



# Beyond Juba Project Unveiled

**P**aceTalk is part of a larger Transitional Justice project called Beyond Juba.

The project, which aims at building consensus among all Ugandans on the need for national reconciliation, was launched on December 4, 2007.

The Speaker of Parliament, Hon. Edward Kiwanuka Ssekandi, commissioned the project in the Parliament Gardens.

He promised the MPs' support towards the project.

Ssekandi said the project creates a solid foundation from which to support the ongoing Juba Peace talks:

"I welcome the Beyond Juba initiative in facilitating and driving forward this process and pledge total parliamentary support in terms of providing the necessary policy oversight, as well as promoting pro-national reconciliation policies and any necessary legislative reforms."



Participants at the launch of the project

## New word

### What is Transitional Justice?

According to the United Nations, Transitional Justice is the full range of processes and mechanisms associated with a society's attempts to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation.

The Beyond Juba Project is a joint transitional justice initiative of the Refugee Law Project (RLP), Human Rights and Peace Network (HURIPEN), and the Faculty of Law, Makerere University. The Project is funded by SIDA & NORAD



Hon. Ssekandi and the Danish Ambassador, Stig Barlyng, during the launch of the project

## Introducing PeaceTalk!

**W**ho said teens cannot talk peace? Although peace talks are generally held between the major parties to a conflict, like the current talks in Juba between the LRA and the Government of Uganda, the things which lead to conflict in the first place affect all of us, and we all have something to say about them. That is why at PeaceTalk, we are interested in hearing from young people - whether you are in school or not - about the issues which affect conflict and peace in your country. After all, the future of Uganda is in your hands!

PeaceTalk is your chance to have your say; it will be produced twice a term or six times a year. A PeaceTalk team is travelling around the country to collect views from teenagers about national peace and reconciliation and we also need and welcome your contributions in writing. This first edition of PeaceTalk is all about identities and discrimination: Who do you think you are? Why does it matter? Do you suffer discrimination because of who you are?

# Have your say

## Identity



Identities are like the pieces of a jigsaw puzzle – and we wear them everyday, just like a school uniform. Our identities include what we do (for example ‘I am a student’), what we believe (e.g. ‘I am a Muslim’), who we live with (e.g. ‘I am an orphan’), our culture (e.g. ‘I am a Samia’), the colour of our skin (e.g. ‘I am dark in complexion’), our experiences (e.g. I was abducted by the ADF) and so on. Sometimes we change our identities because it suits us to emphasise one or another. Sometimes it is good to be seen as a man, or a Ugandan, or a Christian. Other times those identities can be a source of conflict and even violence. Often they are used to stereotype each other – girls behave in one way, boys in another...

*For our inaugural edition of PeaceTalk, we asked students from different schools what they think about identity*

**Robinah Nakaweesa, 17, St. Lucia Hill School, Masaka Rd**

“Where one’s from, tribe, religion, occupation and things that concern his or her life.”



**Nalubega Fatuma, 17, Kawempe Muslim, Kampala**

“Someone’s tribe, society in which she lives, religion, culture, morals, social class or status.”



**Musinguzi Edward, 18, Namirembe Hillside S.S., Kampala**

“Something that talks about me. My background- family, tribe, religion, behaviour, school, village, district, sub county.”



**Elias Waguma, 17, Katikamu SDA, Luweero**

“I am a Ugandan, born-again Christian plus I am a Musoga. I am proud of being Ugandan, if I compare myself to Kenyans, what they are going through, I am proud to be Ugandan because we do not have tribal wars.”



**Kawudha Mick, 17, Wanyange Girls S.S, Jinja**

“I am from the East and very happy about it and comfortable. It is only when I am outside of Uganda that I identify myself as a Ugandan, otherwise I am an Easterner.”



**Ambrose Jakira, 17, Namirembe Hillside S.S., Kampala**

“I have to identify myself as a Ugandan, then by tribe (Muganda) and then by my religion. I love my country but I love very much to be identified as a Muganda.

Where I come from, the non-Baganda pretend to be Baganda because the Baganda have got a big influence on other tribes on issues concerning the country like politics.”



**X CUT HERE**

**PeaceTalk challenge**

We would like to know which identities you think are most important out of the following: age, sex, religion, tribe, nationality, skin colour, and region. Fill in the box below with one identity in each box, with the most important at number 1, and the least important at number 5. Cut out your answer and it to us, including your age, sex and where you are writing from. The address is

The Editors,  
Peace Talk,  
Refugee Law Project,  
P.O.Box, 33903, Kampala  
email:info@beyondjuba.org

### EXAMPLE

Number	Identity
1	Nationality
2	Sex
3	Region
4	Age
5	Tribe

### FILL IN THE TABLE

Number	Identity
1	
2	
3	
4	
5	



**Simon Ndaula**  
Clinical Psychologist  
based in Kampala

# Discrimination

**D**id you know that discrimination can lead to discontent and tensions, which may later erupt into violent conflicts if not dealt with at an early stage? To give us an insight into how this happens, *PeaceTalk* interviewed Simon Ndaula, a Clinical Psychologist in Kampala.

**PT: What is discrimination?**

**SN:** Discrimination is when we treat people differently or unequally because they seem different to us, or belong to or are members of certain groups. It can take a lot of forms, ranging from verbal comments all the way to physical violence. People are discriminating against you if they make fun about your home environment, your family background, your age, disability, appearance, and accent.

**PT: What about religion? Gender? Sexual orientation? HIV/AIDS status?**

**SN:** Yes, all of those and more! Tribe, skin colour, poverty, etc

**PT: So when do people discriminate?**

**SN:** We learn to discriminate when we are children. It develops when individuals start forming attachments with their own group and develop negative attitudes about other groups. It is usually followed by ignorance, fear or hatred, and it is generally a form of bullying. Things like name-calling... not letting everybody to participate in a game... laughing at someone because they look different or speak with a different accent...

**PT: What makes it worse?**

**SN:** Discriminatory behav-

our is strengthened in a number of ways. These include: conforming to groups, retaining some of the cultural practices we have learnt, what we watch on TV, read on the internet or in print media, and listen to on the radio. Once learned, individuals will engage in discriminatory behaviour even when there is evidence that proves them wrong.

**PT: How does discrimination affect a young person?**

**SN:** It can make it difficult for you to concentrate in class. Sometimes you stop making friends or joining in activities like sports. Some people get sad or frightened, or feel vulnerable or angry.

**PT: Is there anything you can do about it?**

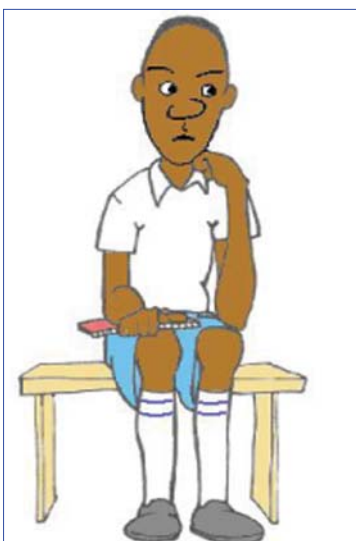
**SN:** If you are being discriminated against, you can talk to your teacher, parent, sib-

ling, friend or any other person that you trust. But if you are the one doing the discriminating, you should learn to question negative attitudes towards other groups. For example, if they say girls from tribe x perform poorly in class and you have four students from that tribe excelling in class then it is time to rethink that statement!

**PT: Can teachers help?**

**SN:** Schools have a duty to maintain an environment which respects people from all backgrounds and gives them the chance to develop to their full potential. Group efforts or tasks can help individuals appreciate others and think of themselves as part of a unit in which everyone has skills to contribute. Team work can help change the negative attitudes we have towards people.

*Have you ever been discriminated against or are you suffering discrimination right now?*

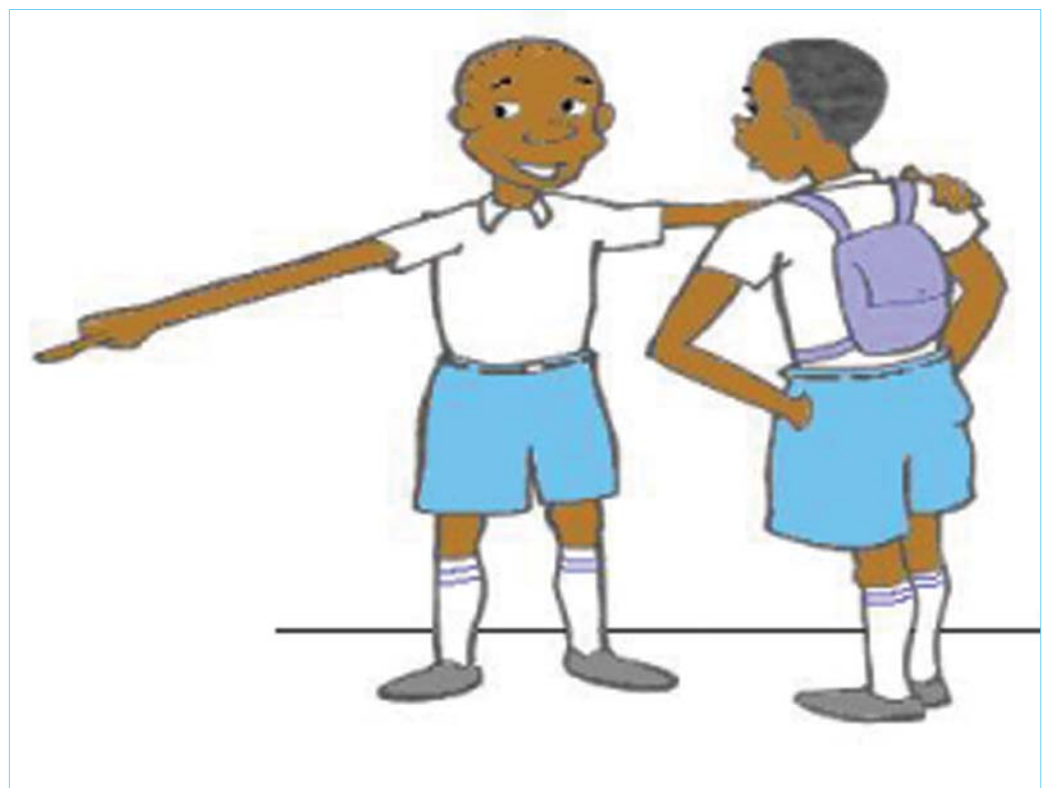


**W**hen *PeaceTalk* asked some students about their experiences, these were some of your responses:

“There is no discrimination amongst students. However, the school discriminates against teachers. The founder is from the Mbogo clan and all teachers in the school must be from the Mbogo clan.”

*A student in Masaka*

“I experience discrimination because of my tribe. People tend to pick out what they consider vulgar words



from my language and use it against me. I also experience discrimination at school because I am a born-again Christian. I study at a Seventh Day Adventist school so we are not allowed to pray freely. We are all forced to pray on Saturday with the Adventists.”

*A student in Luweero*

“In my school most students are Westerners and so are the administrators. If you have a disagreement; the Banyankole are favoured. I am a born-again Christian so we are not allowed freedom of worship; they cane us.”

*A student in Kampala*

**I**f you have experienced or are now experiencing discrimination, write to us about it. Do not forget to tell us your age, sex, and where you are writing from (name of your district and school). Write to:

The Editors,  
Peace Talk,  
Refugee Law Project,  
P.O.Box, 33903, Kampala  
email:info@beyondjuba.org

# Reconciliation

**D**id you know that there are five items on the agenda for the negotiators at the Juba Peace Talks between the Government of Uganda and the Lords Resistance Army in South Sudan? PeaceTalk brings you a summarised version of Agenda Item 3 on Accountability and Reconciliation.

## What is the agreement about?

This agreement aims at promoting justice, accountability and reconciliation for people affected by the conflict.

- Reconciliation is making peace between people who have hurt each other. This includes finding out the truth about what happened.

- Accountability is ensuring that people take responsibility for their actions. What will help people understand what has happened?

- Committees will listen to people talk about what has happened to them, and encourage them tell the truth.

- They will investigate cases of 'missing' people and build

memorial sites.

## How will formal courts be used?

- Formal courts will focus on accountability for the most serious crimes and different punishments will be given to the culprits. Assistance may be given to people or communities who have suffered.

- Some people like child soldiers will be forgiven.

- The Uganda Human Rights Commission and the Uganda Amnesty Commission are responsible for implementing part of the agreement.

## What rights do the accused and witnesses have?

- Fair and equal treatment

- Safety and privacy, especially child witnesses and victims of sexual crimes

- Being defended by a lawyer

- Not being accused twice for the same crime

## How are the needs and rights of the victims protected?

- The government will promote

the participation of victims in accountability and reconciliation proceedings. They will be given information about their experiences and any decisions taken that affect them.

- The privacy, dignity and safety of victims – including women, girls and children – will be respected and protected. Steps will be taken to make it as easy as possible for boys and girls to tell their stories.

- Children (under 18) will not be taken to formal court, but will be able to take part in reconciliation processes.

## How will traditional courts be used?

- They will focus on reconciliation and have different names in different parts of the country, for example, Okukaraba in Ankole, Mato Oput in Acholi and Kayo Cuk in Lango.

*Adapted from: Accountability and Reconciliation Perspectives from Children, and the Youth in Northern and Eastern Uganda © Concerned Parents Association in association with Trans-cultural Psychosocial Organisation, Save the Children and UNICEF September 2007*

## NEXT ISSUE

THE next issue will come out before the end of the school term and will be about Youth in Conflict. Have you or another young person you know about been involved in situations of conflict or violence? Write to us about your experiences and win a free PeaceTalk T-shirt  
ALSO: Do you ever talk about peace at school? If you do, we would like to hear about it! Please write to us at:

The Editors,  
PeaceTalk,  
Refugee Law Project,  
P.O.Box 33903,  
Kampala, Uganda  
Email: [info@beyondjuba.org](mailto:info@beyondjuba.org)

## Q&A with a peace promoter



Hon. Betty Amongi

Amongi is also involved in the peace process in Juba.

### PT: What inspired you to become a peace promoter?

BA: I grew up in a war situation and I understood the context in which war can destroy development of a person and society. I wanted to transform the culture of violence to one where people are free.

### PT: How do you think women can be more involved in the ongoing Juba Peace Talks?

BA: The Women's Peace Coalition looks at avenues to involve women in the peace process. Four women under the United Nations Development



Fund for Women are in Juba to enrich and engender the peace talks. We need to put pressure on the Government to implement the UN Resolution 1325 that calls for women's par-

ticipation in peace making processes. Also Constitution calls for women to make up at least one third of participants in all processes. We need to lobby women parliamentarians and civil

*A peace promoter is a person or group who works to transform a culture of war and violence to a culture of peace- Canadian Voice of Women for Peace*

society to put pressure on the Government to ensure women's participation.

### PT: What key messages would you send out to the youth to nurture a culture of peace?

BA: As youth, they need to engage in programmes that bring Ugandans together as a country not as tribes and regions.

They need to engage in peace-building processes that promote nationalism. They also need to lobby the Government and their MPs to put in place policies that promote peace.