctant to make contributions to the debate, but after close to 90minutes into the show, they pick up the moral, and now begin to participate rigorously. Unfortunately, the remaining time will cut them short before they are adequately responded to by the relevant duty bearers. The delays are sometimes caused by delayed arrival by some of the duty bearers for either phobia of the reaction by the public following their submissions or presentations. It's a common practice by some of the accounting officers to shun these meetings. They consider them as forum for a shaming them in public, especially if the accountabilities are not meriting. This greatly challenges the community-based radio debates.

In some communities, however, especially in Karamoja and some parts of Teso target areas, some communities are reluctant to participate in the debates. They ask to be provided with refreshment during the event – '*ojony pier*' – Abim, '*abutia*' – Napak and Kotido, and '*aiyengun*' ..in Teso. On the other hand, there is also scarcity of radios, and limited ability to afford airtime to call during the plenary session, hence limiting the participation of some community members in the debate.

Un-doubtfully, it's a big challenge to determine how many people participated, or benefited from the use of the Community Radio Debate. This is because of the complexity in monitoring the achievement gained through this model in an intervention. Moreover, this pauses difficulty in attributing results to successful use of this intervention strategy, reporting outputs against targets.

#### *f) Conclusions*

To ensure success from the use of community-based radio debates as a strategy for project implementation, a working model, through participatory preparation involving the district, and the host sub county and the village authorities to agree on modalities. This includes defining roles of

different actors; who will be the chief guest, the main presenter and event coordinator. Also consider the radio to be used based on the signal strength and coverage, including its listenership. The timing of the vent MUST as be resolved in advance, but with due consideration on, and respect for the community seasonal calendar to guarantee their attendance and effective participation.

## **6. WORKING THROUGH ENGAGEMENT WITH KEY STAKEHOLDERS**

### ***a) Introduction:***

Key stakeholder is a person, group or organization/institution that has interest or concern in an entity. In this context, it refers to social or legal institutions that have strategic influence, and or authority on decisions which affect delivery of this project, and its ultimate purpose of enhancing citizens' quality of human life and dignity through human rights awareness and civic competence.

### ***b) Methodology/procedure for application of the strategy:***

Working through key stakeholders calls for critical analysis on power relationships. It includes identification and quick analysis of stakeholders; SWOT to inform the action, be able to identify; which stakeholder to engage, why, how, when, and at what level, and on what to engage on (scope).

The model involves a series of interrelated activities. These include; capacity enhancement for the selected stakeholder. This encompasses sharing of relevant project information with the selected leaders using appropriate means and strategies, and in a strategic location trusted by all parties. It also entails defining the project tasks, and those expected of the various stakeholders to enable them identify and develop all synergies necessary for effective and sustained project implementation as that will enable them grasp the project and their roles. Subsequently, that will enlist their continued support to the project.

Key stakeholders' engagement can take any of the following shapes based on the level of engagement, or the sensitivity of the issues for engagement. These include: Community dialogues involving lower level and community-based leaders and the whole community. Focused Group Dialogues with selected members of a given community. These have to be representative enough meetings to present issues and opinions that adequately depict the majority opinion on some issues. The latter is the most preferred by most actors. The selected delegates often participate by virtue of their responsibility in a given community. They are either social (cultural and religious), political or civic leaders. Unfortunately, sometimes those don't necessary represent the interests of the common citizen, hence the need to always provide for the inclusion of opinion leaders. Usually, opinion leaders are neither chiefs nor leaders of any formal organization, but they are highly influential in the respective societies, thus the inevitable need to always include them for better results; easy buy in of the project by the communities.

***c) How the stakeholder engagement deliver the project***

Organizing and conducting a joint meeting involving a heterogeneous mix of stakeholders; political, civic, cultural and religious leaders has proven more constructive as issues for discussion are informed by an “*Issue paper*” generated from the field monitoring experiences. It’s even more yielding, especially if the meeting draws participants from a cross the different ethnic groups: Iteso and Ngikaramojong meeting over issues of common interests or concerns. For instance, issues of insecurity, cattle thefts, and any other seen to threaten the peace and harmonious co-existence, and quality of service delivery in the regions. Through such dialogue, member parties take respective responsibility on the issue at hand. This is more result yielding and sustainable.

***d) Benefits/merits of the strategy to the intervention:***

Stakeholders’ dialogues enhance on universality in comprehension of the intervention by all the stakeholders for collective responsibility and accountability. Besides, it also ensures creation and maintenance of function partnerships and collaborations among the stakeholders, hence holding each other accountable. There is undisputable easy and economically viable project recognition, acceptability and sustainability as well as scale – up, and explicability of its project best practices beyond the target communities.

***e) Challenges to, and opportunities of the strategy:***

Key stakeholders’ strategy is often curtailed difficulty in harmonizing the varied expectations of the different stakeholders. Also, identifying the most convenient time and location for the engagement can be challenging, especially when the dialogue is involving stakeholders with diversified interests and ethnic back grounds, or nasty experiences. For instance; Iteso and Karamojong cultural leaders and communities respectively.

While there is growing, but gradual women and youth participation in dialogue meetings, it’s still low, but wanting. Few women and youth participate in dialogues, yet they make numbers, and also exert more influence on the community at all levels than the adult males. Their involvement in dialogues is slightly inhibited by the inherent negative cultural construction of the masses. Additionally, it’s also partly due to the low education and exposure levels of women and youth. This is more pronounced in Karamoja sub region and the remote areas of the Teso districts bordering Karamoja sub region. Few girl children stay in and complete school, and so do the boys.

***f) Conclusions***

Ideally, engagement of key stakeholders as an intervention model ensures local acceptability and sustainability of the intervention. As it promotes local ownership, it also exemplifies the importance of local participation in enhancing project relevance to local community needs. However, it calls for critical stakeholders’ analysis, strategic engagement and capacity enhancement to ensure better results.

## 7. WORKING IN COLLABORATION AND NETWORKING WITH OTHER ACTORS

### **a) Introduction:**

Working in collaboration, and network with other actors refers to involvement of other partners in specific project activities. It involves establishment of relevant strategic partnerships for the delivery of the desired project results. It entails identification of likeminded actors; reputable civil society organizations (CSOs), to include faith groups, cultural institutions, and profit and not for profit non-state actors or agencies. Other actors include relevant government department and units.

### **b) Methodology/procedure for application of the strategy:**

The process of working collaboration, and network with other actors involves critical stakeholder mapping exercise. This helped in the identification of different actors operational in the project area. It clarifies on which actor is doing what where, and how? Subsequently, ADDA identified the following as some of the CSOs relevant to this project delivery: Teso Anti-Corruption Coalition (TAC), Civil Society Budget Advocacy Group (CSBAG), Uganda Project implementation and Management Center (UPiMAC), Civic Education Coalition Uganda (CECU) Community Based Research (CBR), Teso Religious Leaders Effort on Peace and Reconciliation (TERELEPAR). The critical analysis of the identified partners also helped to specify on the technical capacities available in each of the partners, but relevant to the implementation of the intervention. This analysis further informs on the level of engagement with each of the actors. It will define some actors as collaborators and network partners, while others operated as co-implementer of the project. The engagements with most CSOs is often based on mutual understanding between the parties, not formalized with MoUs. As such, the level and type of engagements with the actors varied from one actor, to another depending on the defined roles and responsibilities.

However, formal partnership deeds, Memorandum of Understanding (*MoUs*) are signed with the local government authorities to regularize the level of engagement, and to hold parties more accountable to each other. It also enhances on the level of confidence of and commitment to defined roles and responsibilities by the respective parties to the pact. Moreover, some of the CSO actors get to partnership for strategic positioning and opportunity; shared target population. While other CSOs, like TAC, UPiMAC, CECU, TERELEPAR, CBR and CSBAG partnered with Amuria District Development Agency because they are also funded by the same donor partner - DGF. Some of these partnerships however have resulted into coalitions and consortiums for specific purposes; voter and civic Education coalition, Human Rights Advocacy, Budget advocacy.....

### **c) How collaboration and networking with other actors delivers the project**

Through collaboration, the project gains from sharing resources, including of technical expertise. This minimizes resource wastage, hence ensuring efficacy on project delivery. The networking equally helps towards minimize possibilities of duplication of work and conflict as it allows the partners to harmonize the operational procedures and approaches, and to learn from each other's experiences in dealing with similar situations.

Furthermore, through collaborations and networks can potentially be tapped, and exploited by the projects as effective tools and strategies for fruitful advocacy and lobby, especially for relevant policy changes on; service issues, and on resource mobilization and appropriation. The coalitions become a voice for the voiceless persons and organizations, hence increasing opportunity for enhanced equity and equality in access to quality services by all communities.

Finally, through coalitions, collaboration and network strategy, the project gains easy recognition by relevant stakeholders at various levels: local, national and interventions.

***d) Benefits/merits of the strategy to the intervention:***

Through this strategy, the intervention can guarantee replication, and scale-out of some of its best practices by other partners. This in essence provides opportunity for sustainability of results.

Operating a project using the collaboration and networks improves opportunity for acceptability and marketability of the project ideas and innovations within, and out of the project area.

Ideally, collaborations and network strategy in project implementation doesn't only promote team work, but also enhances on the level of mutual accountability and responsibility among partners. It also put resources to better use because the partners can freely share the available resources for the right purposes as guided by the fellow partners. In other words, networking promotes needs sensitivity of partners to address real community felt needs. Hence making their interventions more focused and relevant to socio-economic needs, but also sensitive to the economic, political and cultural environment in the area of operation.

Collaborations promote the creation of relevant critical masses of change agents in given communities. These thus serve as the resource persons to propel relevant social changes in society. Besides, in network, member partners easily access any relevant technical expertise at relatively cost-effective rates, hence reducing on the high rates.

***e) Challenges to, and opportunities of the strategy:***

The main challenge to this strategy is the difficulty in harmonizing the diverse operational principles and policies of the member partners to the collaboration. This usually generates conflicts associated with the work. This calls for regular meetings, and through prior understanding of each other partners' mission and vision, as well as operational procedures for purposes of synergies and harmony.

Sometimes, the collaboration and networks intervention strategy is inhibited by resource discrepancy among the partner organizations. This often has a bearing on the level of implementation of agreed actions to roll the partnership agenda. It equally affects the power

sharing and relationships among the partners, thus interfering with, or defeating the purpose of the partnership. The partners thus need to define their roles and responsibilities right at the onset of the partnership, and to build and maintain trust while recognizing each other's role as complementary.

Also, when members of a coalition fail to adhere to the agreed mode of work or partnership, with each implementing activities based on expertise, the strategy loses out on its purpose. of

#### *f) Conclusions*

Collaborations and networks are effective strategies in ensuring equitable reach out to target populations within an appropriate time. It also guarantees on sustainability, scale-up /out of desirable project practices from one partner to another. However, it calls for partners to invest in confidence building, and instill the spirit of complementarity among the team members in all the partner organizations.

## **B. SOME OF THE KEY LESSONS LEARNT OR BEST PRACTICES**

### **Introduction**

This section briefly describes four of the key learnings from this project. These are practices that have yielded results, or proved effective in contributing towards desired project results. Lessons learnt, also referred to here as 'best practices' are documented for wider sharing, and for continued learning, sustainability, replication and scale-out of particular aspects of the project.

***Lesson one:** Working with, and through local community based volunteer structures; Civic Educators (CEs), Religious leaders-Trainers of Trainees (ToTs) and Cultural leaders, strengthening their capacities; having them operate jointly as mutual partners in a functional network doesn't only deliver more sustainable results, but it also enhances on local acceptability and ownerships of the project by relevant, and respective communities and other pertinent stakeholders.*

By design, Enhancing the Citizens' Power and Civic Competence Project is implemented through a set of interrelated strategies. These strategies include Working with, and through community-based volunteers. The volunteers comprise of; the Civic Educators (CEs), as those designated to operate in a sub county; the Trainers of Trainer (ToTs) are the selected religious leaders identified from among leaders of four main faith groups active in the project area. These are: the Roman Catholic, Anglicans and Born again Christian churches, including representatives of the Muslim community.

Working with these volunteers involved training of the identified volunteers on specific thematic areas and modules relevant to their work. At the onset, each of the categories were trained independently, and also operated independent of each other, but with little or no coordination at the respective community levels. Subsequently, there were some aspects of collusion and clashes

in their programs as they transverse their community. While they knew about the presence of each other, few of them knew the other partner in person. This slightly left some community members a little confused, especially as the volunteers seemed to duplicate their work, other than complementing each other's efforts. Hence, gradually watering down the project gains. This was established by the District Project Officers – POs as they executed regular field support visits to provide technical mentorship and supervision to the respective District project volunteers.

To mitigate further loses and potential conflicts among the volunteers, and to consolidate the gains from efforts of the volunteers, some of the POs continually encouraged the volunteers to work in a coordinated manner. This included encouraging volunteers to form sub county cluster level teams to; agree on which modules to deliver by who, when, and over what period for complementarity. Though regularity of such joint planning and internal reflection meetings involving the tripartite partners were slightly frustrated by lack of facilitation towards transport and refresh of members, the yields from them gave members the zeal to resiliently continue with joint and collaborative implementation. This is because of its undisputed benefit to project delivery. Amuria District Development Agency thus adopts it as a key lesson learnt. It ensures collective responsibility. Besides, it also encourages synergies and complementarity among actors, hence minimizing role-conflicts among actors, community 'dialogue fatigue', and duplication and wastage of resources.

***Lesson Two:*** *The empowerment and involvement of cultural leaders, especially women and youth working along the local civic and political leaders, particularly in resolving land, GBV and domestic related conflicts, inevitably increases tremendous timely and universal access to justice, and promotes sustained peace and conflict resolution in communities, moreover using local and appropriate social tools and techniques for peace building and conflict mitigation.*

Normally, the role of conflict settlement in communities was left to the civic and political leadership, while the mitigation expertise is associated with the cultural, and the faith based leadership of the respective society. However, the main players in all the two scenarios, be it conflict resolution or mitigation were male adults. The youth and women were often left out. Very few, if ever would participate as mere listeners or passive participants in the processes. As such, most of the conflicts resolved, or mediated upon would often re-occur. The situation is even worse where the mediation of the conflict is executed by the civic or political leaders because of the associated charges or costs levied on the perpetrator or even the victims as reparation or reconciliation charges. Meanwhile, the mediation and reconciliation by cultural leaders are often cost neutral and highly respected by both parties, and such conflicts hardly re-occurs.

Amuria District Development Agency through the Enhancing citizen power and civic competence project ventured to exploit the role of the cultural leaders in conflict mitigation, especially in areas of domestic violence, Gender Based Violence and land related conflicts. The process involved tooling of the cultural leaders with relevant knowledge on the subjects above, and basic tools and skills for mediations. This included the use of traditional social mediation tools like the 'magic' Family Tree concept largely used by the leaders to understand relationships in a particular family. This was very useful in defusing conflicts over land, issues of incest and domestic relationships...

Initially, however, as culture demands, only mature male adults were more involved in these processes. Women and youth were left out, and only waited to be updated, if need be. As time went by, the agency encouraged the selection, and inclusion of women and Youth, their training and involvement in issues affecting the communities, and to take central part in all matters. Though this received mixed feelings and reactions from the public, it gradually gained recognition with time, especially when the few of the trained women exhibited unique capacity to diligently discharge their cultural roles, even much more effectively than some of their male counterparts. The female cultural leaders proved better mediators and counsellors, especially on issues of land wrangles and soured domestic relationships respectively. It's evident that conflicts resolve by the female leaders hardly re-occur, and often yield much better results. These leaders are readily available and easier to approach compared to their male contemporaries. The idea of involving female cultural leaders and Youth has been embraced by most of the communities. However, they need more training on areas relevant to their new, but inevitable task.

***Lesson Three:*** *Community policing is an effective tool to ensure real fight against crime and Human Rights abuses in communities including administration of justice. Community Policing informed by the local community felt security concerns automatically yields lasting solution to the any looming insecurity threats, and human rights abuses, and Civic irresponsibility. This involves application of Participatory Community Policing strategies which are socio-centric; these are the Case load and Police Clinics” strategies to effective Community Policing.*

Conventionally, Community Policing involved police officers, especially the District Police Commander (DPC), or Officer in charge (OC) Station working along with the respective Community Liaison Officer (CLO) to disseminate some messages to particular community(ies) in a given location, moreover without any consideration on citizens' concerns, or issues of interests. Occasionally, they were characterized by arrests of some community members purportedly identified or accused of some crime. This gave the notion that, community policing was a bait used by the police to address their interests. Resultantly, some errant community members tend to shun such community policing meetings for fear of eminent arrests by the force.

Subsequently, the a fore described kind of community policing didn't, and doesn't yield any positive results deemed of the service, instead, it's accused of doing more harm than the anticipated good of ushering in good and constructive, or fruitful relationships between the local citizens and police force, especially in the fight against crime and Human Rights abuses, including civic irresponsibility rampant in both the rural and urban communities in the locality.

Nevertheless, under Enhancing the citizens' power and civic competence project, Amuria District Development Agency worked closely with the relevant authorities in the respective police offices from the intervention areas to introduce and use the '*Police clinic and the Case load*' strategies to modify on the administration of justice through the community policing approach or model. Using the '*Case Load*' strategy involved critical analysis of crime rates reported to any authority, not necessary police stations/posts only, identify the most rampant crime in a particular location. Use that data to organize for a community policing meeting with the said community. During the

dialogue, the police officer will deliver a presentation on potential causes of the common crime, possible solutions to remedy. Opportunity is also given to the community members to contribute to the discussions, especially on the roles and responsibilities of the respective stakeholders, particularly; the community members and their leaders, including the police force, including resolving on the action plan for the way forward as will be mutually agreed upon for easy implementation, monitoring and collective responsibility.

While under the “*Police clinic ‘model’*”, a community meeting is convened in a central location by the respective local leaders, most commonly the local councils at village and sub county level. The police officers will on arrival, and during their submission literally introduce themselves by department; clarifying on the roles or responsibilities of each police unit/department, or the police institution. Thereafter, the floor is open for dialogue through question and answer. The community members are encouraged to ask relevant questions on issues of concern, particularly those affecting quality of their life: their security, safety and protection, including that of their property. The issues are captured, and appropriately responded to by the respective officers of the force. Efforts are taken to ensure that the atmosphere is free and secure for active participation of all attendance. No arrests, humiliations or harassments, blame games of any kind are tolerated. Towards the end of the event, the team leader of the police gives a brief summary, highlighting on key issues raised, and actions agreed upon for each of the stakeholders to take up.

This practice has increasingly demystified the mistrust between the police and the communities due to increased appreciation of each other partner’s roles and responsibility, including challenges in averting crime and human rights abuses. As such, communities are enabled to understand and report to police only criminal cases worth for police action, and the civil cases to be handled at community level by other relevant justice institutions: cultural leaders, religious leaders and the local council leaders. There is registered considerable reduction in the crime rate, and level of human rights abuses, corroborated with relative increase in civic responsibility and access to justice in the intervention communities. This is closely attributed to the participatory and inclusive model of community policing adopted, and popularized under this project.

***Lesson Four:*** *Multi-stakeholder and inter-regional dialogues and engagements generate lasting and locally, but collectively owned solutions to peaceful co-existence and harmonious living for sustained universal access to quality service delivery in any regions or part of the country.*

By design of this project, stakeholder engagement and dialogue is one of the delivery strategies. The engagements and dialogues were regionalized and thematic in nature by design. As such, engagements with stakeholders from each of the project areas was conducted separately. For instance, for Karamoja would be held in Karamoja with little or no involvement of the similar project stakeholders from Teso, yet issues of discussion were related, and sometimes, than not required similar support. This often led to resource, especially time wastage, duplication of work, and sometimes with contradictions characterized by accusations of stakeholders by each other, especially across boarder. This was a similar experience where dialogue would involve only the

police, yet the issues were on security, and thus required the attention of other sectors in the district. The situation was worse, especially in some parts of Karamoja, when dialogues involved only the male adults; women and youth were excluded. The results and resolutions from such non-inclusive dialogues and engagements are counterproductive, as they run a risk of being resisted.

Subsequently, Amuria innovatively initiated the issue of Multi-disciplinary and inter-regional dialogues and engagements to ensure equal participation and representation of various project stakeholders as partners in the delivery of the project. Such for a included the representation and participation of the police, the military, the District leaders; Heads of Departments, the CSOs, including leadership from the cultural and religious institutions from both Teso and Karamoja regions. Besides, issues for discussion during such dialogue are often of common interests. They rotate around; land ownership and security; safety of human and property, especially livestock from cattle thieves, child marriage, a Pauling quality of service delivery...

Due to the joint participation, and mutual resolution on issues of concerns, the stakeholder commit to perform respective roles diligently, hence improved security of both human and property, and quality of service delivery. This in essence increases collective responsibility and accountability.

### C. PRESENTATION OF FIELD FINDINGS – A SAMPLE OF SUCCESS STORIES

#### **Introduction**

In this context, documentation of projects' success stories will be limited to production of written statements or stories, including testimonies on the project impact, and as may be relayed by; a beneficiary (ies) or any other stakeholder. The write-up will also include extracts of respondents' testimonies, and or relevant pictures, as and when necessary.

The compilation of these stories involved field visits to interact with the various stakeholders, and capturing their voices on specific aspects of the project they considered successfully benefited community (ies). The documentation specifically focused on successes attributed to have been derived from the following intervention activities: radio talk shows, community radio debates, monthly community awareness session on human rights and civic responsibilities, including advocacy for quality service delivery, and the promotion of community adherence to COVID-19 SoPs guidelines by MoH. This information was delivered by the respective project Officers working alongside their community-based volunteers: the Civic Educators (CEs) and the faith based leaders - Trainers of Trainees (ToTs), usually during their weekly Religious teachings/classes in the communities. In addition, since the project trained and also worked with selections of cultural leaders, especially on issues relating to access to social justice, particularly in respect to management of land, and other domestic related issues, including gender based violence. Hence the inclusion of any success stories derived from the cultural leaders' involvement in the project. This also applies to results from the community policing drive by the project.

The sampled success stories herein are a compilation of narrations from across the seven intervention Districts of Amuria, Katakwi, Kapelebyong and Bukedea in Teso area, including Napak, Abim and Kotido districts of Karamoja sub region. Throughout this documentation process, the Monitoring, Evaluation, Research and Learning team, accompanied by the respective Project Officers and CEs in each place, visited and interacted with a cross-section of stakeholders, including project beneficiaries. The respondents voluntarily shared with the team their opinions on how the project had impacted on the lives and practices of community members, collectively or individually. Thus, those feedbacks are herein presented under the **findings** by category to enable logical flow of the experiences as shared by the project partners. The document also highlights challenges to the project as observed by the respondents, and to compilation of stories.

The purpose of the documentation is simply to generate a record of reported successes of the project for referencing and shared learning. In essence, this report provides basic evidence or benchmark for the development, and modification of similar interventions in the future. Besides, the domination of success stories is in itself a motivation for both the documenting officer and implementing agency, and the beneficiaries. It acts as an evidence of accomplished work, and demonstrates or exemplifies the contribution of the intervention towards changing the quality of human lives in the target communities, especially in the project areas. Besides, these compilation also act as an accountability evidence for various stakeholders, especially the donor partners.

**1. Madam Jessica Aselo, a Subcounty chief - Wera Sub County (Amuria District).**  
*She applauds the undoubtable power of Community based radio debates and Community Policing in mobilizing crowds for meetings, rid crime, and for social transformation. Her experiences with the project while in Kuju and Wera sub counties respectively.*

In Wera Sub county (Amuria district), the team was privileged to meet the Subcounty chief; Madam Jessica Aselo. Formerly, Jessica served in a similar position of (SA-CAO) at Kuju Sub County, this is where she had opportunity to directly benefit from the project as one of the key government stakeholders at the Sub county level. With a wide smile on her face, Jessica narrates her experience, and counts what she called the benefit of the project, but making reference to the power of Community Radio Debates and Community policing. She described the activities as ‘crowd movers and pullers’ and are community transformers. She quickly exemplified with reference to the Wera community policing session in Sugur village, Amolo. This view was shared, and reiterated by the LC111 chairperson for Wera Sub County.

The chief recounted in summary saying ‘*the community policing helped my people of Sugur to unearth what people could not easily say, and had been sitting on it in silence for fear of their lives. They were always terrorized by armed thugs in, and from the village. People knew them, but always feared to report to police. But during the community policing dialogue, community members freely shared with the police, prompting them to name the culprits. Some of whom were apprehended, cautioned as others fled for their lives. Since then, the exposure of the criminals, and the subsequent action taken by the respective stakeholders brought security and peace to Sugur village and community as a whole. People can now move freely and also sleep in their houses peacefully. As people of Wera, we appreciate the intervention. Community policing and radio debates helped communities know what they did not know in-terms of Civic and Human Rights awareness*’ said Jessica.

- She also recounted on how the Community Radio Debates in Kuju sub county inspired citizens voluntary attendance and free participation; productive and meaningful dialogue and interaction with their duty bearers, especially on matters of service delivery. Real issues were shared; relevant clarifications were made; brought to light and feasible action points agreed, and taken. For instance, she quotes the issues of unlearned road (since then it was worked on by the district).
- Furthermore, she claims that the Community radio debates helped to mobilize many community members for the meeting than ever before in the history of her work as a chief. It gave them as leaders to disseminate relevant information to the population. Thus, they were able to account to the community on; their plans for the past year and the subsequent period, what they implemented, and what not, including some of the constraints therein. In turn, the citizens appreciated the update and feedback, understand the procedures on how some communities are to benefit from various government project. They in turn pledged to support their leaders to deliver service. She further urges that Community debates are good because these activities help instill to staff hard work. “*Some lazy staff who only used to call and delegate the village Local Councils no longer do so for fear of being ashamed during a radio debate. They are forced to go and do work by*



themselves...” “The citizens appreciate the value of attending meetings and access to right information. Since the debate, it’s a common site to see a community member visit the sub county for relevant information, or attention/service. This activity, Radio debate is a good accountability forum”. She concluded.

## 2. Mr. Opejo Robert, a cultural leader - Asamuk Sub County (Amuria district).

*He shares on how the training by Amuria District Development Agency enhanced his effectiveness as a cultural leader, particularly in ensuring universal access to social justice by all; effective mediation to resolve land related conflicts using the ‘Magic family Tree’.*

Mr. Opejo Robert is a 59-year old male Cultural Leader for Asamuk subcounty. Consciously recounts that just like his other contemporaries in the Iteso Cultural Union, they had never received any form of capacity enhancement, especially on how to discharge their duties as volunteer social change agents. That they are often elected and followed based on demonstrated charisma. The challenge of delivering the desired results haunts many, and they often lose truck. *‘Some of my colleagues (those not trained by ADDA) have ended up in prison for conspiring with offenders especially land grabbers, and have caused more harm than good to the populace. The widows and orphans have suffered most. They accuse those cultural leaders of extorting bribes, and also grabbing land from the underprivileged; widows and orphans’.* He lamented as he spoke to our program monitoring team at his home in Asamuk.

Robert claims that with the empowerment from the trainings by ADDA, he has ably and successfully settled several cases.

A majority of the cases are linked to land disputes and Domestic, especially Gender Based Violence. He claims that within April to June of 2020, he had successfully mediated **ten (10)** land-related cases and **twelve (12)** Domestic, but Gender Based Violence related cases. ‘... Subsequently, more cases are being brought to me by the community members. Others are referred to me by the courts of law. Just in July, some two people came to me that they were referred to by the judge to ask for my social support in arbitrating over long term (over 5year) land dispute in Abarilela. I gladly did it with success. I left both parties happy, and have continued to relate positively, and keep me updated on the developments. I pride over this because it’s all about the trust and reputation I’ve earned from this voluntary work. I don’t ask for any pay at all. Because communities have accorded me the trust based on my good track record of mediating similar cases with complete neutrality and at a free-cost, and using the ‘magic Family Tree, the work is continuously becoming more interesting each other day’. Visibly joyous Robert concludes.

Meanwhile, he rejoices for his selection, training, and subsequent involvement in, and by activities organized by Amuria District Development Agency has greatly enhanced his efficacy in discharging his duties as a cultural leader with due diligence. He claims to feel more informed, and confident with the tasks. He thus suggests for training of more female and youth cultural leaders to equip them with relevant knowledge and skills on human rights and civic responsibilities; social justice, and knowledge on measures and skills to locally mediate to mitigate on land conflicts, Domestic and Gender Based Violence in the respective communities.

The confidence and success in resolving several land related and other domestic cases of social nature has earned him recognition, not only his local cultural community of Asamuk, but also other cultural units across Amuria and Katakwi, including courts of law. Subsequently, he has been invited to settle land disputes outside his area. He claims that sometimes, courts of law (in Amuria) have referred some land conflicts for him. He attributes his success in the task to the effective use of the ‘family tree’ as a tool. He reports that occasionally, he is invited by his contemporaries to execute joint mediation. He however laments that the success have also come with new challenges.

“In some instances, they (cultural leaders) have received letters from court requesting them to resolve land related cases which had either taken too long or could not get solved easily through the courts of law. Some among the many cases handled included; 1) a land wrangle where the household-head died, the “will” was neglected and land leased out at the expense of the orphans and the widow. 2) a mother and her own sons where the children wanted to sell all the land yet their mother wanted this land to support them earn a living through agriculture for the benefit of all of them. Robert said this was quite hard to settle although they managed to successfully solve this outside the courts of law and as of now, all these people are living peacefully. They are jointly using this land to earn a living through agriculture. 3) There was another intense land case between the some orphans and a brother to their late father. This case was already reaching the point of death of some of the orphans but when the cultural leaders intervened in the mediation, peace now prevails to these people”. Robert said

For instance, the training of cultural leaders by ADDA focused mainly on equipping them with basic knowledge on human rights awareness, effective leadership skills and styles, skills in mediation and arbitration, especially on land and other domestic related conflicts, including succession and will writing, and in cultural leaders as drivers of universal access to social justice for all. These still left some grey areas, especially on issues of legal framework governing land management. Besides, he claims, there is need to include or involve female and youth cultural leaders in mediation processes, they constitute a vast population in the expansive project areas.

On a personal note, Robert asserts that, peace and calmness prevails in any family or community



that conflicted, but invited him or his contemporaries to mediate over. He encourages communities, especially conflicting parties to embrace Human Rights, and to follow the necessary procedures to resolve any disagreements or conflicts: land, Domestic or Gender Based Violence, child marriages, or any form of human right violation. ‘In Asamuk Sub County, violence has tremendously reduced as a result of the intervention of the cultural leaders through this. He brags as he talked to ADDAs’ monitoring team.

*“ADDAs’ engagement with, and through cultural leaders should be at parish level for impact. This will greatly support timely sustained resolution of issues with success, and as they arise from time to time amongst the citizens. These issues mainly rotate around land, GBV, child marriages and many more. This will ensure accessibility of cultural leaders as peace makers among the populace. This means more of my colleagues should be trained on what we were taken through!! He advised the team while in his home.*

**3. Mrs. Okedi Kasfa, a Trainer of Trainees - Malera Subcounty (Bukedea district).**  
*She eagerly, and with passion shares on her over three years' experience working as one of the Community Based Volunteer Religious leaders serving as a Trainer of Trainers (ToTs) under the Enhancing Citizens' Power and Civic Competence Project. She operates in Malera and Kabarwa sub counties, Bukedea District.*

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In Malera subcounty (Bukedea district), Mrs. Okedi Kasifa was once a female District councilor for Malera in the original Kumi district, a position she held for several terms until recently when



Bukedea seceded from Kumi as a District. This profile made her to be selected by the communities to serve as one of the Trainers of Trainees (ToTs) under this project. Her work covers two sub counties; Malera & Kabarwa subcounty (the newly created from Malera). Occasionally, she spills beyond those administrative areas, and transcends to other areas of Kolir and Bukedea as well as Kachumbala sub counties, including the near Kumi Districts, especially areas like Atutur, Mukongoro and Ongino sub counties. This is because of the reputation she has built over the period. She is a very unique female ToT. Her passion and love for the communities, irrespective of their denominations has gathered her the most acclaimed trust from her citizens, especially the Muslim leaders and congregations from all the mosques in the two sub counties of Malera and Kabarwa. She claims to be working very closely and freely, especially with the Imams and other Muslim leaders, including political and civic leaders, and leaders of other religious or faith groups in Bukedea District, especially in her area of jurisdiction. The work mainly focuses on addressing issues of Domestic violence; child marriage, brutality against children and women, land denial, and matters of successful succession,

particularly among Muslims communities, and sporadically reaching out to other non-Muslim the communities in, and across Malera Sub County and Bukedea District.

Kasifa claims that even before she volunteered to work with ADDA as a ToT, she was often engaged by the communities to support them in settling issues of domestic nature. However, this was an uphill task because she also lacked basic, but relevant knowledge, especially on Human Rights, access to Justice, measures for handling or resolving Domestic and Sexual Gender Based violence, including land related conflicts.

Kasifa says that her training as a ToT by Amuria District Development Agency (ADDA) under the Enhancing Civic Competence project, equipped her with relevant knowledge and skills, particularly on Human Rights, access to Justice, measures for handling or resolving Domestic and Sexual Gender Based violence, including land related conflicts in the communities. The training enlightened her on what to do when, and how in averting issues of human rights abuses, and sexual and gender-based violence conflicts in the communities. She claims the trainings also refreshed on whatever little she knew, and also provided the opportunity to acquire new and fresh knowledge and skills to deliver her assignment diligently. This greatly helped her to always apply the knowledge in many ways.

For instance, a case in point is a helpless epileptic woman (Apio Phoebe Lucy). Phoebe Lucy was dislodged from her home by her drunken husband claiming he no longer wanted her, and couldn't continue staying marriage with an epileptic woman. He locked her out as he went to drink, and she had gone to fend for the family work. On return, he fought her fiercely. She was only rescued by her father in law. He then chased her out of his home. Apio had no other option, but desperately to stay under the care of her old helpless, and also overburdened parents' in-law. She fled the home to follow her step children, born to her diseased co-wife. The children fled because of the mistreatment by their father following the demise of their mother. He repeatedly denied them food and shelter. The Imam adds that when Phoebe approached Kasifa for guidance and support or rescue following the chronic domestic abuse in her family. The ToT swiftly engaged with the embattled rather irresponsible head of family. With the assistance of the local council and the cultural leaders, including the church team, Kasifa helped the family to return to normal. Since then, he says, the family of Phoebe stays happily, the Phoebe and the children have returned to their home, the man has become responsible. He treats all family members with respect and high regard". This is one of the sexual and gender related conflict cases Kasifa has handled to logical conclusion, he stresses

***“I’ve developed special passion for my people, listening to, and working with them to resolve issues in the community. I’ve got too much interested in working as a ToT. It gives me the opportunity to interact directly with the communities, and resolve any discrepancies. The task mainly entails educating masses, especially women and men, including youth on their obligations to ensure their rights, it also includes mediation, particularly if there are conflicts. To build a critical mass, I creatively worked with the Muslim leaders to scale-out the training of all the Imams all over Bukedea district on leadership for human rights adherence and access to justice. This has seen a difference in the operations of the imams of Bukedea district”.*** She says.

In January 2020, she requested Amuria District Development Agency (ADDA) to train all the Local Council 1 members on Human Rights and other vital aspects of governance. She also went as far as requesting for the training of all the Imams all over Bukedea district. One Imam (Hajji Suleiman) who was present during an interactive meeting said, Kasifa has applied her knowledge of civic education and human rights on many occasions in helping the less fortunate; Muslim or Christian.

Kasifa said the Local Councils consult her on such matters and has made them build trust because of her timely and tireless responses and these has made more women now to also attend community

meetings, including faith based gathering, and those on Civic, Voter and Human Rights Education regardless of who has organized them in that locality. This she claims has given hope to women, and most women now have opened up to share on their family issues, seek counsel from relevant authorities. They are also getting empowered and listened to. This she attributes to the recent gradual improvement in the number of women accessing and benefiting from government development Projects: NAADs and OWC in the localities. She concluded by saying she and her contemporaries have a virgin opportunity amidst Corona Virus pandemic to continue disseminating relevant civic and human rights information and SOPs to masses. These include; water points, small group gatherings – scientific burials and weddings or marriage ceremonies. The messages MUST include provision of hope to avert the stigma associated with COVID-19.



**Kasifa (in veil) together with two Imams and some women she supported pose for a photo**

#### **4. Jopita Imoit, a beneficiary - Ongongojja Subcounty (Katakwi district)**

*Imoit Jopita is a 59-year old widow living in Komolo village (Atapar parish, Ongongoja subcounty in Katakwi district). She narrated how her long term land dispute finally got amicably resolved at the intervention by the community following the Civic and Human Rights awareness campaigns by the CE, coupled with the radio talk show sessions over radio Joshua FM on land ownership and management...*

Imoit Jopita narrated how her land issue lasted for a period over three (3) years in court without any fruitful assistance being rendered to her by the competent court for lack of money. She asserts that she had a running conflict with her brother, one 50 year old Igela Gedious. He continuously accused Jopita for illegal extension of the traditional land boundaries between their pieces of land. This led to continued conflict between the two siblings. She claims that when their children joined in the conflict, it worsened.

*“A conflict which earlier on appeared simple and manageable with the involvement of our children finally turned complex. For instance, following the intense pressure and threats to my family as exerted by Igela’s children, I was forced to report the matter to police, and we were referred to the courts of law in Katakwi. I was not only very disappointed, but also frustrated by the time lag the case took in the courts of law for hearing, yet I urgently yearned for immediate remedy on the issue”. She recounts.*

Having participated in a series of civic and human rights sessions by the Civic Educators, and after prayer service mentions by the ToT in her community, and coupled by the radio talk show by ADDA on land over radio Joshua, Imoit was propelled to visit the ToT for further guidance on how to amicably resolve her long term land wrangle with the brother. This was after getting testimonies by beneficiaries of previous successful mediation services on land conflicts by the ToT, Obwong Pius. He is the head of the Catechists of the nearby Catholic Church. Jopita claims the ToTs' immediate response and, consulting with each of the parties, first individually, and later calling them for a joint dialogue, and in the presence of the selected neighbors (identified by each party), moreover in an independent location preferred by both parties. This backed by the ToTs' socially friendly conflict resolution approach enlisted voluntary and spontaneous constructive resolutions to the matter.

*We eagerly and amicably redefined the contested land boundaries. We also planted simple traditional land boarder marks – trees. She added in excitement. Since it was established that I was on the wrong, I crossed to encroach on my brothers' piece of land, and again hurried to courts of law, I pleaded guilty before the community. I voluntarily offered a he goat for slaughter as tradition calls, and as a sign of appeasement. She reports.*

Besides, based on the mutual agreement, the two parties presented in writing their new position on the case. This pact of resolution was signed by the parties, and in witness of the ToT, and other invited community members. The signed agreement was presented to court for withdrawal of the suit. Since then, the case was dropped based on mutual agreement between Jopita and her brother. The two families are reportedly relate well as compared to the time before the intervention by ToT, the period before the reconciliation and mediation meeting of the Trainer of Trainee (ToT).

In a visibly joyful mood, Gedious had this to say ***“the neutrality of the mediator (the ToT) made it possible for us to peacefully settle the matter out of court with much ease and total agreement. We are now peaceful. Our children equally live in peace with each other. We thank ADDA for training the Church workers with these skills. This makes them more useful in our communities than before when they could either just watch, or intervene while taking sides. It’s important for those ‘separating’ conflicting parties to always be neutral. Ogwang has given a good example.*** He concludes with an advice and encouragement to other Church workers, and or all those involved in any way as conflict mediators to emulate the good approach by ToTs in conflict reconciliation.

## 5. *Abdilahi Lomwar, Health centre In charge - Rengen Subcounty (Kotido district)*

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*Abdilahi is the in charge of Rengen Health Center 3. He is a professional medical staff by training, he heads sixteen other staff in the facility; six support staff and ten technical staff; 4 OPD staff, one male lab technician and 2 midwives, 3 student nurses – all females.*

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Rengen Health centre III (in Rengen sub-county) is one of the health centers in Kotido district. It borders Kotido Municipality and two other camps. These camps have health centers II which do not offer certain specialized services as offered by Rengen Health centre III. A community policing organized by Amuria District Development Agency was conducted in Rengen sub-county in June 2019 where both the citizens and sub-county official/ duty bearers attended and had a successful dialogue. The citizens were concerned about the few staff at the Health Centre compared to the number of patients who are attended to at the hospital daily.

During a follow up meeting, the in-charge of Rengen Health centre III (Abdilahi Lomwar)



remarked that initially, there were twelve (12) medical staff at the health centre at the time of the community radio debate in June 2019. These staff were distributed in all the wards in the health centre and would attend to patients daily. On average, the number of patients that are attended to at Rengen Health centre III by the eleven medical staff were 18,000 on annual basis which is far beyond the planned number of 14,000. He further said that during the annual plans, they do not cater for the floating population and the Ministry of Health only provides funds for the number of patients planned for. Abdilahi during a follow up interaction, ***“In a normal operation, it was quite hard to manage the big numbers. We would resort to retrieving drugs from other nearby Health Centers and redistribution when surplus are identified”***

Amuria District Development Agency (ADDA) through the Enhancing Civic Competence project organized a community radio debate in Rengen subcounty which enabled the Rengen Health Centre III administration to interface with the citizens they serve for a joint discussion. The concerns from the citizens during the community radio debate were mainly under-staffing which would result into delays in accessing treatment and waiting for long hours in addition to few drugs and selective justice while giving medicine to the people that were cited by the citizens. These concerns prompted the Rengen Health Centre III administrators to first understand the challenges that the citizens were facing and also to take immediate actions in providing the solutions to these challenges although the in charge said some of those challenges were beyond their control as everything is manned by Ministry of Health.

In order to increase the number of the medical staff at the health centre in their own capacity, he said that on top of the eleven existing medical staff, they were able to source for six (6) additional staff that is to clerk patients and dispense medicines. Of them were two (2) midwives, four (4)

medical staff for Out Patient Department (OPD) who would also backup the laboratory section. They also brought in more three (3) student nurses. He said these medical staff are currently being paid by the finances (of approximately 3.2 million) sent for support of Rengen Health Centre III as they await the Ministry of Health guidelines to further support the health Unit. The recruited medical staff help to reinforce the already existing number hence avoiding delays in accessing treatments by patients. ***“This has drastically reduced waiting time for the patients who are treated at the hospital daily. Certain specialized services such as maternity and neonatal units also have full time personnel. We greatly appreciate ADDA for organizing the community radio debate in Rengen which brought in all these actions to be taken”***. Abdilahi Lomwar said



Above: Rengen Health Centre III in-charge during an interaction

#### 6. Among Lucy (indirect beneficiary)- ToT work in Alere village, Willa Amuria

*She shares on how the sermon by their Church leader on preparation for successful succession touched her life. This was part of the regular work of the Trainer of Trainers (ToT) as they integrate relevant civic and Human Rights messages in their routine pastoral work in the respective Churches and community gatherings*

Among Lucy is a 60 year old widow, a mother to six children, and three step girl children born to her departed co-wife lives in Alere village, Willa Sub County. She is an ardent member of the Anglican Communion in Alere Church of Uganda Parish, in a small sub parish church called .... “I’ve learnt never to take lightly whatever is taught or preached in the church. The teaching by our church leader ‘Emuluka’ on preparation for successful succession a few weeks gave me a new



perception on how God uses His men to advise His people before their ill-fated date”. Said Lucy.

‘I felt convicted to consider writing my will when am still alive and sane enough to make sound decision. This conclusion, and the decision to write my will as soon as immediate was expedited when I witnessed the drama that erupted at the burial of one of my neighbors as the children fiercely fought each other. This ensued the

*“I Lucy wouldn’t like to be buried under such shameful and acrimonious situation’. I’ve therefore taken a firm decision to seek further guidance from our Church leader (ToT – Aporu Lawrence) on how to write a will, I wanted get mine written soon as possible”. She reiterated*

children's struggle for the property of their diseased father who died without a written will". Said 'toto' Among Lucy. Sited on the floor directly to her ToT, and dressed in a red blouse and light blue skirt, Lucy described the dramatic event at the burial as an unusual and unfortunate occurrence resulting from reluctance of the diseased to adhere to the teachings by the men of God, especially on practical issues, such as will writing. 'Moreover we were together in church when Aporu spoke to, rather taught us about the importance, and when and how to write the will! a will while still

*"This quest and rash on will writing is not limited to the Anglicans community only, but to all other community members, irrespective of their faith groups have come seeking my guidance on will writing. They also include members who didn't necessarily participate in his church sermon, but have heard the message on will writing from village mates, and have picked it up. So far three families are scheduled to meet me within this week". He noted. Am very excited by this spontaneous response by community members. It shows high level of community enthusiasm, and responsiveness and willingness to learn from any available opportunities for social change". He says with a deep smile in his face*

alive'. She adds. The death of my neighbor has left a broken family rocked by a vicious cycle of conflicts revolving around proper succession and inheritance of the disease's property, moreover by his own children. She narrates to our team as she looked onto her ToT with a grin, seemingly in appreciation, and for his affirmation.

According to the ToT, Aporu Lawrence, there is a rash by many more families in Alere community visiting him to seek guidance on will writing. The ToT claims such happenings inspire his volunteer work with the Enhancing citizen power and civic competence project funded by DGF, and implemented by Amuria District Development Agency (ADDA), a job he has done since 2018 when he worked under Asamuk Sub County as allay-leader in Atirir-Asamuk church, one of the sub parishes of Asamuk Church of Uganda Parish. 'I was among the church leaders from the Anglican Communion jointly trained with leaders of other faith denominations to work as Trainers of Trainers, and project community volunteers in the respective church communities'. Says Lawrence. He asserts that he was identified, and trained to deliver the voluntary service while he was in Atirir Asamuk sub parish. He diligently discharged his work which involved dissemination of relevant human rights and civic messages to his communities. In Asamuk, he claims to have worked closely with his counterparts from other faith groups. Specifically, he recalls having worked with the cultural leader of Asamuk to address issues of domestic and gender based violence and land conflicts. This he claims has helped to reduce on the incidences of child marriages and women battering in Asamuk communities. This corroborates with the report provided by the cultural leader. The ToT says when he was transferred to Willa, a non-project area, he continued to disseminate the relevant messages. He says, on arrival, he noticed the issue of inheritance had kept the community in turmoil for a long time. So he opted to integrate his sermons with such messages as taught by the project. As a result, a fore results have been noticed in Willa, especially Alere community.

## 7. A GIRL WHO REJOINED SCHOOL IN AKOROMIT - KAPELEBYONG

*Imede Grace conceived in primary six, dropped out of school, was neglected by her family members for causing disgrace to the family. CE narrates how she was re-accepted by the family after a civic Education session by the CE- Akoromit sub county, Kapelebyong district*



Following a community human rights and civic responsibility awareness session by our Civic Educator (CE) for Akoromit, one Imede Grace (pictured) got opportunity to be re-united or integrated with her family. The community meeting was attended by one of Imede Graces' parents, her mother (picture at the left side). During the session, the discussion focused on the role of parents in ensuring the safety and protection of children, both while with them at home, and even when their children on the way, and are at school. The CE is said to have kept emphasizing on the need for parents, and community at large to provide for children's basic needs; shelter (clothing and accommodation), food and protection from all forms of abuses from various perpetrators. He is also reported to have challenged parents to mitigate children, especially girl child against peers influence. He also called upon the parents to learn to forgive and reconcile with their families, especially the spouses and the children whenever there is any disagreement.

The reconciliation with children to include accepting them back, and to return them; girl or boy child back to school in case they s/he dropped out for any reason. . , and irrespective of their socio-economic status home. Imede's mother was highly touched by the message. She felt more guilt, particularly when she raised her head, only to see like all other village mates sited behind her were staring directly at her with disgust and disrespect. Reportedly she says she felt out of place. *“as if you had been told someone what was happening in our family, and all my neighbors in the meeting looked at me with abhorrence, possibly for what we had done for our daughter, Grace. I and the father to my children have neglected Grace for a shamming us family by conceiving at teenage age, moreover in primary six. But what you have spoken has moved my heart. I wish the farther was also here. Could you please visit us, and you talk to us on this as family...!!”* were part of the words by Imedes' mother as she approached the CE after the community meeting. Says the CE.

During the regular outreach programs, the CE visited family, met Grace and her parents, including other family members, and her teacher from her former and nearby .....Primary school. Given that he had an idea on the issue at hand, he introduced the purpose of his visit as that of learning why Grace was not at school like her other siblings, especially during the school term. Imede's' father quickly, in defense of their action narrated the ordeal. He claimed to have accused Grace for causing embarrassment and disgrace to his family. As a family, they exempted her from going back to school even after the baby that she delivered passed on at infant stage. *‘...let her invite the husband, and she goes to their home. I can't waste my little resources on a mother, somebody's wife. I rather*



*concentrate on education her junior siblings....*” “These were the harsh statements reported of Graces’ father. After a long discussion, and sharing with him, and others present on what might have caused Grace to do whatever she did, and as the possible mistakes or irresponsible acts they as parents, or even her siblings and peers possibly might have done, and could have enticed Imede Grace to practice early sex that resulted into the unwanted pregnancy, which inappropriately ...or even to the death of the infant, the visibly fierce fire vomiting father to Grace finally calmed down’. Reports the CE.

Resulting from the engagement, Graces’ parents consented to forgive her, and to take her back to school. Subsequently, by opening the first term 2019, Imede Grace was re-enrolled at school. Given her exceptionally good class work and conduct, the teachers re-admitted her to class six to continue her education. Accordingly the CEs interphase with the teachers report that she is an ardent class attendant, discipline, and now acts as counselor for her fellow girls. The senior woman teacher keeps a keen eye, and a close watch on her. Admittedly, the school authorities claim both parents of Grace are now more common at school monitoring her than before. There is an improved level of parent’s interests in children’s attendance and participation at school than before. Had it not been for the Advancement of Corona Virus and the pronouncement of the National lockdown of institutions, Grace like any other child was eagerly looking forward to sitting her Primary Leaving Exams 2020 save for the universal predicament caused by the COVID-19.



Grace and Brother in uniform

#### **8. MIKE: A BENEFICIARY OF NUSAF 3 COMMUNITY SUB PROJECT – LOTUKE**

*Mike Achor was one of the community Groups supported under the NUSAF 3 Community sub project for road construction in Lotuke sub county – Abim District. He was one of the Group members who got the opportunity to be educated by one of the the cultural leaders on how to access justice in case ones rights are infringed by another party. Mike mobilized other Group members to act and seek justice from appropriate institutions – police with success.*

Following a speech by one of the cultural leaders of Abim at one of the local community meetings, some Community Group received justice. The cultural leaders spoke of the process to access justice in case one experienced any form of ill human treatment. This was around October, 2019 soon after one of their quarterly reflection meeting in Amuria. She reportedly used; corruption and financial embezzlement, land grabbing and domestic violence, especially women battering and child marriage as some of the common vices rocking communities of Abim District. She is also quoted saying Community projects like Northern Uganda Social Action Fund (NUSAF) and the Operations Wealth Creation (OWC) had suffered most, and registered regrettable losses, and been subject run to waste due to systematized financial miss management, and theft by well positioned persons both in the community and in some of the district offices.

She is reported to have encouraged her subjects to always exploit all the potential justice institutions to secure relevant support. The cultural leader is quoted advise the community that in case the local remedies: village and sub county councils as well as the cultural or religious leadership fails for some reason to support you, the aggrieved member (s) can go to police, seek advice and file case if need be. Such service is ideally free off costs.

Subsequently, a group, cheated off their Project money explored the avenues as guided by the cultural leader. They definitely received justice according to Mr Achor Mike, a member.

*‘...her speech caught up with me. It was not only interesting, but also inspiring to many, especially me and my other Group members’ – said Mr. Achor*  
*“We listened, picked it more seriously because it sounded like she had been sent to open ‘our eyes’. We felt inspired the more to follow up with what we had almost written off as lost money. He added ‘Actually I looked at my colleagues, we all smiled at each other, as we visibly seemed to see array of hope for the recovery of the 1.5.million stolen by the Group leaders. The embezzled shillings was part of the NUSAF 3 community sub project meant for the training of our beneficiary Group on the construction works of Orwamuge to Abina community Access road in Lotuke Sub County, Abim district. Says Mzee Mike.*

Following the inspirational meeting with the cultural leader, Mike and his contemporaries mobilized other Group members and reported the matter to police. The members were over one hundred thirty five in number. The visibly angry Group members crowded the police, they also reported how they had failed to resolve the issue through the village LCs at and LC3 level. This reportedly prompted an immediate and spontaneous reaction form the police officers. The O/C Station ordered for the immediate arrest of the 3 executives: Group chairperson, secretary and treasurer. The trio finally revealed the whole team that took the money, and how it was appropriated between the five: the NUSAF Community Facilitator, his boss from the District - NUSAF focal person, their Beneficiaries Group chairperson, secretary and treasurer.

According to the source, the money was recovered from the embezzlers, they were tasked to refund the money within two days and this was done as agreed. At the end, all the money was recovered and shared among the Group members, except the implicated five were excluded as a deterrent for their inhuman and unethical action they exhibited before the Group.

Reportedly, the money was imprudently shared among the NUSAF Community Facilitator, his boss from the District - NUSAF focal person, their Beneficiaries Group chairperson, secretary and treasurer. The money was shared

*“We are all happy for the recovery and sharing out of our money. We even announced this success over Karibu FM of Abim. ... Local people and some district officers are corrupt. Police can help when provided with accurate information.... our cultural leader has helped us to know where to go to seek for help, especially in terms of access to justice...”. Mike said as he seemingly beamed with joy.*

in August 2019. The Group registered the case in police, and also recovered the money from the embezzlers November 20019, three months later, and with the help from the education provided by the cultural leader.

Since then, communities, especially in some parts of Abim, especially Lotuke areas are gradually trusting most of their police officers for dispensing justice. They also regard their cultural leaders highly for always providing relevant guidance on matters affecting quality of human life and dignity in the communities.

## 9. AKALALE PARISH COMMUNITY OF LOKOPO SUB COUNTY

*The community of Akalale parish in Lokopo Sub county in Napak district benefits from a cattle crush after a community engagement with Ministry of Agriculture, animal and Fisheries officials. Lolem, a community member narrates how he used his knowledge from the civic education sessions to voice out their community concerns during the dialogue. Subsequently, their community received a cattle crush, a public toilet and borehole from the sub county.*

It was at the community dialogue involving community members from Akalale parish Lokopo Sub County and a technical team from Ministry of Agriculture, Animal Industry and Fisheries, Entebbe that reportedly the Akalale community made their point. Reportedly, the angry community members took advantage to voice out their itching concerns on service delivery, especially concerning the inequitable and in accessible livestock management service and facilities in the district of Napak, and Lokopo as Sub County in particular.

Reportedly, these community members who spoke to our visiting/monitoring team said that because he had participated in a series of the Civic Education and Human Rights awareness community meetings by the Civic Educator of Lokopo, he felt more empowered and encouraged to speak out their concerns to the relevant duty bearers present for appropriate response, including action.

Following the guidance, the selected team of concerned community members volunteered to visit the sub county the following morning. Lolem reports that they received a positive reception and guidance. They were asked to work with the extension work to map the site for immediate construction of an animal Crush in Akalale Parish. He claims the Crush was ready for use within six months. Since then, the community no longer travels or drives their animal's long distances to the nearby parishes for animal treatment.

*"...I freely told them our problem. I told them government had neglected us. As cattle keepers in Akalale, we also needed where to vaccinate our animals. Government has always cheated us... I was bold to tell them all after all, 'our village teacher' ...that one had told us to always be free to ask for services from relevant government or non-government authorities... so I asked them." Said Lolem with a smile as he pointed at John Bosco the CE of Lokopo. I told the visitors of our need for animal crush for vaccination of livestock. This suggestion was unanimously supported by my other community members. We were encouraged to visit the sub county leadership for further guidance. Fortunately, some of the sub county officers were present in the same meeting, and were equally instructed to provide for our need. He added.*

*“Interestingly, within three months, the cattle crush was in place, moreover with all its equipment, including other associated facilities; public toilets, and a borehole to provide safe water for community use. We no longer bother our neighbors for water, or with their cattle crush, instead we host them. Moreover, our animals now have regular vaccination services by the extension staff. I’ve learnt, and proved when you ask for something in the right way, you receive..., I commit to continue contacting people in offices to guide on any other things”* he concluded.

It’s also alleged that the said water source, and other facilities installed along with the cattle crush reportedly serve up to six villages in lokopo Sub County.

#### **D. SOME OF THE CHALLENGES**

- The use of radio programs; talk shows and debates are effective modes for civic and human rights sensitization. Unfortunately, there exists a challenge in obtaining verifiable lists of attendees or of participants. A similar challenge has cropped in during civic and Human rights awareness campaigns by the Civic Educators and Trainer of Trainees, especially in some communities where the participant’s associate signing attendance lists with payment of allowances. This is partly because other likeminded civil society partners working in the same communities, on other programs, and funded by different donors provided such incentives to the communities during such meetings. This is more in Katakwi and Karamoja areas.
- The recent creation of new, but multiple administrative units from the project target areas has not only caused a stretch in the work of the field staff and the project volunteers necessitating more staff, but also stretches the budget, especially when you are to run activity involving the LC3 level counselors – given that more than 32 new sub counties and Town councils have been curved from the original 30 intervention sub counties. Similarly, a new District of Kapelebyong was created from Amuria, making the target district to be 7 as opposed to original 6. A ware that our interventions necessitate working closely with, and through the local government structures (mainly District and sub county levels – which have increased, from 6 to 7; and from 30 to 62 units respectively), this is both program and operational challenge.
- In spite of the existence, and community based presence of the Cultural and religious(ToTs) leaders, including their commitment to conduct mediation service to the populations in the intervention areas, a few them were trained and have the relevant knowledge, skills and attitudes to perform their roles with efficacy and diligence. The effectiveness of the community volunteers is inhibited by limited involvement of female and Youth cultural and religious leaders as ToTs or Cultural leaders. Besides, a majority of the existing community volunteers, especially cultural leaders are constrained by limited technical capacity gaps to effectively discharge their responsibilities. Moreover, even the trained are insufficient to effectively cover their area, a situation worsened by creation of administrative units from the old ones under the

project. Besides, their mobility is also constrained by lack of facilitation for stationary to document their works, and transport move, including some humble stipend.

- Inadequate facilitation for the Project field Officers to conduct regular, and quality supervision, especially of the community-based volunteers; Civic educators, ToTs and the cultural leaders, offering each with appropriate timely mentorship on specific modules and skill set relevant their work in the respective communities. This slightly accounts for the varied levels of field results as some community volunteers performed a little much better than others based on their individual past experiences, and opportunity to interact with the respective Project officer. The frequency of the field support visits by the Project officers were limited due to little fuel provision (allocation), moreover, no provision was made for staff lunch while in the field.
- Looming insecurity in Karamoja, particularly by the cattle thieves. This situation was escalated by the partial disarmament in Karamoja. This led to inter-ethnic raids within the Karamoja communities. Bokora against Matheniko, Jie raiding Bokora... It is further aggravated by the inter-border raids by the armed Turkana of Kenya freely entering through the porous borders to raid the Karimojong, especially of Kotido and Moroto. The situation was compounded by the world wide scare caused by the outbreak of COVID-19 which limited our operations.
- Limited opportunities for regular and joint reflection meetings involving the various project implementing structures; CEs, ToTs, Cultural leaders and the respective local government partners, and other relevant stakeholders. This would increase opportunity for shared learning and high uptake of project results. For similar reasons, there is limited coordination meetings, both are due to inadequate budget provision for regular coordination activities and reflections.
- By design the project focused at reaching the citizens as the prime, but broad target populations. There was no specified category of citizens targeted by the intervention. This makes it challenging to easily track and claim project results with certainty.
- Based the available results from the project in the intervention areas, other communities from the non-intervention areas call, or even visit the Agency's' offices challenging ADDA to scale-out to their areas (neighbors) with similar interventions. This demand for scale-out is high.

## **E. IDENTIFIED EXPLOITABLE OPPORTUNITIES**

- a) Ever growing public demand for scale up/ out of the program to other non-intervention communities: sub counties and Districts in Teso and Karamoja, and Lango sub region.
- b) There is an irresistibly demonstrated recognition, will and commitment by the local governments on interventions by Amuria District Development Agency. The DLGs are always willing to partner with ADDA especially on issues of civic and Human Rights awareness.

- c) Amuria District Development Agency has a resilient hard-working team of Committed and technically equipped diligent staff. These staff are evidently knowledgeable with expertise experiences in promotion of civic competence, and Human Rights adherence for improved service delivery, especially for the underprivileged and under developed rural communities.
- d) There is strong active presence and respect of the functional social institutions; cultural and religious institutions in the sub regions. Communities in these areas highly regard their cultural and Religious leaders. Hence delivering a project through such structures is valid and reliable.
- e) There is evidently relative peace and security in the Teso and Karamoja sub regions.
- f) Reorganization of large administrative units into smaller areas making it easier to work with the local government personnel
- g) Long established positive reputation of ADDA, and high regard for its work, especially on issues of civic and human rights awareness, including voter education in rural communities.
- h) ADDA as an implementer enjoys easy access to regular technical support from the respective departments at the donor secretariat, especially Programs and Financial departments.
- i) The Agency team is knowledgeable, and sensitive to cultural, political and economic dynamics of the area of operation. Hence finds it easy to blend with the communities.

## **F. OUR CONCLUSION**

Conclusively, enhancing the citizens' power and civic competence project has registered over 90% of the intended purposes in the areas of intervention. It has contributed to the relative increase in the level of community awareness and adherence to human rights, and exercise of civic responsibilities. This is exhibited by capabilities demonstrated by a proportionate percentage of the target communities/areas. Evidently, it's a common site to see, or witness some of the citizens participate decision making process, especially on decision relevant to their lives. There's also a demonstrated attempt by some citizens to effectively voice out Human Rights concerns with relevant authorities, and to hold duty bearers responsive, especially on issues of accountability and service delivery. Nonetheless, the magnitude of the results vary from community to another as influenced by several underlying factors. The situation is much better now. It's not in any way, comparable to the condition prior to the intervention.

Nonetheless, there is need for additional engagement with citizens to further strengthen their capacities for sustained activism in decision making and engagement with duty bearers on human rights adherence and service delivery, but also provide for the consolidation of the gains so far appreciated. Deliberate efforts be devoted to address and mitigate the challenges identified,

including the effect of COVID-19 pandemic during the intervention, while strategically positioned to explore and exploit the underlying opportunities herein identified for much more results

## OUR INTERVENTION AREAS

### ANNEX

S/N	Names of old Project Districts	Names of Districts new created from target area	Old project target Sub counties by District	Newly created Sub Counties/T.Cs by District
<b>Teso Sub Region Target Districts and sub counties</b>	<b>Amuria</b>	<b>Kapelebyong</b>	Akoromit Sub county	Akoromit Town council
			Okungur Sub county	0
	<b>Amuria</b>		Akeriau Sub county	0
			Ogolai Sub county	0
			Orungo Sub county	Ogongora Sub county
				Orungo Town council
			Kuju Sub county	Abia Sub county
			Apeduru Sub county	0
			Asamuk Sub county	Asamuk Town council
			Wera Sub county	Amollo Sub county
				Wera Town council
	<b>Katakwi</b>		Omodoi Sub county	Omosia Sub county
				Angodingodi Sub county
			Toroma Sub county	Toroma Town council
			Katakwi Sub county	Akoboi Sub county
				Getom Sub county
			Ongongojja Sub county	Okunlonyo Sub county
			Magoro Sub county	Magoro Town council
			Ngariam Sub county	Palam Sub county
				Okore Sub county
<b>Bukedea</b>		Malera Sub county	Kabarwa Sub county	
			Kangole Sub county	
		Bukedea Sub county	Bukedea Town council	
			Koceka Sub county	
		Kolir Sub county	Kamutur Sub county	
			Aminit Sub county	
<b>Karamoja Sub Region intervention areas</b>	<b>Abim</b>		Alerek Sub county	Magamaga Sub county
			Lotuke Sub county	Awach Sub county
			Nyakwae Sub county	0
	<b>Napak</b>		Matany Sub county	Matany Town council
				Poron Sub county
				Lokiteded Town council
			Irimi Sub county	Nabwal Sub county
			Lokopo Sub county	0
			Ngoleriet Sub county	Kangole Town council
			Lorengchora Sub/C	Lorengchora Town C
			Apeitolim Sub county	0
	<b>Kotido</b>		Nakapelimoru S/C	0
		Rengen Sub county	0	
		Panyangara S/C	0	

<b>TOTAL</b>	<b>6</b>	<b>1</b>	<b>30</b>	<b>30</b>
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**NOTE:** ADDA thus operates in a total of 60 sub counties and Town councils 7 Districts as opposed to the original planned and budgeted for 30 sub counties in the Six Districts; 3 in Karamoja and 4 in Teso Sub Region.